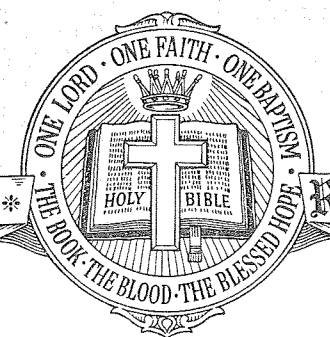


# The Baptist Bulletin



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## G. A. R. B. C.

MAY 15 - 16 - 17 - 18 — 1944

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Volume IX, No. 10

MARCH  
1944

# STUDIES IN GENESIS

By **J. IRVING REESE\***

Pastor of the First Baptist Church, Elyria, Ohio.

## Lesson IX

### ABRAHAM, THE FRIEND OF GOD

**Chapters 13:14-18; 15:1-21; 17:1-14**



**INTRODUCTION:** There are eight covenants of Scripture, a study of them using the Scofield Bible, page 5, note 6, will make a good background for enjoying this article.

#### I. COVENANT RELATIONSHIP:

##### A. *The God of the Covenant.*

1. "Shield," 15:1, that is "Protector," see Deuteronomy 33:29 and Psalm 33:19-21. 2. "Exceeding great reward," 15:1, this takes us back to the 22nd and 23rd verses of the preceding chapter; Abram refused an earthly reward and Jehovah reminds him that He is the greatest of all rewards for His people.

"I have not wealth or noble birth,  
I have not acres broad,  
I have not wisdom, strength, or worth,  
But I have God."

For a fuller commentary on this name see Proverb 11:18; Isaiah 40:10; 62:11; Revelation 22:12. 3. "Lord God," 15:2, "Adonai Jehovah," "Master Jehovah." It is as though Abram would say, "You are my Master, what ever you do or say is right, and I would delight to know your will in this matter." Compare Mark 10:51 and John 20:16. See also John 7:17; 13:13.

4. "Almighty God," 17:1, "El Shaddai," "the God that is Enough." This Name means literally "the breasted strong One," that is the "the mighty Parent-God," who is able to supply every need of His child, (See Scofield Bible, page 26, note 1). 5. Sovereign God, note the "I wills" of chapter 17:2-8. God purposes to do great things for Abram and there is none that can hinder Him, He is God of gods and King of kings.

##### B. *The Covenant of God.*

1. The earthward side of the Covenant: (1) The boundaries of the promised land were given, 15:18-21; 17:8. The full extent of this promised possession Israel has never yet appropriated, it remains for the coming Kingdom Age when they shall fully enter into it.

Joshua's words in Joshua 13:1 mark their failure but lest we should criticize them too harshly let us turn to Philippians 4:10-19 and remember how little we as spiritual Israel have appropriated of our possessions in Christ Jesus. This wide extending area was to be (2) a prepared land for a prepared people, 15:13-16 with Deuteronomy 20:16-18 and Joshua 3:10. God placed Israel in Egypt under the protection of the Pharaoh that they might grow numerically while the cup of iniquity of the present inhabitants of the land became full. Compare 15:16 with Genesis 46:27; 47:27; Exodus 1:7; 12:37. This land was to be (3) "an everlasting possession." The gift of the land is modified by three dispossessions and restorations (Genesis 15:13, 14, 16; Jeremiah 25:11, 12; Deut. 28:62-65; 30:1-3). Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant (Deut. 30:3; Jer. 25:3-8; Ezek. 37:21-25; Luke 1:30-33; Acts 15:14-17).—Scofield Bible. (4) A multiplicity of descendants was also a part of the earthward side of this Covenant, they were to be as "the dust of the earth," 13:16. This has been wonderfully fulfilled in the earthly people of Israel who are in view here (Romans 9:4, 5).

2. The heavenward side of the Covenant is most precious: (1) There was to be one representative seed. By a comparison of Scriptures it will be seen that it was the Lord Jesus Who was in the mind of God as this promise was made, compare 13:15; 15:4 and 17:8 with Galatians 3:14-16. Through this one Seed (2) there was to be an abundant harvest of spiritual seed, these are in view as God promises, "tell the stars . . . so shall thy seed be," 15:5. (Romans 4:12-19; 9:6-8; Galatians 3:6, 7, 29; 6:15-16).

##### C. *The Man of the Covenant:*

1. Abram's part in the Covenant was to believe God, 15:6. By this

faith the Covenant was sealed and Abram became Abraham, the father of all that believe (Romans 4:18-25; Ephesians 2:8). This faith brought an immediate three-fold blessing to him: (1) Intimacy, "God talked with him;" (2) Personal enjoyment, "My covenant is with thee;" (3) Promise, I will make thee "Abraham . . . a father of nations." (For other cases of the change of name as an evidence of God's acceptance, see Jacob, Genesis 32:28; Peter, John 1:41-42; Saul, Acts 13:9).

2. Abraham's sign of the Covenant was circumcision, 17:10-14. Some foolishly teach that the ordinance of Baptism is the successor to circumcision, we need to remember that only male children received that rite and, like the Sabbath Day Exodus 31:13-17 it was strictly a sign between God and His earthly people. There is a circumcision, that of the heart, which is truly a sign of our willingness today to do what God would have us do. (I Corinthians 7:19; Galatians 5:6; Romans 2:28, 29; Colossians 2:10, 11).

#### II. THE COVENANT CONFIRMED BY A PERSON, chapter 14:17-24:

##### A. *An historical Person—a King.*

1. \* Historical. This writer does not hold with the ones who teach that the visit of Melchizedek was a theophany, it seems simpler and as fully in line with Scripture to believe that he was merely a man used typically as we shall try to point out. (1) He may have been Shem, this is the opinion of some scholars and that patriarch was still living. (2) He was the "king of Salem," that is Jerusalem (Psalm 76:2); "Jerusalem" may mean "possession," or "foundation of peace," (Hebrews 7:2). (3) He was "king of righteousness," this is the meaning of his name and probably refers to the justice and uprightness of his character and reign.

##### B. *An heavenly Person — a Priest..*

##### 1. First in priesthood. Melchize-

\* In 1887 when the archive chamber of Amenophis IV was discovered on the Nile midway between Thebes and Memphis, 6 or 8 letters were found written to this king of Urusalem (Jerusalem) who calls himself the "slave" of Amenophis. He declares, "Neither my father nor my mother set me in this place; the arm of the mighty king established me in my father's house," that is, he did not inherit the throne but was appointed to it. This king of Urusalem has been identified as Melchizedek.

dek is the first person in the Bible to be called a priest.

2. Priest in a universal sense. He was "priest of the most high God . . . possessor of heaven and earth." "The most high God," "El Elyon," was the only name by which the Gentiles of that day might know the true God (Deuteronomy 32:8; Daniel 3:26; 4:17-35; 5:18-21). In Jesus Christ He is intimately revealed to all who will know Him (John 1:18; Acts 17:24-30). Whoever Melchizedek may have been historically he was, as priest, God's representative to man and an evidence that God never leaves Himself without a witness among the nations (Acts 10:34, 35).

#### C. A Typical Person—a Prophet.

1. He is typical of Jesus Christ. Who is (1) a King-Priest-Prophet (Psalm 110; Hebrews 6:20-7:28); (2) Without natural genealogy, (Hebrews 7:3 with 13:8). This does not imply, necessarily, anything supernatural concerning Melchizedek, it is only that historically he appears on the stage of human activity a full grown man, performs his function and departs leaving no other history behind him. (3) He "brought forth bread and wine." This is so suggestive of Christ that no comment is needed, I would only refer you to John 6:53-58 with Luke 22:19-20. (4) By pronouncing a blessing upon Abram he further carries out the type of the great Blessor.

2. Melchizedek is a type of Christ in (1) History, Genesis 14; (2) Prophecy, Psalm 110, and in (3) Fulfilment, Hebrews 7.

#### D. The purpose of the meeting.

1. It was the time for God to change His method of dealing—not with the whole race from now on, but with a representative—Abram, Israel, Jesus the Christ.

2. For Abram's personal strengthening. (1) After every victory there comes a time of weakness and temptation, he faced his: "The king of Sodom went out to meet him. . . And the king of Sodom said, 'Take.' " It was a temptation to profit materially by a spiritual, God-given victory (Jude 11). In the moment of his temptation God provided a way of escape (1 Corinthians 10:12-14). (2) Two kings met him—king of Sodom, type of Satan; king of Salem, type of Christ (Matthew 3:16-4:1; 17:1-21; Luke 22:31, 32; II Timothy 4:17). (3) Abram's vision was enlarged by the experience, verse 22. A view of the heavenly Melchizedek always does this. (4) Abram ac-

knowledge his personal responsibility to God, "he gave him tithes of all," that is, to Melchizedek as representative of God.

### III. THE COVENANT IN EXPERIENCE:

A. *The impatience of the flesh*, 16:1-16.

1. Questioning God. Sarai's "the Lord hath restrained me," is equal to saying, "the Lord hath failed me." How easy it is to question God when He seems to delay doing that which he has promised, or which we expect, (Galatians 5:17). We can stand almost anything better than just waiting. "It is one thing to believe a promise at the first and quite another thing to wait quietly for the accomplishment thereof,"—Mackintosh. (1) The Bible makes much of patience, see Psalm 37:7; Romans 2:7; 12:12; 15:4, 5; II Timothy 2:24; I Timothy 3:2, 3; 6:11; Titus 2:2; Hebrews 6:12, 15; 10:36; James 1:3-5; 5:7, 8; II Peter 1:6; Revelation 2:19; 3:10. "The subdued and patient spirit finds its rich and full reward in waiting upon Him for the accomplishment of all that He has promised." (Job 13:15; Habakkuk 3:17, 18). (2) The flesh wants its own way (Romans 8:7). The plan of Sarai was so perfectly logical and legal, too, according to the customs of the times. How sad it is to see God's people turn from faith to the works of the flesh. There is a deeply tragic note in the words, "And Abram harkened to all the voice of Sarai." Contrast Genesis 12:4, then compare Galatians 4:8-10; 5:7, and "let him that thinketh he standeth take heed lest he fall." (3) Faith Looks to God, unbelief to conditions. In another Old Testament story this is illustrated as Saul looked at the size of Goliath and the strength of the Philistine army, while David looked to God (I Samuel 17:11, 45-47). "There is a vast difference between God using the creature to minister to me, and my using it to shut Him out." Unbelief says, "The end justifies the means," but Faith says, "My Soul, wait thou upon Jehovah."

2. Abram's maturity of faith did not prevent his backsliding. In verse 3 we read, "after Abram had dwelt ten years in the land of Canaan," "ten" was looked upon as the number of completeness, especially governmental, yet after ten years of dwelling in the land of promise and walking by faith Abram slipped out from under the control of God.

(Continued on page 4, Col. 1)

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211 N. Rosboro Ave.,  
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(Continued from page 3, Col. 3)

B. *The works of the flesh brought only sorrow*, verses 4-6.

1. Sin always bring sorrow (Galatians 6:7, 8; James 1:15). "It is a bitter thing to take our lives out of the hands of God. . . . There is peculiar blessing in leaving our lives in the hands of God." (Proverbs 3:5, 6).

2. Certain facts are always eventually true of sinners in their attitudes toward one another: (1) They despise each other, v. 4b; (2) They try to shift the blame, v. 5; (3) They become disloyal to each other, v. 6.

3. The household of faith was made the place of strife, compare Galatians 5:12-15.

C. *A proper vision defeats the flesh*, verses 7-16.

(As illustrated by Hagar).

1. The Lord found Hagar at the "fountain of water in the wilderness." When weary and worn, wounded and torn, she fled from the battlefield of the flesh, she found quiet rest at the fountain, do I need to enlarge or make an application here? "The angel of Lord" is always the second Person of the Godhead, He whom we know as the Lord Jesus Christ. Compare with this story John 4:1-39.

2. Submission is necessary for victory over the flesh, note the term "Sarai's maid," verse 8, and "submit thyself," verse 9. The clear teaching of the entire Word of God is that, while we are to resist Satan and separate actively from the world, victory over the flesh comes only by ceasing to fight it ourselves, turning the whole battle over to God and yielding ourselves to Him (Romans 6:6-23; Galatians 5:16-25).

The promise of a multitude of seed for Ishmael is just another evidence of the graciousness of our God.

3. Hagar recognized the value of the vision. "Thou God seest me," is better "Thou art the God of vision." Compare Hebrews 11:27. The well was named "Beerlahairoi," which means "the well of life and vision." Victory over the flesh is gained by us when we get a true vision of Calvary.

D. *Abraham's restoration is marked by personal communion*, chapter 18:1-33.

1. Refreshment provided for a divine Friend, verses 1-8.

(1) Abraham was in his proper place, he "sat in the tent door," for he was properly a "tent-dweller" as we learn from Hebrews 11:8-14.

"Faith, looking for a city which hath foundations, is content to scratch the earth with a tent pole merely,"—F. W. Grant.

(2) Abraham recognized his Lord immediately. Love, resting in faith, knows the Lord in whatever disguise He may appear, compare John 21:4-7.

(3) Abraham was perfectly at ease in the presence of His Lord (I John 4:18). (a) He did not have to make himself presentable (I John 1:3, 7); (b) He acted naturally and simply—the actions of Abraham were in full accord with the laws of hospitality—faith is never ostentatious.

(4) The Lord is always refreshed by simple childlike faith (Matthew 18:1-4; 8:5-13; 15:21-28).

2. The friends enjoy sweet communion. (1) The feast had sweet symbolism: (a) "Three measures of fine meal,"—"Three" is the number of Deity, "fine meal" reminds one of the meal offering (Leviticus 2), and speaks of the faultless life of Christ; (b) A "calf tender and good" but slain proclaims the sacrifice of a later perfect Offering, the Lord Jesus. The perfect Person and Work of Christ must be fully seen for complete fellowship with God.

(2) The divine Friend reveals some truths as they commune. (a) Personal to Abraham: The promise of Sarah's son. (b) Program of God: Judgment upon Sodom, (Amos 3:7; Matthew 13:11; I Corinthians 2:9, 10).

Abraham learned more in a few

minutes on the plains with God, than Lot learned all the years he dwelt in Sodom, for in Sodom is never a place to learn the truth about Sodom's fate.

3. Abraham, fully restored, becomes an intercessor, verses 23-33.

(1) "Abraham drew near, and said," intercessory prayer for others always draws us nearer God. "Prayer is nestling up to God,"—A. B. Simpson. (2) Faith mounts higher as prayer continues,—first it is fifty and at last ten, for which the city is to be spared. The more we practice prayer the more easily we believe. (3) Intercessory prayer has a limit. Some say that had Abraham gone on God would have saved the city for one righteous man, this writer, however, believes that God stopped His servant when the limit of divine grace had been reached, compare I Samuel 16:1; Hosea 4:17; I John 5:16. True intercessory prayer is born of God and controlled by Him (Psalm 17:1, 2; Romans 8:26, 27). God purposed to destroy Sodom because of its wickedness and restrained His servant from asking for the preservation of its sinful state, the prayer up to that point was allowed to emphasize to Abraham and to everyone else the utter depravity of the city.

Abraham and his Lord part visible company but their hearts hold sweet and unbroken fellowship, compare John 14:23; 15:15, 16; Revelation 3:20.

## CHAPLAINCY COMMITTEE'S CORNER

Dr. Clarence E. Mason, Jr., Sec.

211 N. Rosboro Avenue, Atlantic City, N. J.

### A VISIT TO THE OFFICE OF CHIEF OF CHAPLAINS

On Monday, January 31st, I went to Washington to see Brigadier General Wm. R. Arnold, Chief of Chaplains of the United States Army, and his associates, to find out just where we stood and what the prospects were for future appointments of chaplains from the G. A. R. B. C. No further quota was assigned us, nor any definite promises made, but a presentation of our cause and candidates was made which, in the good pleasure of God, I believe will bear some fruit in days to come.

To bring everybody up to date, perhaps it would be wise to sketch

a few facts and tell of recent developments in the chaplaincy overall situation.

When we voted to declare ourselves in fellowship with the American Council of Christian Churches (1942 Annual Conference at Waterloo), the whole question of obtaining recognition as a forwarding and endorsing agency for chaplains was only a hope-for goal. On September 22, 1942, Dr. Arthur F. Williams of New York, Chairman of the American Council Commission on Chaplains, Dr. J. Oliver Buswell, Secretary of the Commission, and Rev. Carl McIntire, President of the

Council, went to Washington and presented our case to the Chief of Chaplains, both of the Army and Navy. From the beginning, Chaplain Arnold agreed to give us recognition for Army chaplains. Chaplain Robert D. Workman (Navy) did not receive our proposition favorably, although technically recognizing that we had right to representation.

Eventually, as of April 24, 1943, the Army assigned us a procurement quota to 20 chaplains from the constituent bodies of the American Council (to be cleared through the Council, but endorsed by their own denominational groups) as follows: Independent Fundamental Churches of America 10, General Association of Regular Baptist Churches North 7, Bible Presbyterian 3. Dr. Buswell requested and received permission to exclude from the count any of our men who had been appointed by the Army BEFORE that date (a very wise request which saved at least 6 more places for American Council men, —3 being G. A. R. B.). The Navy never assigned us a quota and by a policy of obstruction, in addition to the higher educational requirement of BOTH college and seminary, has blocked practically all American Council applicants. (The material which follows, therefore, has to do with the Army).

Over 80 men have written in to our G. A. R. B. C. Chaplaincy Committee Secretary (first to Dr. Fuller, and since Sept. 1943 to me) asking us to consider their names. Of this number 31 have been approved by the Committee and ten have been inducted into actual service. Bible School men are not yet recognized as having had sufficient theological training, although efforts are being made to get recognition. The Army itself does not decide on recognition of schools but goes by the "Handbook of Christian Higher Education" published by the Council of Church Boards of Education, of Washington. Being interdenominational, and having therefore no denomination to sponsor them (and for the most part not knowing of the existence of such a Handbook), Bible schools have never been included. If a chaplain candidate is graduated from a school not listed in the Handbook, he is automatically disqualified from further consideration. We regret this situation and are trying to change it, but want our men to understand that our hands are tied on the majority of applications by this technical point. Pray

that we may secure recognition for Bible School men from the Handbook authorities. We are happy to state that Baptist Bible Seminary is now included.

Quotas are normally on a yearly basis, and we were looking forward with pleasure to a new quota being granted. In fact, one official said a 25 per cent increase might be possible to the groups who got their men in early. Newspaper releases appearing as late as December 21st stated the Army "could use 1,000 additional chaplains." Then out of a clear sky we began getting Christmas presents in the form of rejections. One candidate got this word from Washington: "Due to a reduction in the procurement objectives for chaplains, we regret to inform you that there are a sufficient number of chaplains from G. A. R. B. C. churches to meet all present and impending needs." Those last three words looked bad!

But the worst shock came from the Sixth Service Command Chaplain who wrote to one of our candidates: "Under date of November 22, 1943, the Chief of Chaplains has advised this office that, on and after this date, applications will be accepted only from clergymen affiliated with one or other of the denominations listed in his letter. The denomination with which you are affiliated is *not included in this listing* (italics mine)." I hastened this information to Dr. Buswell, who wrote Chaplain Arnold asking if this statement did not imply a change of relationship toward the American Council. Chaplain Arnold replied in a letter dated December 31, 1943 that no such change was implied; that the procurement quota change was the real explanation; and enclosed a new directive to the Area Chaplains (through whom candidates' applications are processed to Washington), directing that applications be received from "all denominations" of "fully qualified candidates," with the proviso that they be held in reserve, should need for more chaplains arise. Whether the omission of the G. A. R. B. from the list referred to by the Area Chaplain was an oversight or intentional is not clear. But the important thing is that vigilance put us back on the list! Even if only for reserve.

I went down with a full brief case to try to "sell" the idea that the G. A. R. B. deserves a larger quota on the following basis: (1) Our membership is mostly teen

age and adult. We do not count families or constituency as part of a parish figure. Only personally confessed believers can be members and counted.—(2) The actual number of churches on our books represents only a fraction of independent Baptist churches or/and pastors in churches still technically in the N. B. C. who feel in sympathy with us. As a result perhaps 2 out of 3 applications we receive are from men pastoring other than G. A. R. B. churches. These men are sympathetic toward our position or they would not come to us. BUT WE CAN'T COUNT CHURCHES WHICH DO NOT VOTE THEMSELVES IN FELLOWSHIP! Thus we are hamstrung on our quota.

After all though, America is a democracy. Congressmen and chaplains are ratioed by nose count of those they are supposed to represent. We can't blame the Army for the lack of vision of Baptist pastors and churches who could double or triple our quota of chaplains, if they declared themselves in fellowship with the G. A. R. B.

Chaplain Arnold explained that the Army plans had been reduced from 10 million to 7½ million. Chaplains are figured on the basis of 1 to 1,000 men. Obviously therefore, the revised army figures revised chaplain procurement figures. A number of denominations that were somewhat behind in obtaining their chaplains quota were brought up to quota, or just under, by this action. Almost every denomination except the Methodists are now so situated. (The Methodists are way behind—over 450. This shows what modernism and pacifism does to a denomination. They are voluntarily reducing their quota, but I asked why we couldn't have a few of these, if the Methodists couldn't or wouldn't use them!). General Arnold said he was trying to get the War Dept. to increase his number for two reasons: (1) There is an increasing need for transport chaplains (not included in the 1 to 1,000 ratio) and, (2) he needs replacements to cover death, wounded, resignations at the rate of 1 a day or 365 a year.

So that is the story. We are permitted to send in papers. Suitable men's papers will be filed in reserve. Should further increase be made, our men have a chance. If those under quota do not fill them, our men might have a chance at some of these places. But no prom-

ises are made and, at best, a wait is involved.

PRAY (1) For our men already serving as Chaplains. It is our purpose to introduce them to you in further issues, and let them tell you something of their experiences. (2) And pray that in the Lord's own way we may get further men in despite all problems.

Thank God for the fine work Dr. J. Oliver Buswell has done, and that Chaplain Arnold has insisted that a chaplain not be forced by superior officers to be errand boy and morale officer (as in World War I) but stick to his business as chaplain!

### SERVE LIQUOR OR QUIT

Dr. J. Oliver Buswell, Jr.,  
Secretary of Commission on  
Chaplains  
American Council of Christian  
Churches,  
New York City

Dear Dr. Buswell:

Your letter of December 16 reached me a few days ago, having been forwarded from Evansville, Indiana (my former home) and, no doubt, having been delayed by Christmas mail.

I appreciate the interest which the American Council of Christian Churches is taking in the complaints received with regard to certain conditions which Navy chaplains sometimes must face.

My own experience was as follows: I was sworn into the Navy on June 10, 1943, entered the Naval Training School (Chaplains) at Williamsburg, Va., on June 15, 1943, having received my commission as a Lieutenant in the Chaplains Corps. As our period of indoctrination came to a close, members of our class in accordance with the custom then prevailing, were met individually by a Survey Board composed of three Navy Chaplains. The purpose of this Board seemed to be to appraise the personality and reaction of each candidate to questions which were asked and the conversation which ensued. Apparently the same questions were not asked every man. Some men were asked questions which I was not asked, and I was asked questions which some of the other men were not asked. The questions were informally and courteously conducted. In my own case, after being introduced to the members of the Board, I was asked to be seated and the conversation began. The

following is the substance of what was asked.

"Chaplain, we see by your file that you have had some years of experience. No doubt it has been varied. However, it is likely that there are some experiences which you will have as a Navy Chaplain that you have never had in the civilian pastorate. We want to suggest some of these experiences and find out what your reaction likely will be to them.

"For instance, suppose your ship is coming into port after several months at sea. The men have been under weeks of strain in a battle area. They have had little recreation and no opportunity for liberty. The Captain calls you into his office and says, 'Chaplain, here is \$500 which I am making available to you. I want you to go ashore, rent a hotel, make arrangements for a dance, get the orchestra, provide some beer for the men and let them have a good time and express themselves!' What would your reaction be?

"Or another situation! Your ship is coming into port after several months at sea. The men have had very little freedom and some will, no doubt, take their first opportunity to make contact with women. Your commanding officer orders you to give the men a talk on the necessity and use of preventive measures in order that they will know how to protect themselves against disease. What would be your reaction?"

"Or still another situation. One of the officers of your group has received an advancement in rank. In celebration he invites several fellow officers, you included to a party where there will be plenty to drink and an opportunity for a big celebration. What would be your reaction?

"Well," I said, "Before coming to school I had not expected such duties as those and, of course, have some very real convictions concerning them. They happen to be exactly counter to everything I stand for in my ministry. And my convictions about them are as deep as my call to preach. Frankly, I don't see how I could do them. I realize the meaning of authority and the seriousness of questioning orders in the Navy, so I'm afraid I'd get into trouble.

"It may seem strange to you gentlemen, but, as I have indicated, it never occurred to me that such situations would confront a Chaplain in the Navy until I heard some of

the Chaplains talking here at the school. Even then I hoped that conditions were not quite like they were being presented—that I might even find certain things very improbable. However, I take it that you are being very frank and we are giving the picture as it really is."

"Well," said one, "of course there are things all of us object to and do not like to do. And yet, many feel that because some men in the Navy do drink and do use their opportunity to visit women in ports, a service can be rendered by supervising their parties and giving instruction which will be helpful. To be sure you may not find yourself confronted with that duty, but again, you may and we feel that you should be ready to face it."

"I agree with you," was my reply, "that there is need of, and value in, instruction and supervision, however, I cannot understand how that can be considered the work of the chaplain. I have spent too many years in preaching, teaching and working against the beer and liquor traffic to do what to me would mean cooperation with their business. And to give a talk suggesting the use of prophylactics, in my thinking, would be to suggest approval of the acts which these men were contemplating.

"Whether we like to admit it or not," said another member of the Board, "these things are a part of the life of many men in the Navy. Men want their chaplain to be one of them. And the Navy has not relieved the chaplain from many duties from which he is freed in the Army. If the Navy chaplain will associate with his men in their good times, not be aloof and apart, will help them plan their recreation and social life, then they will come to the place where they will say 'He's a good scout, let's go to his service.'" In this way you get hold of your men."

"Well," I replied, "I've always tried to be friendly toward, and interested in, all types of persons and to be active in the recreational life of my community. However, judging from my experience and what I know of men, it seems to me that much of my influence, as one who is attempting to represent God would be destroyed by helping in such activities as have been suggested. It is not a matter of merely associating with men, but of trying to represent the finest and best of them. I hesitate to say this because I have the highest re-



gard for the Chaplaincy, believe in the sincerity of the members of the Corps and feel that there is a tremendous work to be done. However, there are some situations into which I cannot conscientiously fit."

"I believe he would be happier out of the service, feeling as he does, don't you?" asked one of another. And then to me, "You see some men we find unfit for service, either because of temperament or convictions."

"How would you feel about resigning?" asked another member of the Board. "No doubt you will be happier in a civilian parish and can do more good there than in the Navy."

"You are likely correct," I said. "And perhaps I should resign."

And so the conference ended, marked throughout with as much courtesy, understanding and kindness as one could wish for. However, the subjects mentioned were the only ones discussed. I heard nothing more for a couple of days, but in the meantime learned that, for some reason, a number of fellows were confronted with the same matter of beer parties, although it was not presented in the same way in every instance. To some men it was not even mentioned.

Then I had a conference with one of the members of the faculty who seemed very much concerned, stating that he knew that such conditions did arise, but that sometimes the chaplain could get someone to do these duties for him, (which to me does not solve the problem). He said that my record is clean and only good reports had been made of my work and suggested that I talk with the Commanding Officer.

I went to see the Commanding Officer who told me that the Survey Board recommended my resignation because of my position on the liquor question and the fact that it doubtless would cause me to be embarrassed and to have difficulty. He said that although these questions are not raised by the school, inasmuch as the Board saw fit to raise them they should be faced. He asked me how I felt about it. I replied that no doubt the Board was right in its judgment. He stated that he thought it might be well to follow their suggestion and that he could, and would help start proceedings, would recommend that my resignation be accepted and that it could be completed within a few weeks. This, he said, would give me a clear record and a perfectly honorable re-

lease from duty.

Four days later the Commanding Officer called me into his office where the matter was discussed again at some length and in detail. He said that he wanted to be sure that he understood my point of view and that I was clear as to the problem before me. He told me that I had misunderstood the question with reference to giving a talk on the necessity and use of prophylactics. He felt sure of this, he said, because he was confident that the Catholic member of the Board would not have consented to such a question being asked. He stated that the problem before me was one of being able to adjust myself to a situation which exists in the Navy and which one cannot change. He reiterated the fact that, of course, some chaplains never touch a drop of beer or hard liquor, but that there are others who do not feel as strongly about it. The very nature of the social life of the Navy with its habits and customs throws a chaplain into situations where he is expected to take part in social groups of officers and men where drink is served and, at times, it is possible that he will be responsible for providing it, as part of a social program which he is to arrange. The question then is whether he will be one of the group and recognize the desires and habits of the life of the men or whether he will be unable to enter into their social life and will by his absence and aloofness, show his disapproval. Of course, he said, a man can do the latter if he desires, however, there is no doubt but that he loses out by doing so.

Again I expressed my feeling that while I recognize the right of anyone to his own opinions and habits, I cannot bring myself to believe that my effectiveness and influence would be enhanced enough to cause me to do what I may be called upon to do under certain circumstances. I stated that I certainly did not think myself to good to associate with persons who drink. I spent some time in the Navy during the last war, lived in a fraternity house on a college campus, and have mingled with people who do drink, when by so doing I have felt I could get closer to them, and have had members in my church who served it in their homes, but have not held apart or aloof from them. However, they have never given evidence that they expected me to enter into their social events where alcoholic beverages were served,

nor did they expect me to provide such beverages at social functions for which I was responsible. Surely if I am to respect the ideas of others, my ideas also should be respected. I cannot imagine myself accepting a part in creating a situation where young men will have beer put before them while, at the same time, I am attempting to save them from the evils to which alcohol leads. Both my religion and patriotism protest against that. Therefore, perhaps the suggestion of the Board should be followed.

The Captain said that he was not enforcing that suggestion, but if I felt the way I had indicated, it no doubt would be better to resign now and that he would help get my resignation to the Department. The conference closed pleasantly with that line of procedure decided upon.

In due time an order for my release from active duty and the acceptance of my resignation from the United States Naval Reserve came signed by the Secretary of the Navy, dated August 19, 1943.

As previously stated, the above is the substance of what took place. While I cannot swear to the exactness of every word spoken during the conversations connected with this experience, I can, and will, stand on the substance and spirit of all I have written above.

Enclosed you will find an affidavit to the effect that my release from the Navy as a Chaplain was due to my opposition to the beverage use of alcoholic liquors. Again, I thank you for your interest. Be assured that I will be glad to cooperate in any way possible.

Very truly yours,  
NORBERT G. TALBOTT

P. S. I hope this is not too late to be of service. N. G. T.

State of Indiana )  
 ) ss.  
County of Vanderburgh )

Norbert G. Talbott, first being duly sworn upon his oath, says that his resignation as a Chaplain of the Volunteer Naval Reserve (Special Service) with the rank of Lieutenant was recommended, tendered and accepted on the basis of his opposition to certain social situations and activities in which a chaplain in the Navy may be called upon to participate where the beverage use of alcoholic liquors is involved.

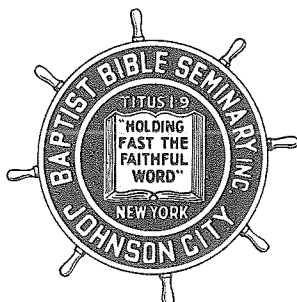
Norbert G. Talbott

Subscribed and sworn to before

me a Notary Public in and for said County and State this 31st day of December, 1943.

Alma L. Ehrhardt,  
Notary Public.

My commission expires 2-13-45



"THE ANNAPOLIS OF  
BAPTIST ORTHODOXY"

## BAPTIST BIBLE SEMINARY REPORT

The first semester of our present school year at Baptist Bible Seminary was brought to a close on Friday, January 28, after a week of final examinations. Manifold were our blessings from God during this first semester, and even greater are our expectations from Him in these coming days as we approach a little nearer to the completion of our training in Seminary which will better qualify us to fulfil the purpose He intended for our lives when He called us into His glorious service.

On the same evening the Junior Class of the Seminary played host to the entire student body and their friends in sponsoring a Mid-Term Banquet. After a period of Fun-For-All in newly-remodeled Bancroft Hall, the entire company marched into the banquet hall by candlelight and participated in a bountiful three-course dinner. The class colors of green and white were carried out in forming the programs, favors, and decorations. The Class President, Don Ziemer, as Toastmaster, directed the speaking program which was centered about the theme of sailing, likening our Christian life and experience to a ship at sea. The speaking program consisted of two messages by Junior students, Kathryn Klitch and Paul Bustrum; a message from the Class Advisor, Miss Thomson; and a final message by the guest speaker, Rev. Douglas Christen, pastor of the Tabernacle Baptist Church of West Endicott, New York, and Personal Evangelism instructor at the

Seminary. Group singing was led by Karl Kline, during which time Betty Brownell artistically formed a chalk drawing scene of a lighthouse. Solos were rendered by Ruth Williams and Jack Nightingale, and two numbers were given by the Quartette Choir of the Seminary under the direction of Mrs. Ralph Mitchell. The evening proved to be a blessing to all and marked an occasion which will be remembered in days to come.

Practical work is given its important emphasis at Baptist Bible Seminary. Thursday afternoon is set aside for practical work, and students participate in their regular assignments. Calls come in continually from neighboring churches for gospel teams, and there is cause for rejoicing in the number of these calls that can be filled in spite of increased transportation difficulties. The following is an abbreviated practical work report for the past semester:

- 906 Bible and S. S. Classes Taught
- 387 Children's Bible Club Meetings Addressed and Conducted
- 92 Choirs Conducted
- 357 Choirs Attended
- 244 Church Services Addressed
- 4267 Church Services Attended
- 11 Factory Meetings Conducted
- 101 Factory Meetings Attended
- 453 Leading Singing
- 31 Mission Meetings Conducted
- 27 Mission Meetings Addressed
- 105 Mission Meetings Attended
- 34 Open Air Meetings Addressed
- 18 Open Air Meetings Conducted
- 172 Open Air Meetings Attended
- 1077 Other Religious Services Attended, Addressed, and Conducted
- 495 Playing Organ, Piano, Etc.
- 71 Radio Services
- 982 Solo, Duet, and Quartette Singing
- 1873 Testimonies Given
- 1915 Visitations—Hospital
- 499 Visitations—Houses
- 1151 Persons Spoken To
- 189 Persons Professing Conversion
- 16 Backsliders Restored
- 42 New Testaments Distributed
- 703 Scripture Portions Distributed
- 15230 Tracts Distributed

In addition to the preaching assignments filled by students upon calls from neighboring churches, the following students have regular student pastorates: Lloyd Button, Jack Allen, Wendell Phillips, William Bromley, and William Strader. The following are regular assist-

ants to pastors in the vicinity: Mr. and Mrs. Kenneth Ohrstrom, Larry Newans, and Warren Birdsall.

The new semester opened on Tuesday, February 1, in a most fitting and God-honoring way—an all-day session of prayer and Bible meditation. Dean Bancroft called our attention to the dangers and hindrances to effective Christian service caused by harboring sin in our lives, and our need not only of confessing sin, but also of forsaking it. Throughout the day the teachers presided; the closing session being conducted by our President, Dr. Griffith. During these times, prayer was offered for missions, our own individual needs, and for the cause of Christ and the gospel throughout our land.

The student body of Baptist Bible Seminary is fully agreed in "carrying the fight" to the enemy in this great world struggle and are doing their part on the homefront in bringing this Satanic-directed war to a successful conclusion in Allied victory. In order to add emphasis to their prayers they have pooled their money and together have purchased a one-hundred dollar war bond as their contribution to the Fourth War Loan Drive.

## THE PHOENIX BAPTIST BIBLE INSTITUTE

Monday morning, January 3, was spent in "a Day of Prayer." We had been sorely tested and tried by fires of tribulation, but had come to "glory in tribulations also." When the Dean walked into his office at the close of the prayer session, a letter lay on his desk. He recognized the peculiar stationery as from a very intimate Business friend. It contained the largest single cash contribution the School has received since the Baptist pastors of the California-Arizona G. A. R. B. were asked to take over. The Spirit of God immediately reminded us of the incident recorded in Luke 17:17-18 when Jesus cleansed the ten lepers and one came back to give thanks. Would we be like the nine or the one? Therefore Tuesday was spent in pouring out our hearts in prayer and thanksgiving to Him Who supplies all our needs, according to Phil. 4:19.

Fifteen minutes before time to close, student Joe Keegan, former University of Illinois all-state full-back football player, was asked to give a report of his ministry during the holidays. Shy Joe was very re-



luctant to tell how God had used him. It had been his intention to work during the holidays to make enough money to meet his bills which would be due upon his return to School. But the Lord had something better for the former Roman Catholic boy. The Lord sent the Irish lad from door to door (Scriptural method of Evangelism, Acts 5:42, which is taught and emphasized in the School) to talk to people about the Lord Jesus Christ. The results were as follows: 281 homes were visited; 32 persons received Christ as Saviour; and 28 of the 32 made public confession in various churches around Los Angeles. This testimony brought forth a hearty "amen" from the student body and faculty members present. There was a strange silence which seemed to speak "as the voice of a great trumpet," (Rev. 1:10) saying, "continue in prayer and watch in the same with thanksgiving" (Col. 4:2). This we did and by Thursday morning some of the students requested that opportunity be given them to publicly confess their faults (James 5:16) and sins (Nehemiah 9:1), along with their desire to be all that Christ would have them be. Needless to say our hearts were broken. Unrestrained tears flowed down our cheeks and we were melted together as one by the fervency of the Holy Spirit.

Much has been said and written concerning a revival in song and sermon but truly our hearts experienced a revival in supplication. This protracted season of prayer ended January 10, at 12:00 noon.

God has been good to us during the first year we have operated as the Phoenix Baptist Bible Institute. Encouraging reports have come from the churches where the various students serve as Sunday School teachers, preachers, and leaders of young people's groups.

Our location at 420 North Central Ave., is inadequate to house our present student body even at present. Fourteen of our students are forced to live outside the School. Next fall when the enrollment will be increased much more room will be required. The property on third and McDowell (pictures and prices appeared in the August issue of the Baptist Bulletin) is still available and we believe God has kept it for us. Pray with us that the Lord will move those who have, (1 John 3:17) to give to this work which has been praised up and blessed in this age of doubt. Inquiries about the School, climate, expenses,

requirements, curriculum, will be gladly answered. Address all letters to the Dean, P. O. Box 2146, Phoenix, Arizona.

Rev. Arthur H. Woods  
President, Phoenix Baptist  
Bible Institute.  
Pastor, Bible Baptist Church

## GLEANNINGS

*Edited by R. F. HAMILTON*

### WASHINGTON

TACOMA. We rejoice with Dr. R. L. Powell and his splendid host of faithful members in the Temple Baptist Church for the ten eventful years which have been theirs since the first meeting of their church on January 21, 1934. The church was born out of the deep-seated conviction that "the great verities of God's Word were to be believed, proclaimed, and lived." On January 18, 1934 a group of people met together for a day of prayer and during that day, they prayed earnestly that God would lead in the revelation of His perfect will for their lives and as a group. The first Sunday following that prayer meeting, a completely organized Sunday School met at 9:45 in the Masonic Temple; and at eleven o'clock Dr. Powell brought a message to over four hundred people. By February 24th the church was fully organized and incorporated with a charter membership of three hundred thirty-six. God has marvelously supplied their need during these ten years of their history.

During that time nearly thirty thousand dollars has been raised for missions; and for all purposes \$178,841.63. The church has purchased property in a good location in Tacoma, and hopes to build as soon as the restrictions due to war conditions are lifted. For this purpose \$24,738.12 has been raised.

During this same period of time there have been received into the church membership by baptism, four hundred seventy-eight by Christian experience, and by letter five hundred ninety-six. Losses by death have been thirty-six, by letter and erasure two hundred fifty-three. The membership as of January 1, 1944 totals seven hundred eighty-six.

One of the most commendable evidences of spiritual insight is the fact that even though lacking a building to house their own church, they nevertheless were interested in the establishing of many out-

stations, for they realized the tremendous mission field right at their own door. One of these mission stations, the Clover Creek Mission, was organized into a full-fledged church on Sunday, January 23rd, with special services that afternoon. Another, the American Lake South Mission, is also planning to take this same step in the near future. The church has also been most cooperative with other churches of like faith and order in furthering missionary work in the Northwest. The Columbia Basin Mission, the Interstate Baptist Mission, the Northwest Bible Conferences, and other similar works have been made possible by the cooperation of such groups as the Temple Baptist Church. It would be impossible to adequately estimate the splendid work done by Dr. R. L. Powell and his people; but to say that it is truly one of the great churches of the northwest is to put it mildly. We could sincerely pray for more churches and pastors like these, who would dare to stand for the eternal truths of God's Word. God has abundantly blessed their loyalty to Him. May the years ahead be even more fruitful than have the past.

The church is engaging for a special evangelistic campaign April 3rd through the 16th, Evangelist and Mrs. Fred Brown of Chattanooga, Tennessee.

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### CALIFORNIA

RICHMOND. A few years ago a group of "come-outers" met together to maintain a fellowship in the bonds of the Gospel which they could not enjoy among the then existing church groups. Through the years a few fell by the wayside, but a number continued to meet regularly in a local club house. When the north and south Methodists united, the two Methodist churches in town sold their buildings and built a new one. This little group of people had a little money set aside for a building, and thus they were able to purchase

one of these Methodist churches. They needed a little additional money to complete the deal and ran into much difficulty with the local banks. In due time, however, this matter worked itself out, and the Lord wonderfully led. They occupied their building in July of 1941. Due to the necessity of a court settlement on the Methodist affairs, they were not required to pay for the building until it was settled, which was some time in December. It was then that they found that they were up against it for securing a loan at the bank. Much prayer was made about the matter, and finally doors were opened through another bank. This little group faced many trials along the way; they were without a pastor and were wondering just what the Lord's will was. War plants located in the community brought in a number of new people; among them was H. Leroy Wortman, who had formerly pastored the Baptist Church at Hemmet, California. He supplied their pulpit seven months while he worked at the shipyards. In April of 1942 he accepted the call to become the regular pastor. It is hoped that he will soon be able to devote his entire time to the work.

With the beginning of the church year in October of 1942, there was a debt on the building amounting to \$2,638.18. A special effort was made to liquidate this debt, and in September, 1943 the debt was completely paid. At the same time \$795.72 was raised and sent to various missionary causes. Four people were received into the church membership by baptism, one by experience, and ten by letter. Several others found the Lord in church services, but did not unite. A new baptistry has been installed in the building along with other necessary repairs. The Sunday School has increased to the place where it is becoming necessary to find ways and means for enlarging the building. Six Child Evangelism classes are conducted by women of the church in various parts of the city. A young people's choir has been formed under the leadership of Mrs. Wortman. There is great rejoicing over the evidence of God's blessing through the past few years and an earnest desire is in the hearts of the people to go forward with Him.

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LOS ANGELES. The quarterly meeting of the Southern California Fellowship of Regular Baptist

Churches was held on January 4th with the Calvary Baptist Church where Dr. J. E. Conant is the acting pastor. The theme for the day was "Evangelism," which was discussed by the various local pastors in its many phases. The principle speaker of the day was Dr. Earle G. Griffith of Johnson City, New York. Over one hundred were in attendance during the day session, and two hundred at night.

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LOS ANGELES. The First Baptist Church of Graham, H. Carrell Aagard, pastor, enjoyed the ministry of several guest speakers during the month of January. Dr. E. G. Griffith was with them on a Wednesday evening service January 12th, and Missionary Guy McLain spoke Sunday evening, January 23rd.

The church is launching a campaign to clean up the outstanding indebtedness that amounts to \$2,509.00. Twenty per cent of the regular offerings is designated for this as well as the contents of barrel banks which have been given to the people.

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LOS ANGELES. The Calvary Baptist Tabernacle announced the dedication of their own branch church in Compton on Sunday afternoon, February 6th. This work has been going on for some time under the sponsorship of Rev. Carl Sweazy and his people at the Calvary Tabernacle. Apparently they have secured a new building to house their work. A two weeks revival meeting was planned to begin on dedication Sunday.

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#### IOWA

SIoux CENTER. Rev. J. C. Kastelein, pastor of the First Regular Baptist Church of this city, reports considerable opposition to Baptist work on the part of pastors and people of the Reformed denomination. The community has been largely dominated by this denomination for most of its history until Brother Kastelein began a Baptist work several years ago. The contention has become so sharp that Baptists have been condemned from many Reformed pulpits. Strong objection has been registered against immersion. Pastor Kastelein has taken the matter in hand, and issued a challenge to one of the leading Reformed pastors of the community to debate him on the subject. The night of February 4th was the date set for the occasion. Whether or not the meeting came

off as scheduled or if the challenge was accepted we do not know. Brother Kastelein outlined his proposed defense of immersion and presented it to his opponent. Several Baptist pastors in the vicinity were invited to attend the discussion.

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WAVERLY. The Pastor's Fellowship of the state met at the Waverly Baptist Church, of which Rev. Donald M. Wagner is pastor, on January 18th. The subject under discussion for the day was "Election." Various phases of the subject were handled by the different pastors, including Dr. W. E. Pietsch, Rev. Judson McClure, Dr. R. T. Ketcham, Rev. G. H. Dahlberg, and Rev. Robert Arthur. Rev. Loyal Marx of Forest City brought the concluding message in the evening. Eighteen pastors were in attendance.

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YARMOUTH. Rev. Judson McClure of the First Baptist Church, reports a very successful year of the church. Their gift of \$1,800 to missions for the year just past averages exactly \$40 per member. During the month of January a special offering of \$630 was received to help establish a new service men's center in the south. Other missionary receipts totalled \$230, so an excellent start has been made on the 1944 budget. Four missionaries are partially supported by the church. The average of all gifts for the church for 1943 was \$113 per member. Pastor McClure and his people are to be congratulated on this exceptionally fine record.

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FORREST CITY. The annual state Regular Baptist conference has been planned for the Baptist Church of this city, to meet the week after Easter. Rev. Loyal Marx is pastor of the church.

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#### WISCONSIN

RACINE. The Grove Avenue Baptist Church, under the leadership of Rev. Clarence E. Sharer, is engaged in a special effort to raise \$10,000 for the church building fund by April 9th.

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MILWAUKEE. The Garfield Avenue Baptist Church recently added new pulpit furniture, consisting of a new pulpit, three chairs, and a communion table. This was purchased with part of an improvement fund which was established by the trustees a year ago.

Pastor William E. Kuhnle brought a series of ten messages over radio station WMBI of Chicago the week of January 23rd.

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### ILLINOIS

**ROXANA.** The Baptist Church of this community, although without a pastor, conducted a two-weeks revival service January 11th through 23rd, with the assistance of Pastor W. J. Richardson of the Jameson Baptist Church of Alton. There were four decisions for Christ, and the Spirit of God worked in the hearts and lives of others in the church in a very definite way. A call has been extended to a pastor in West Virginia, but whether or not he has assured the church of his coming, we have not learned.

The Roxana church is joining with others in the Alton area and with their sister churches throughout the state in a missionary conference. They will have various missionary speakers daily from February 27th through March 5th.

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**ALTON.** The Jameson Baptist Church was host to the Mississippi Valley Fellowship of Regular Baptist Churches on Saturday, January 22nd. Speakers for the afternoon included Rev. Bob Mayer, Rev. Carl Anderson, and Pvt. Leroy Davis. A Christian business man from St. Louis, Brother Mark Andrews, was the evening speaker.

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**BUNKER HILL.** At a business meeting of the Berean Baptist Church in January, it was voted to employ a full-time secretary for the pastor. A call was extended to Berniece Sauser of Waterloo, Iowa. She began her work on February 5th, taking over the secretarial work and the choirs.

Missionary names have been given to the various rooms in the church in honor of those missionaries in whom the church has a definite interest. The church is also engaging in the state-wide missionary conference from February 29th through March 5th.

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**PANA.** Miss Olive Jacobi, who for the past eighteen months has been secretary to Rev. Hamilton of the First Baptist Church, has resigned the secretarial position to enter the U. S. Cadet Nurse Corps at the Copley Hospital in Aurora, Illinois. Miss Jacobi is a missionary candidate for the Philippine Islands, and is therefore securing this training to better prepare her-

self for work on the mission field when the doors are open once again.

A week of missionary conference February 20th through the 27th was concluded with the quarterly meeting of Mid-Missions on the 25th, 26th, and 27th. Missionaries from the various Mid-Missions fields, as well as representatives of the A. B. W. E., were heard during the week. A number of candidates appeared before the council in their official business sessions.

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**CHATSWORTH.** The Calvary Baptist Church, pastored by Rev. Fay Demarest, recently voted to seek fellowship in the General Association of Regular Baptist Churches. Rev. Elmer Crockett founded the work and pastored the flock until a short time ago, when he resigned to give undivided time to the work of the Rantoul Gospel Center, where he is ministering to the soldiers.

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**SILVIS.** After an absence of several months, pastor John J. Rader returned to the pulpit of the First Baptist Church. Brother Rader had been with his wife in Arizona, where it was hoped that the climate would help to restore Mrs. Rader to health. Mr. Rader returned to Silvis to resume his work, after leaving Mrs. Rader with the Mercados in Phoenix. We urge our people to continue to pray for her complete restoration to health. Brother George Adams had been acting as pastor in the absence of Brother Rader.

The Silvis Heights Baptist Church, a former mission work of the Silvis Baptist Church, burned their note representing the indebtedness on their building on January 12th. Their pastor, Rev. Fred Lemmert, has resigned to take up work elsewhere. The church has forty-six members and a Sunday School of about 95.

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### INDIANA

**BEECH GROVE.** Rev. Roy C. Carlson, after a pastorate of over five years with the Beech Grove Baptist Church, has resigned in order to accept the pastorate of the First Baptist Church of Princeton. He assumed his new duties on February 1st. The pulpit of the Princeton church was made vacant some time ago by the resignation of Brother Orville Yeager, who entered the evangelistic field. During Brother Carlson's ministry at Beech Grove, over one hundred have been added to the church by

baptism and others on experience and by letter. The church has had a wonderful spirit of fellowship. During his ministry also the mortgage on the church has been cleared. It was very difficult for Brother Carlson and his family to leave the work where they have been so greatly loved. On February 6th the church heard as a possible candidate for the pulpit Rev. Austin Elmore of Oklahoma City.

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**AMERICUS.** Rev. Koven I. Smith, pastor for the past four years of the Americus Baptist Church, recently resigned to take up new duties as pastor of the Berean Bible Church of Lafayette.

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**INDIANAPOLIS.** The 31st Street Baptist Church, R. D. McCarthy, pastor, had the services of Dr. R. L. Martin, noted Sunday School leader of the Southern Baptist Convention, from January 12th to the 19th. He specialized in Sunday School administration. On Thursday, January 20th, a homecoming celebration was held in the Bible School auditorium, with a basket dinner served at seven o'clock. The occasion marked the eighth anniversary of the coming of Pastor and Mrs. R. D. McCarthy to the church. A special musical program was given in the main church auditorium.

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**GARY.** Earl Brown, for the past several years director of the Hosford Park Baptist Mission, resigned his secular work in American Sheet and Tin Plate Company where he has labored for many years, in order to devote full time to the pastorate of the Hosford Park work. Before assuming the directorship of this mission, he was an active deacon and teacher in the Central Baptist Church. He has always borne a strong testimony to the saving power of the Lord Jesus Christ, and we are happy to see him devoting his full time to the gospel ministry. As a result of his full-time endeavor which began the first of January, the attendance in both church and Sunday School has noticeably increased. The church has a good piece of property free of debt, and it is hoped that before long it may be established as an independent Baptist church. Should this become a church, it will be the fourth such group that thus found its beginning at Central.

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**GARY.** Several months ago the "Youth for Christ Center" was be-

gun in the Central Baptist Church. This center is opened on Saturday afternoon from two o'clock until 10:30 p. m. The afternoon time is devoted to junior and intermediate groups, beginning with chorus singing and Bible study. At three o'clock refreshments are served and games are played until six-thirty: ping pong, shuffle board, dart ball, checkers, and numerous other table games. At six-thirty the doors are open for the older groups and games are played until nine-thirty, at which time they assemble for singing and testimony and a message from the Word. At ten o'clock refreshments are served, and by ten-thirty the young people are on their way home. The first Saturday the center was open, a hundred and nine young people were present. The older people of the church have been generous in contributions of money and games for the use of the young folks. Fine gospel records have been purchased and are played throughout the day. The center is under the direction of Charles Conrad, the assistant pastor.

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#### MICHIGAN

FLINT. The Regular Baptist Churches of Eastern Michigan met at the Riverdale Baptist Church on Friday, February 11th, with Merle T. Huffmaster as host pastor. Messages were brought during the day by Rev. J. W. Bowen of Vassar, Rev. John Afman of Ortonville, and Rev. James A. Franklin of Detroit. Music was under the direction of Rev. James Patton of the Carmel Avenue Baptist Church of Detroit.

Rev. Orville Yeager will lead the church in an evangelistic effort April 2nd through the 16th.

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BYRON. At the annual business meeting held the first week in January, the Baptist Church extended a unanimous call to John Schimmel to continue as pastor for another year, this being his fifth with this congregation. Reports from the various officers indicated that 1943 had been a prosperous year, one of the most prosperous in the history of the church. The Sunday School attained a new high, and nearly one thousand dollars more was received by the church than in any previous year. Approximately \$850 was for missions.

\* \* \* \*

MIDLAND. The Ashman Avenue Baptist Church recently voted

to declare itself in fellowship with the G. A. R. B. C. Alvin G. Ross recently assumed the pastorate of the church, after having worked for some time with the American Sunday School Union. Rev. Ross is a son of Rev. William Ross, pastor of the Hough Avenue Baptist Church of Cleveland. The church expects soon to pay off the remaining indebtedness on their church property, which is located at 4326 Ashman Avenue.

\* \* \* \*

LAPEER. The new state-wide organization known as the Michigan Fellowship of Regular Baptist Churches will hold their annual meeting on April 18th at the First Baptist Church of this city, of which E. C. Shute is the pastor. Rev. H. A. Keithley of Grand Rapids is president of the new organization and Rev. Richard A. Elvee of Bay City is secretary of this fellowship which was formed last November in Grand Rapids.

\* \* \* \*

DETROIT. The People's Baptist Church on January 30th dedicated several pieces of neon equipment, which included a large sign reading "People's Baptist Church," and several neon crosses which were represented by different members of the church. Rev. James A. Franklin is pastor of the church, which is located at 16300 Plymouth Road.

\* \* \* \*

BAY CITY. Pastor Richard A. Elvee of the First Baptist Church has evolved a new approach to the mid-week prayer meeting. In an effort to reach more people, he has divided his folk into four groups meeting simultaneously. Boys and girls meet under the direction of Miss Nancy Lofstedt from 7:30 to 8:45. The young people's group meets under the direction of Lyle Watkins and his co-workers from 7:30 to 8:15. The ladies meet for prayer from 7:30 to 8:15, and the men have their meeting at the same time. At 8:15, all groups except the boys and girls meet together for a Bible message from the pastor. About one hundred and forty were out for the first few meetings, and it is hoped that the attendance will go over the two hundred mark.

\* \* \* \*

DETROIT. The Carmel Avenue Baptist Church of which James M. Patton is the pastor, will conduct evangelistic services April 30th through May 14th with Rev. Orville Yeager as the evangelist.

#### OHIO

ELYRIA. The First Baptist Church will conduct a fellowship conference March 6th through the 8th, with Rev. W. O. H. Garman as guest speaker. Brother Garman is pastor of the Callender Memorial Church of Wilkesburg, Pennsylvania.

\* \* \* \*

FINDLAY. The First Baptist Church reports a special missionary offering during December of over one hundred dollars, as a result of special missionary emphasis. \$802 has gone through various channels into missionary work during 1943. It is hoped that this amount can be raised to over one thousand dollars this year. Rev. Kenneth Brown of the Christian Mission to Churchless Communities presented his work on January 2nd. Both Rev. and Mrs. Brown are members of the church. Rev. William L. Fisk is pastor.

\* \* \* \*

#### PENNSYLVANIA

LOCK HAVEN. Rev. Howard G. Young, who has enjoyed seventeen years of ministry as pastor of the Baptist Church, reported that one of the most precious revival services ever held in the church concluded on January 30th, with a very definite stirring of the Holy Spirit in the hearts of the people. There were many confessions of failure on the part of the people, and the majority of members made a definite renewal of their pledges to the Lord. The evangelist, Rev. Clair Gartland, was a very earnest Brethren pastor from Hollidaysburg, Pennsylvania.

Plans are under way for the redecorating of the church auditorium. It is hoped to have it done as soon as materials are available.

\* \* \* \*

#### NEW JERSEY

OCEANSIDE. The annual meeting of Metropolitan and Long Island Fellowship of Regular Baptist Churches was held with the Bethel Baptist Church. Special speaker for the occasion was Rev. Carl McIntire, president of the American Council of Christian Churches. Officers elected for the coming year were as follows: Rev. James Murray Grier of the South Baptist Church in Tottenville, S. I., Moderator; Rev. James A. Ker of the First Baptist Church in Patchogue, L. I., vice-moderator; and Rev. Walter J. Aardsma of the Bethel Baptist Church in Lindenhurst, secretary-treasurer. The next

meeting of this fellowship will be held on Monday, April 3rd, at the First Baptist Church of Hempstead, where Robert D. Hayden is pastor. Rev. John Fullard, recently called to the pulpit of the First Baptist Church of Babylon, L. I., will bring the afternoon message, and Rev. Thomas G. Lawrence, pastor of the Nepperhan Avenue Baptist Church, Yonkers, N. Y., will bring the evening message.

\* \* \* \*

#### NEW YORK

The first 1944 rally of the TRI-STATE FELLOWSHIP OF INDEPENDENT BAPTIST CHURCHES was held on January 14 at the South Baptist Church of Tottenville, Staten Island. Pastor J. Murray Grier and his people were very gracious hosts, and the finest of Christian fellowship was enjoyed. Pastor Kenneth W. Masteller of the Haddon Heights Baptist Church spoke at the afternoon meeting on the question, "What Is the Greatest Need of the Bible-Believing Church Today?" showing that in this day of confusion not only in the world, but in the church, our need is to go back to God's Word for direction by the Holy Spirit, not trusting in our organization but in God as our unshakable foundation. This message greatly stirred the brethren and was followed by fervent prayers, testimony of need, and earnest discussion. At the meeting of pastors it was reported that the project undertaken at the previous rally had been successfully carried out, sending a copy of the November issue of "The Baptist Bulletin" to every Baptist minister in Pennsylvania, New Jersey, and Delaware, to inform them of recent denominational developments.

A delicious supper was served by the ladies of the church, after which another pastor's meeting was held and a large and enthusiastic evening meeting. Pastor Clarence E. Mason, Jr., of the Chelsea Baptist Church of Atlantic City, spoke on "The Sitting of Solomon's Servants," a very strong sermon, leaving a deep impression of the necessity for God's servants to give heed to their service that they should not lose their reward.

\* \* \* \*

#### NEW CHURCH DEDICATED

#### HISTORY OF THE WEST CORNERS BAPTIST CHURCH

In December of 1936 the Lord laid the need of a Sunday School



West  
Corners  
Baptist  
Church

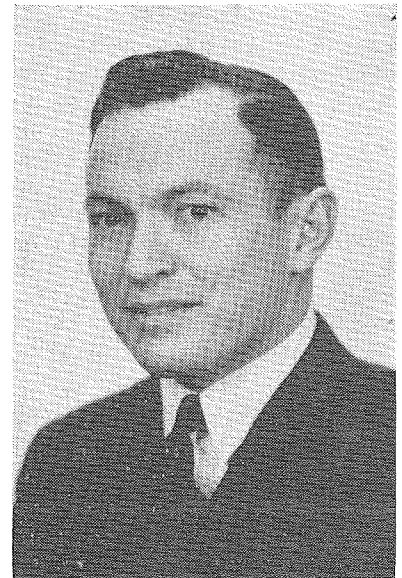
in West Corners upon the hearts of several Christians of the Union District of Endicott, New York. They received permission and met each Sunday afternoon in the basement of the West Corners School. A number of souls were saved and God blessed their efforts.

In the fall of 1939 "The Don Stowells" were called upon to assist in the work, when they were Juniors in the Baptist Bible Seminary in Johnson City. After spending the summer of 1940 in Gary, Indiana, they returned to the Seminary and the work at West Corners was turned entirely over to them. The Sunday School and Church Service had been changed to the morning.

That fall and winter many souls were saved. When "The Stowells" graduated from the Seminary in June 1941 they felt led of God to move to West Corners. This move was made by faith in November. Not once was there a return to secular work and God supplied their every need and the work continued to grow.

On March 26th, 1942 the work was organized into the West Corners Baptist Church with 21 charter members. Rev. Donald B. Stowell was called as their first pastor. A month later the church was recognized by "The Association of Regular Baptist Churches of Binghamton and Vicinity."

In August of 1942 the church purchased two lots facing the Maine Highway for \$500.00 cash. Steps were taken to see what could be done about building. In October Rev. Stowell located the old Pipestone Methodist Chapel, twenty-five miles distance, and purchased it for \$150.00 cash, which emptied the treasury at that time. The congregation immediately set about tearing down the old abandoned church



Don Stowell, pastor

and hauling the lumber to their building site. This task was completed in May 1943.

Priorities were then applied for at Washington. After much prayer by His people over the country word was received on July 2nd that the priorities had been granted. The following Sunday was indeed a day of praise to God.

The pastor and congregation immediately set about to erect a 34' x 56' structure. They didn't have a great deal to start with, but all believed that God was able to supply. Within six months from the time the priorities were granted the building was occupied for regular services.

The church was formally dedicated on January 20th, 1944, at 3 o'clock in the afternoon with a capacity crowd of 300 in attendance. Those having a part in this

(Continued on page 24, Col. 2)



## FLASHES FROM FOREIGN FIELDS

### THE SPIRIT OF GOD AT WORK IN AFRICA

Fort Crampel,  
Free French Equatorial Africa  
October 22, 1943

Dear Friends and Prayer Helpers:

"O sing unto the Lord a new song; for He hath done marvelous things;" —Psalms 98:1, is my testimony at this time.

I think I have asked many times in my letters for your prayers that I might have *power* in the work here. I have felt for such a long time that power was lacking in my work, which was becoming just a routine, rather than each class hour being a *new* opportunity to serve my Lord. Sometimes I would seem to have power in a class but more often not; although I kept praying continually for it. I don't know really what I expected but I know what I have now. The Lord has marvelously answered prayer, (has it been your prayers along with mine?)

The first Saturday of this month in our afternoon prayer meeting a tract was read on "The Baptism with the Holy Spirit" by Dr. Torrey which was the answer to the longing of our hearts. The one who read it had been on an itinerating trip, returning home only that morning and was informed that it was his turn to lead the afternoon meeting. He had no time for preparation and in answer to his prayer for guidance, God laid it on his heart to read this tract. Of the seven missionaries on our station, everyone of us felt it was the Lord's answer to what each of us had been praying for. Not only in our classes did we want power, but in our own hearts and lives over the power of sin; I won't enumerate my sins and failures, but needless to say they were many and I knew it, and I have wanted victory over them. This tract made it so clear and simple that it broke us all down, asking God to give us this power. On Sunday morning before church time, we met again for prayer and there, we were convinced we should stop all work and classes and have a week of prayer with the native Christians. On Sunday afternoon we met again and spent until about 6:30 in prayer

after re-reading parts of the tract. We claimed in simple faith the answer and God met us one by one and gave it to us. Our experiences were all different but real; there had to be heart searchings and confessions of sin, both to God and to one another and a full surrender to God, but what followed has been marvelous. On Sunday night we met again for a praise service and had scarcely started singing when we heard coughing outside the window. There were 12 of the student evangelists from the Bible School. They said they had come to know what it was all about. So we had our meeting with them, and after a short explanation or testimony of what God had done for us, we went to prayer. Almost all of them broke down and wept and implored God to bless them too. I have never before seen a native weep for his sins but these men did and God met many of them right there. We were there with them until midnight and after they returned to their village they sang and prayed till in the early hours of the morning.

On Monday we began prayer with the natives and the Spirit came in convicting power until there was a breaking down there too and for the rest of the week there was the confessing of sins and making right of things between the natives, and between them and the missionaries. Some came to confess to having stolen things we would never have known otherwise; some to confess other sins, some to ask pardon for things done. Confession and pardoning between husbands and wives; settling of old debts, etc. One man even went about 10 miles from here to ask pardon of a woman with whom he had been living in sin. One has to know these natives to know what a marvelous work of the Spirit this was among them, as they are not people to ask pardon and confess their sins ordinarily. We had wonderful meetings during that week, daily led by the Holy Spirit as to messages etc. One of our outstanding evangelists was supposed to come to the mission several weeks before; but came on the first day of prayer.

The second or third day he asked if he could give a testimony; and he told how he had been praying for this for a long time and since

coming here he had received it. Of how that he knew now that God had allowed the sickness to come to his wife just at the time He did, because it delayed his coming here so that he arrived the first day of prayer; otherwise he would have been here and gone again. God used that man in a mighty way during the week of prayer, in messages and testimonies. Some of our other out-station evangelists heard the news and came in to see what it was all about; since then we have heard of how the Spirit has been working in the out-villages. Even the people and many of the workers do not know yet the why and wherefore of it. But all of the evangelists will be coming to the mission this next week, and then they will know. Oh, how we long that each of them may have receptive hearts that they may receive this same blessing. God is sending great crowds to their meetings and souls are being saved. God has started a work here and we are expecting Him to send a mighty revival through out this colony. I can best express my desire at this time in the words of the following song:

#### CHANNELS ONLY

*John 7:37, 38*

How I praise Thee precious Saviour,  
That Thy love laid hold of me;  
Thou hast saved and cleansed and  
filled me,  
That I might Thy channel be.

Just a channel full of blessing,  
To the thirsty hearts around,  
To tell out Thy full salvation  
All Thy loving message sound.

Emptied that Thou should'st fill me,  
A clean vessel in Thy hand;  
With no power but as Thou givest  
Graciously with each command.

Witnessing Thy power to save me,  
Setting free from self and sin;  
Thou who bought me to possess me,  
In Thy fulness, Lord, come in.

Jesus, fill now with Thy Spirit  
Hearts that full surrender know,  
That the streams of living water  
From our inner man may flow.

Channels only, blessed Master,  
But with all Thy wondrous power,  
Flowing through us, Thou canst use  
us

Every day and every hour.

My prayer is that the Lord may use this testimony to help some longing soul.

In His Precious Name,  
Bertha Manuel.

## LIBERIA RESPONDING TO THE GOSPEL

Praise God for more and more persons in our land of Liberia that peace has entered their hearts. Yesterday morning one of our Christians who lives in a town ten miles distant which we visit regularly visited us over night on the mission and told us of three more who had professed salvation in a town which he visited just a few days ago. These and many more new converts need our prayers for in each case they are the only member of the family to become a Christian while the husband or wife has not yielded.

This Christian man mentioned above, Duo Pu, is gaining strength in the Lord himself. Several months ago at his request we informed his four wives all met together with us, that since he was a Christian it was his intention to keep only one. Then testing came in the form of illness which can be attributed to his former sinful life, for which he had plenty of opportunity in the years he was a soldier. This illness brought a delay but more recently we met with the wives again, Duo himself being present each time, to inform them which one he would keep. Even though each of the women are professing Christians as well, there was a little rivalry perhaps as to which of the two considered the big wives he would keep. The one chosen was his first wife which is as it should be. Now our prayers are for Christian men for the three to marry, since a woman can hardly remain single in this land, or a man either, for long at a time.

In our last letter we told of a town where the group of Christians had built a small church which they wanted us to visit, but at that time we had only been able to send two of our men who are now working as evangelists too. Three months ago we visited there ourselves, receiving a very warm welcome from the people. Sometimes when one goes to a group like this among the Bassa people living near the coast they are more or less cold and resent anyone trying to teach them or par-

ticularly to point out lives of sin which often even those who profess to be Christians in those places live. Not so here, as attested by meetings four hours long, for they just wanted to learn as much as possible in our short time with them. After some teaching we trust that at least 25 interested people there will be ready for baptism. At the time of writing one of our Christians, a man not sufficiently taught yet to go out as a full time evangelist, is spending time with these people to teach them. Not only did they listen to the Word well, but they gave myself and my boys good food—rice, palm oil, eggs, a chicken to bring home and not the least that the boys enjoyed—elephant meat, for a hunter had killed one near there a few days before. I would like to eat some too, if it was fresh, but the maggots crawling around on the raw meat do not make it too tempting to me.

A group of Christians meet regularly for service in the town in which Miss Price stayed, though they have considerable opposition from the town chief, who has even prohibited them having services in the town. However, they appear to go on doing so and no harm comes to them. In these services they take a small offering amongst themselves which they keep to buy food and assist whenever someone visits to teach them more of the Word. There are many such places which we wish could have regular services, and especially teaching in the Christian life. One of the men there has asked for baptism but he may have to wait for a little time yet until his marriage relationships are perfectly straight. Formerly he had two or three wives but now is trying to settle down to one who is also a Christian but still needing teaching. Before he was of age his father paid the dowery for a woman to be his wife but he did not marry her first. Now she is seeking to draw him away from the woman his heart is set on. No doubt this will all be straightened out in time but things do move slowly in Africa, as they know little of the words "redeeming the time."

Again referring to our last letter we told of the first church erected by one of our full time evangelists. Now another evangelist, Gaduo, is erecting a church building, so far largely with his own hands, though he will have some assistance with the roof which means cutting a great deal of palm thatch to cover it, and with mudding the walls, in-

volving mixing with water, beating and carrying a lot of clay. Quite a group of people have been won to the Lord at this point, Gre, through the efforts of Gaduo and his beautiful wife, but only one man was ready for baptism when we held a service there in May, and also one woman from the next town. This man has assisted with the church so far as his time will allow and we know that the Lord will bring blessing upon this town.

After many months of labour we have been enabled to send the completed translation of "The Acts of the Apostles" in Gio to London, England, for printing. Then by this same mail both the Bassa and Gio translations of the booklet of Scripture verses, "The Way of Salvation" by the Scripture Gift Mission, also of London, will go. Then today we commenced the translation of "The Gospel of John" into Gio. Bassa translations already printed are being more and more used not only by Bassa people but our own Gio and Mano who live in our district. When Gio translations which are now in the press in London, come, the Holy Scriptures will be made available to many more than at present, and we expect real blessing from the reading of the Word.

Recently quite a number of people from various towns in the district have visited us for a service or for a few days on the mission for teaching, or to ask someone to go to their town and teach them. One of the latter is to a town at least two days distant, in a sparsely settled part of the country where there is little food to eat. For this and other reasons we cannot visit there ourselves at present but we hope one of our Christians can go there to spend a little time.

Nothing is wasted for food in this land. Our children on the mission are always glad to receive the word to kill a chicken, for that means they can keep a piece of neck, as much as they can get away with, along with the head to make fine soup, to go over their rice. Today our fellow-worker, Miss Price, returned from a few days of trekking with the Gospel and reported that not only had she eaten monkey, which I myself have done very occasionally, but a snake which they had killed along the road—which I have not done. The native people appear to enjoy roast snake very often, but so far it has just a little too much relationship to the devil for me.

By the time this letter reaches

you, Mrs. Mellish and myself expect to be on our other station at Suakoko, relieving Mr. and Mrs. Nickerson, who hope to leave for furlough shortly. This will be a more difficult work, amongst a people who are harder to touch with the Gospel, and a still different language in which we hope to do translation, so we need your prayers. As you pray for us, do not forget to pray for our native Christians, young and old.

Sincerely in Him.

Catherine and Gordon D.  
Mellish.

Dated in Liberia  
17th August, 1943.

### HALLS NOW AT WORK IN AFRICA

Fort Sibut, Oubangui-Chari  
French Equatorial Africa  
October 8th, 1943.

Dear Prayer Warriors:

How we praise God for those who are fighting our battles for us by way of prayer. As we look back over the last few months we are reminded again and again of all that He hath done in answer to prayer. It hardly seems possible that we have been back in Africa nine months for we have been so busy and the time has passed so swiftly. We fear some of our letters to you have been lost en route and possibly some of yours have also, but we praise God we can meet at the throne of Grace daily and there is nothing which can sever that connection.

We wish to assure you that our funds are coming to us without any delay. These are sent by cable, but please exercise patience in receiving receipts for same from us as our statements are very slow in getting through. We have now received them up to May 15th except for the statement for Feb. 15th, to May 15th, which evidently has been lost. In due time we will get a duplicate of it. We can only send mail twice a month which again slows replies. We wish to express our sincere gratitude and appreciation to you each and every one for the part you have had and are having in His work out here.

We have had several guests at our station in the past month, while this is so different from Koumra where we are in the bush, we have enjoyed the privilege of entertaining our friends and co-laborers, and

they have been a blessing to us.

We praise God for the added interest in the work here. We are having much larger attendance and souls are coming to Christ, for which we praise Him. Our classes for Christian Workers will be closing the last of this month, then more trips can be made by the missionaries to the outstations during the dry season.

Our annual field conference is to be held the last week in November D. V. We are all looking forward to the spiritual blessings which we know God has in store for us as we gather for this week of praise and prayer seeking His will for the coming year. We have been asked to remain here until that time. At conference we will want His will not our own. However we are still praying for Goundi.

Our garden has not amounted to much this year. Now the natives are coming with their garden products which help out a great deal. How we praise God for the way He has provided for our every need, and for the good health He also has given us. Our rainy season is drawing to a close, and our stink-bug season is past for another year. These are bugs that we had never had to contend with before, and as strange as it may seem, this is the only station in our mission which has them.

We have placed our order for lumber in order to begin making some furniture, etc. At present it looks most doubtful as to any new work being started in the next year. In the mean time it seems wise to make use of the time in getting things ready for a house. The lumber needs to be ordered a long time in advance. About the first thing we will have made is a bed. Oh yes—we told you Delbert has reopened the ratan chair school. The main reason was to get some for ourselves, but now there are others wanting to buy. He has sold eight and we still have 15 on hand. They are sold for cost which makes them sell for \$2.50 each. They are nice looking and very comfortable chairs. The men in the Christian Workers class work in the chair school in the morning and have classes in the afternoon. Thus they are being equipped for His service. One day a week they spend in village meetings holding forth the word of life. Pray for these as well as our evangelists in the outstations.

Thank you again for your prayers and gifts for his work out here. May the Lord bless you and your

labors for Him in these dark days.

Yours in His matchless name,  
Delbert and Lorraine Hall.

### PRAY FOR BLESSING ON JEWISH WORK

Feb. 2, 1944

Dear Friends and Co-Laborers:

"And thou shalt speak my words unto them, whether they will hear or whether they will forebear: for they are most rebellious." Ezek. 2:7. This verse is a great comfort to us as we take the Gospel to God's rebellious people, Israel. How thankful we are that all God requires of us is to be faithful in delivering His message, and how thankful we are too, that there are those who will hear as well as those who refuse.

A short time ago I was calling in University City and during the morning I visited 24 Jews. Among that number only one refused to listen or accept the literature I offered. She mistook me for one of the Jehovah's Witnesses and, without giving me a chance to say a word, she proceeded to tell me, in no uncertain terms, just what she thought of me, as such, "You ought to be run out of town and be put in jail where you belong," and other kind remarks. After she had relieved her mind she slammed the door in my face.

In another apartment a Jewish woman was deeply moved as I talked to her about the God of Abraham. She had recently lost her son and felt bitter toward God because she thought He wasn't treating her right. I told her that God loved her and that she could have real joy and peace if she would put her trust in His Son as her Saviour. As she listened she stopped crying, and said, "Oh, I wish I could believe like that." She seemed sincere in her desire to know the truth and listened, with interest, as I showed her many passages from the word of God.

Just before Christmas the Lord led us, in a wonderful way, to talk to a Jewish refugee from Vienna, Austria. He had been through much trouble and had lost his wife, son, mother and brother. He had had very little experience with anyone who was ready to show him some Christian love. God touched his heart as He enabled us to manifest the spirit of Christ to this poor distressed soul. We told him about the One who could sympathize with

him in his sorrows because "He has borne our griefs and carried our sorrows." Later I called on him again and took Charles Siegelman with me. He seemed delighted to see us again and listened eagerly as we talked to him from God's word. He showed us a picture of a little church he had attended in Vienna. He was very much interested in meeting a Jew who believed the things I had been telling him. Will you pray for this man? He is sorely in need of the Lord Jesus Christ.

Our hearts are filled with praise to God for the way He has been answering for us. For a long time we have tried to show Charles his need of being faithful in church attendance, the way he was before the trouble started in the families. In recent months he and Bessie have been coming fairly regularly in the evening, but we could not get them to come to Sunday School and morning service. Then, about two weeks ago, Charles confessed that the Lord has been speaking to him about this and he is ready to come and bring the children in the morning. He has also consented to teach a boys' class we have been encouraging him to take. We are so happy about this. Mildred and Mary have been so discouraged with the girls' class. No matter what they tried it seemed impossible to get the girls to come until, at last, they were about ready to give up. However, God heard and answered prayer and, for the past few weeks, the class has been coming along nicely. We have prayed for several years that God would send us more missionaries, and we believe He is going to answer this prayer, too. Continue to pray that those whom He chooses will soon be able to join us in this work.

We are deeply grateful to all of you who share in this ministry and we want to remind you again, that your prayers and help mean more to us than we can express. We trust you are fully conscious of God's blessing upon your faithfulness.

Yours in witnessing to the Jews,  
Carl and Mildred Anderson.

### CHILDREN RECEIVING CHRIST IN AFRICA

Oct. 23rd, 1943

Dear friends at home:

"So precious is Jesus, my Saviour, my King, HIS praises all day long with rapture I sing. To HIM

in my weakness for strength I will cling, For He's so precious to me!" That was what came to my mind this a. m. as I awakened, and truly it is so; He is very precious!

The weeks pass so quickly and each one is a busy one. As they pass souls are coming to know the Light of the World. We have much to praise Him for here at Sibut. Attendance is good whether it's for Sunday services, or the children's classes or women's classes. It's been my privilege to teach the new convert's class on Sunday afternoons the last 10 months. The evangelists' classes will be finished for this year at the end of November, then I'll have more afternoons for village classes which won't make me sorry. Just now the children's work is at a peak. I'm seeing new faces every day and there is a lot of interest. From among them quite a number have definitely accepted the Lord as Saviour. For the many more who still do not know Him, I ask you to pray. I can see future Christian workers, and it thrills me. This daily grind will reap rich fruit for Him, because it is He Who is doing it. Pray for the native helpers.

For months we haven't seen an egg, or meat, and I've been trying to buy a chicken for 6 months. Just this week all of them came! Four eggs, goat meat, and two chickens. I'm glad the latter are alive so I can keep them for a while. For the past couple of weeks it's felt like the rains are over . . . the sun's been so hot, but yesterday a nice rain fell. Our gardens needed it and so did we, I thought. It's been cooler this morning because of it. Not many months hence when you are having nice snow storms, think of us sweltering under the hot tropical sun, grass all burned—dry! Someone ought to take a coast on a sled for me and then write me and tell me about it. I'm glad I'm here however, for under this tropical sun there is much to be done for Him. Again I quote:

"And does it pay, I've heard it asked, to spend one's life in Africa's waste,

To speak to dull and heedless ears,  
And hearts enchained by nameless fears?

Only one question need be asked,  
Did not God give HIS only Son  
That every creature might be won?"

Those seemingly heedless ears can be quickened to hear by the

Spirit's power, and thank God, many of them are hearing. Eyes too, opened to see the riches of His grace in Christ Jesus. We have a blind boy who loves the Lord; his physical sight may be lacking but the spiritual isn't. Kossingou can repeat whole chapters of Scripture. The children enjoy their part in the service each Sunday morning with their repeating of Scripture from memory. They sing and do it so well, I almost choke with joy!

We haven't received mail in any LARGE quantities. We receive mail twice a month if there is any to get . . . so even if a 5 cent stamp letter takes a long time to reach us, write it anyway.

Keep remembering all of us at the Throne of Grace. He hears and answers prayer. Thanks to all for your gifts; we ARE laborers together with Him, and He will not forget those who "stand by" at home with gifts and prayers to make this Seed sowing possible in the heart of French Equatorial Africa. Ever in Him.

Florence Almen.

### NEWS FROM SINDERSONS

Koumra, Ft. Archambault, Tchad,  
French Equatorial Africa.  
June 7, 1943

Dear Prayer Helpers:

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

News from one of the front lines.

We are still in the battle engaging the enemy. Sometimes his attacks are furious and we are on the defensive-again: we advance into his strongholds and seek to lift up the glorious banner of the Cross. Often we are ashamed beyond words for our lack of zeal and courage, and does not our great Captain go before? How few of us can say with Paul, "we are more than conquerors through Him that loved us." How many of us must admit defeat all too often when we ought to be strong in the Lord and the power of His might! Let us give you an insight of one day's testimony on our Koumra field.

It is Sunday mornig. My wife and I are in N'Gondere—one of our outstations 25 miles from Koumra. The government rest house serves as our camping ground for the week end. The tom-tom (African drum) sounds out the call to worship in

the newly built chapel. The night has been fresh so we do not gather for Sunday School until eight o'clock. The native pastor is in charge of the opening exercises. Presently he calls upon one of his helpers to lead off in repeating the verse for the day. Rom. 5:1, 2. "There will be no exposition of the verse today as the missionaries are our visitors and therefore, we will go right into the service," suggests Alletou. Of course everyone present eagerly awaits the greetings of the 'Madame' and a message by the 'Monsieur' "One in Christ" she says: "black or white, brethren in one Faith, one Hope, one Baptism." Thus we are united immediately in the spirit of fellowship and brotherly love. How precious this can be even in a foreign land. "Upon this rock will I build my church; Ye also as lively stones, are built up a spiritual house," form the basis of remarks prior to the Communion service. Shortly we are gathered around the Lord's table, "Do this in remembrance of Me," He said, before He suffered. Was not His heart made glad as He saw that little flock of over twenty in the midst of heathen darkness and superstition? We feel it was.

It is 2:30 P. M. A group of ten Christian young men wait outside the rest house. We have heard of the death of a big chief. The Dodge is loaded and we are on the way to his funeral about eight or ten miles away. Yes, here is the village. Now we hear the drums, the shouting, the crying and wailing of women, but above all—the shrieks of dancing men with painted bodies and large white feathers in their hair. Hundreds of people surround the body which has been placed upon a raised platform. Ten or twelve women are immediately around the body — probably the wives of the dead chief. The man in charge of the funeral is called. He greets the white man who asks permission to speak to the crowd. The noise must cease and the people be quieted before the missionary can give the Word of God. After several minutes during which time we have been praying, we file to a place from which to address the great assembly. The dead chief's horse is behind us, saddled and ready for the departed spirit. All around are seated chiefs, headmen, soldiers and friends. They are a hard looking group and the preacher knows he is facing opposition—he feels it. The women are grouped together, each holding a forked

stick. The whole atmosphere is tense—many had never heard the Gospel. What a responsibility! I ask the young men who came with me to sing a song in the native language written by Alletou — "Put your trust in Jesus." I open the New Testament at Romans 5:12 and give a message. Yes, they listen but how much can they grasp? A word of life to those dead in sin, hope for the hopeless, comfort to the sorrowing, light to those in darkness and peace for troubled hearts. Oh God, we cry "May Thy blessed Holy Spirit open their blinded eyes and give them sight; break down every barrier of fear; loosen the chains that bind and set the captives free; enable them to see the Love of God; help them to understand the meaning of Calvary and give them a hunger for righteousness, for purity and prepare them for Thy heavenly kingdom."

It is now nearly sundown and the Dodge is taking us in the opposite direction to the village of the big witch doctor. The road is sandy so we must walk part of the way. Not many people are in the village—they went to the funeral. However Mbang is there and comes to greet us. It is a long time since we have seen him. "I am glad to see you Monsieur and Madame, he says." A nice little group has gathered and we give the message.

Mbang listens and assents to many things we claim. It is not the first time he has heard the Gospel. He tries to assure us that he is interested. We reason with him of sin, of righteousness and of judgment to come. Deep lines of sin and wickedness are upon his face; his sharp eyes are red and bleary; his clothes are filthy; he holds a fly swatter in his hand; his voice is high pitched and coarse; he is an embodiment of Africa in all its depravity and heathenism. His earthly glory and power is fading, and unless he turns to the Savior of Life and Liberty, he passes on among the countless millions to a Christless grave and an eternal Hell.

Africa is changing. The coming of the white man has demanded new standards, new ideas. This is the transition period. The next generation will renounce many of the tribal and pagan customs. What are we doing to bring Christ to these teeming millions? NOW is our day of opportunity. We must win young Africa to Christ NOW or they will be engulfed in a soulless commercialism and a godless civilization.

"Africa, dark Africa, Jesus died to set you free;  
Africa, dark Africa, We'll bring Christ to thee."

Brethren, pray for us.

Yours in the service of the King,  
George H. Sinderson.

P. S. Brother Sinderson's mailing list has been lost by those in charge of it. Will all who were on his list or who desire to be on please advise Mr. Harold Gorr, 3812 South St., Wesleyville, Pa.

## GREAT REVIVAL IN AFRICA

Dearly beloved in the Lord, Peace!

In our last letter we told you of the revival that God sent us in the beginning of October, and we had intended to write you long before this but with the Mid-Mission Annual Conference coming on the duties became too numerous to even think of letter-writing. It is with a heart full of praise and thanksgiving to God, however, that we can inform you that the revival is going on to the salvation of many sinners and to the edification of many of the believers.

The outstation evangelists came in to the station at the end of October and stayed for a week. We had prayed much previous to their coming that they all would be revived while here and go back to their work renewed in spirit and better qualified to carry on their ministry. Our prayers were gloriously answered, as the Holy Spirit began by convicting of sin and crookedness in their hearts. Little by little they began to tell of things that had been committed 8-10 years ago, others told of things that had taken place more recently, but "They kept back part," (Acts) 5:2 as long as they could. For instance one man came and told that he had used about forty cents, of the offerings the Christians in his village had given, for personal use. In the evening he came again and said that before he entered the Bible school (some ten years ago) he had been living in sin that had never been confessed. I admonished him to come out clear on the Lord's side and tell the Lord all that was in his heart. He said he had done it. But the next morning this same man was so overcome with a guilt of sin that all he could say as he



was on his face before the Lord weeping uncontrollably was "White man, my sin, my sin." The Lord has used that man graciously since he returned to his village. Many have been converted and the revival is going on. Another man told me that while he was a student here in the Bible School he had borrowed an empty gasoline drum to soak manioc in previous to pounding it into flour, and instead of returning the drum to me he sold it to a chief for fifty francs.

A few days ago a note arrived from one of our evangelists saying: "Mr. Pearson, I am sending you this letter to tell you that the chief A. has put away five of his wives and kept only one. Pray much for him. If you can come and admonish him and strengthen him in the step he has taken, do come. We have lots of joy because of what God is doing." When this news came I inquired if he had been urged to put away his wives, and the answer was "No." Only as the evangelist was preaching and teaching the Word did he bring out that a believer should have only one wife. This chief got up in the Sunday morning meeting and said that he knew of only one sin that was holding him back and that was his many wives, and then he told of his decision to put five away. When he was through his wives (all believers) got up and told that they had wanted for some time to leave the chief, because as Christians they didn't feel right about staying with him, but as they feared it would hurt his heart they asked God to put it on his heart to put them away, and when he got up in the meeting and said that he was going to put them away, they rejoiced in their hearts and took it as an answer to prayer.

Another testimony that shows what the Lord can do reached us this morning. One of our evangelists went to the government dispensary to have a sore taken care of. When the native nurse heard that he was the evangelist from the village of the big chief N. he refused to give him medicine. The big chief was saved not so long ago and of course stopped taking strong drinks for which he was noted before. The evangelist got the blame for having "converted him" and was therefore refused any medical aid.

Some two years ago this same chief had a fight with one of the chiefs under him, who tried to dethrone him and get the exalted posi-

tion. The outcome of the fight was that this smaller chief was kicked in the thigh so hard that the bone broke. He has been in bed ever since and may pass away some of these days as he is not much more than a shadow now. Right after the fight this chief sent for native medicine with which he was to kill the other.

For this medicine he had paid about \$60.00. But somehow his medicine didn't work so he became provoked and blamed his Christian wives and two grown sons and had them beaten, because they were always attending the Gospel services he said, and by doing so he felt they were counter-acting the effect his medicine should have had. We have an evangelist in his village and one day, some six or eight months ago, he was all discouraged. In his attempt to promote himself to a higher rank than just an ordinary chief he had gotten his thigh broken in the unforeseen fight that followed. He had spent \$60.00 on medicine which was intended to kill his opponent and it refused to work. Now he called for C. the evangelist and asked him to pray for him. He called his friends together and told them of his evil plans and how that the Lord had crossed them every time. When this news reached us we went out there to see him and came back convinced that he actually was sincere in his accepting salvation in Christ. When the big chief N. was saved it was suggested that he go and become reconciled to his enemy and ask pardon for having broken his leg. At once he said that he would. Since he is a chief well known all over this territory it caused no little stir when it became known that he was going to ask pardon. On the day he left many people followed him so when he arrived at the village of the invalid chief a big crowd was present. I wasn't there for which I am glad, because it might have been said that the reconciliation took place because of the white man's presence. When he went forward to confess his wrong the other chief stretched forth his hand to greet him, and when he said that he was sorry for having broken his leg, etc., the other fellow cleared him from all guilt saying that it was his own sins that were at the bottom of it all. His two grown sons also stepped forward extending their hands toward the big chief to become reconciled, saying that they also had some medicine which was intended to take his life because of what he

had done to their father, but that now it was a thing of the past, all forgotten, and that they were going to be friends. "There is power, power, wonder-working power, in the Blood of the Lamb."

News comes to us so often of the revival as it is going on both south, north and east. Last Sunday morning as we met for a season of prayer before going to church one of the missionaries here said: "Have you heard that Nagou is saved." It was almost too good to be true but I couldn't help praising the Lord. We had prayed much for him as he had been a real opponent to our work in every way that he could think of. He had made it almost unbearable for the evangelist in his village, some of the Christians had been beaten and others put in prison because they attended the Gospel services, and the blasphemous things he had said against the Lord were terrible. When we were through praying I went down to church to count the people and who should come up the road if not Nagou. His village is about forty miles away from here and he had come that distance in the night to be here in time for the morning service to tell that he was saved. The first thing he said to me was "Mbi ma na be na Jesus aoue." (I have believed in Jesus). After the service I had a talk with him and I believe he is sincere. God is able.

Well I could go on and tell many more things of what the Lord has done but this letter is already too long.

The Lord is good and we praise His name for what He is doing in our midst.

We are now making definite plans to go on the Belgian side some time near the end of January for a rest. We are very tired and shall appreciate a change. After this letter reaches you please address all mail to Africa Inland Mission, Rethi, Nizi, Belgian Congo, Africa. Mail addressed there will reach us okay.

This is also to notify our many friends that the Mid-Mission Headquarters has been changed to 977 The Arcade, 400 Euclid Ave., Cleveland 14, Ohio, so that all funds from now on should be sent there.

This may be the last letter written from here, our next may be from the Belgian side.

May God bless you one and all.

In Him,

N. G. Pearson.

## **WILLSONS MEETING RESPONSE IN BRAZIL**

Missao Velha, Ceara,  
Brail, South America  
December 11, 1943

Dear Friends in the Homeland:

"I will go before thee and make the crooked places straight . . . Go ye therefore and teach all nations. . ."

As we meditate upon the past year and the tangled train of circumstances through which we have passed and behold the marvelous grace and faithfulness of our blessed Saviour, our hearts are filled to overflowing with adoration, praise and thanksgiving unto Him who is the Shepherd of our souls.

Truly we thank God for every one of you who so faithfully remembered us to God at the throne of grace. We definitely felt the power of those prayers as we were strengthened and sustained in every trying hour by the touch of His hand on ours.

Primarily, this year has been one of much sowing and little reaping. Nevertheless, a few souls have found Jesus Christ as their Savior and never failing Friend. We do not have millions assisting our meetings, nor do we have thousands accepting the Lord as Savior. But as we see "ONE" individual person interested in the Gospel, we nurse that person along until the Holy Spirit convicts him of his sins; convinces him that he needs to accept the only way of escape, the Lord Jesus Christ, from those sins; and

finally converts him for His honor and glory.

We have noted that during the past year the people have shown more confidence in us. Hence their confidence in what we have to say has increased. A few people have even come to our house asking us to tell them God's message of love. Those who come to our house asking an explanation of the Scriptures do not come to our meetings because they have a great fear of the mocking people and the treacherous priest that we have in our town. For these people we pray that God will give enough courage to step out and fulfill their desire of hearing and accepting God's Word.

Truly our hearts are filled with thanksgiving unto God who made us for His glory: who chose us that we should be to His praise and glory; who loves us every moment of the day, watches over us unslumberingly and cares for us unceasingly; who died that we might have life Eternal.

Dear friends, one can hardly write it without tears. Shall we remember all this love, and hesitate to give our ALL to Him during this New Year. Or shall we say wholeheartedly?

Take my self, and I will be  
Ever, Only, ALL for THEE.

Your representatives in Brazil,  
Florence and Jim Willson.

Mid-Missions  
977 The Arcade,  
400 Euclid Avenue  
Cleveland 14, Ohio

makes us feel that after all our labors have not been in vain here. A few have come to know and love our Saviour. Until our arrival in January, 1939 the tribe was in darkness and ignorance of all Gospel truth. These have been years of seed sowing. We do not have large crowds on Sunday or at our daily Gospel reading classes. Fern has begun an afternoon reading class studying the book of Revelation. I am sure she would appreciate your prayers as she teaches this difficult book in a limited native language.

Yesterday afternoon we gathered together all the men in our mission village and divided among them the names of many who have professed to accept Christ in the Sunday services, but who no longer come. The Christians are to go out two by two and look them up and try to bring them back to the Lord and to the Church Services. A young believer has temptations which you would never dream of, and Oh! how they need your prayers.

We sold our last Sango song book the other day and now in War time it is exceedingly difficult to get more. They were printed in France. Since they were not strongly bound, only paper covers, and since I had several pieces of tanned antelope hide, we covered seventeen of their books last night after supper, and three more were brought in this morning. The natives were well pleased when they received their leather covered books and I am sure it will preserve the life of each book.

One day I noticed that our drinking water had a peculiar taste and odor so I sent a man down our 33 foot well to investigate. He found four dead rats and a live snake therein! We drew all the water out, cleaned the bottom and when more water seeped in, it had a better taste. We boil and filter all our drinking water but still that does not help the taste or thought of rat soup as a beverage.

The very day we reached home our little Dicky started with what proved to be a serious case of dysentery, which refused to respond to any treatment which we tried. After seventeen days of it Fern took him to a Doctor at Fort Archambault, going down in a government truck which the Administrator had so kindly offered. (Our car was broken). After eight days Dicky was better and our car was in running order so I with Donald and

## **THE HAMMANS HAVE RAT SOUP FOR SUPPER AND ELEPHANT FEET FOR WASTE BASKETS!**

July 20, 1943

Kyabe via

Ft. Archambault, A. E. F.

Dear Friends at Home:

Looking through copies of our News letters I find that the last one was written from Ippy, Feb. 16, shortly after the arrival of little David Eugene. He is a fine, plump, smiling baby of nearly six months now. If the mosquitoes will give me some peace this evening I will try to give you some news from Kyabe. We would like to send these letters oftener but days are so busy that there is not much time for letter writing. I am writing this letter by lamp light after a busy day of fixing things up around the

house, besides my daily reading classes in the morning and prayer meeting in the evening, and in between times getting ready for a twelve day "push" trip to a distant section of the field which has not been visited for two years.

Yes, we finally got home to Kyabe after many trying experiences along the way. We arrived after dark, after a six months absence, and received a royal welcome from our native Christians. Most of them had been sorely tried and some had fallen, but after talking and praying with them showing them the way to find forgiveness through confession and how to obtain strength for the next trial, they were restored in fellowship. It

the baby, went to Archambault to get the rest of the family. While there I came down with the grip and a chest cold. The day I got out of bed, Fern took her turn at it, also a cold and fever. After a few days of it we were feeling somewhat better and decided to start back before the rains made our mud road impassable. Shortly out of Archambault the water pump broke and there was no way of fixing it. We filled three large jugs with water and stopped every three or four miles to let the motor cool and add water. It took us eight hours to come the 70 miles! Some speed, but praise the Lord, we arrived.

We are all feeling much better now and in two days I expect to leave for an itineration trip. We mention these passing illnesses that you might make our health a matter of special prayer. After five years on the field we realize that our bodies are not so strong and we do not have the resistance that we had when we were fresh out. We are looking to Him to keep us and expect to claim this promise during this year," "My strength is made perfect in weakness."

It began raining a few minutes ago and the bugs and flying ants are swarming around my light and all over my paper so I must stop. I want to thank most heartily, you dear friends who have sent books and booklets to us. After reading them we will be glad to pass them on to other missionaries and so multiply the blessing.

Yours for lost souls in Africa,  
Roy and Fern Hamman.

\* \* \* \*

September 29, 1943

Kyabe via

Ft. Archambault, A. E. F.

Dear Friends at Home:

We wish you could visit us at Kyabe this month. In many ways it is the ideal month of the year. We are nearing the end of the rainy season and the rains have transformed the place. Green grass covers the yard and lovely flowers of many colors are growing around the house. At meal time we thank God for the fresh vegetables from our garden. Frequent showers keep the atmosphere comfortable. The temperature seldom goes above 80 in the house, though in the sun it is often hot. A description of March would not be quite the same, but then you know what dry season means. Heat and dryness everywhere, day and night with dusty,

dirty yard, no flowers and no green vegetables. But why think of that now? Just time your visit right and you will enjoy Kyabe.

As showers of rain have refreshed the earth recently, so showers of spiritual blessing have rejoiced our hearts. In the past two months we have seen eleven stand up after the church service and declare their faith in the Lord Jesus and their desire to follow Him. You cannot imagine how happy it makes us. For so long we have sown the seed with seeming little effect. The Holy Spirit has been quietly working, all praise to Him. All but one of these young men live in surrounding villages. Some have heard the Word in meetings held in their villages, others have been dealt with personally by believers, and others have come to work for a brief time at the Mission and daily heard the Word. Now one by one they are coming to the chapel to give a public testimony. Keep on praying that more may take a stand for Christ. These babes in Christ are trusting His shed blood but they know little of the Word of God and cannot read it. They will be surrounded by heathen temptations in their various villages. They need your prayers that in His Grace and strength they may stand and also shine.

Among the disc-lipped women of this tribe only one has received Jesus so far as we know. She was an old woman, wrinkled and ugly, with only a bunch of leaves for her Sunday dress. For more than a year she has been coming regularly to the services. If she missed, inquiry always revealed that she was ill and unable to walk the distance. Often after the service I would talk with her. She got little of the message but this she knew: Jesus Christ was the Son of God and His blood had cleansed her heart. Last Monday she died. I like to think of the great change there will be when next we see her. Then she shall be clothed with the righteousness of the Lord of Glory, transformed into His image! Wonderful love and grace of Jesus that can do this for poor sinful creatures like her, and like you and me.

The relatives of the woman were not believers so the usual heathen rites were carried on. A sorceress, very similar to a modern spiritualist was called in to talk with the dead and determine the cause of her death. She went into the dead woman's empty house, turned a gourd upside down, turned a basket

over it, and then with various motions of her hands began talking to the spirit of the departed one. Her report was as follows: The husband of the woman had died a few months before and in the village of the dead he had no one to carry water for him. He had sent for his wife to come and do this and she had obeyed and left this world. Our hearts go out to the many who still believe such satanic lies and close their eyes to the Light which is in Jesus Christ.

The last time we wrote we had been having a siege of sickness in the family. Praise God we are all feeling fine now. Donald and Dicky had a new experience the other evening. They were playing barefoot outside when Dicky screamed, saying that something had stung him. Donald began searching for the something and in a second he was stung on the finger and found it was a scorpion. For a couple of hours we had a screaming time at our house with both of them going at once. Dicky's pain quieted down in about two hours, and he went off to sleep but Donald had a bad night of it. Several times he asked, "Why do we have Scorpions?" I suppose we will have to blame it on to Adam.

Roy too had a new experience, not with Scorpions, but with elephants. We are always hearing stories of elephants being near, and many times have seen their tracks but never the animals themselves. One evening a native reported seeing seventeen in a garden about fifteen miles from here. The next day Roy had the thrill of seeing eight of them at close range and chose the big bull as his target. Some of his bones are now in our back yard drying in the sun and occasionally the wind brings an aroma of elephant feet into the house. They have been cut at knee length and cleaned out. When properly dried and varnished they are supposed to make nice waste baskets. They will have to have a milder fragrance than at present before I care to have them in the house, though they do make interesting souvenirs.

Now I must close and prepare for my class in Revelation. We have reached the ninth chapter and the Lord is blessing the study to our hearts. Anxiously we await the day when the Lord will come for us. Then the scenes of Revelation shall come to pass before our eyes. What a day when we see the King in His Glory, and sing praises to the

Lamb who was slain. Will we meet you there?

Yours by his grace,

Roy and Fern Hamman.

## GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

Dear Friends at Home:

"Lord of the blinding heat,  
Of mighty wind and rain,  
The city's crowded street,  
Desert and peopled plain,  
'Tis wonderful to me  
That I am loved by Thee."

The last lines of this poem express our inmost thoughts this morning. Problems, heartaches, burdens, sorrows, joys and blessings all take on a different color when viewed through the window of Calvary, realizing that we are loved by the Altogether Lovely One.

This morning we are writing to you from the new mission home. Will you believe me when I say that there are several really, truly Robins flitting around in the trees to make me either more homesick or less homesick, I don't know which. But in contrast to the Robins are a half dozen buzzards who have come to make their abode with us. The Portuguese word for Buzzard is "Urubu" but Billy calls them "Burbuboo" and chases them all over the place. All this talk about birds is simply to let you know that we now have a lovely big yard full of fruit and shade trees where we can work, play, and visit when the house gets too hot.

Praise God with us for the wonderful way in which He met our need and pray that this new addition to our work may mean more souls in Glory and multiplied years of service for some of His missionaries.

A carpenter is busy making a few changes for us and also repairing and replacing the rotten screen with that which we brought from the States. We are doubly grateful to Mr. Garvin in the Walnut Street Church for making this screen possible. For the quality that he gave us we would have to pay from \$5 to \$7 a yard if we bought it down here. Some of the American business people made possible some paint so we are painting inside to get rid of the accumulated dirt and outside to pro-

tect and also add to the beauty of the mission property. Every day we are realizing more and more the value of being situated in the midst of the work. The people come in and out so freely and our visitation work is multiplied and made so much easier. Our little living-room looks almost like a summer cottage at home with the lamp, pictures, and rag rugs that the ladies at home made possible. I get a little warm feeling of gratitude every time I look at it. Thank you all for making our home possible by your interest, your prayers, and your gifts.

Many of you have been praying that God would supply a church property or building. We too have been holding the burden up constantly before the Lord. The doors all seemed to be closed fast. Either the people didn't want to sell, or the property wasn't desirable or the price was outrageous. A few days after we arrived in the new mission house and had opportunity to roam about a bit, the Lord opened the eyes of Mr. Stull and Mr. Barber to the fact that there was ample space on one side of the new house for the church building. Do you understand fully what that means? In cold cash it means that we have saved anywhere from \$500 to \$1,000 and this is a conservative estimate. It also means that with the additional gifts that we have received for the house and the money that the believers have saved, within the next two weeks we expect to begin work on the church building. Do we need to say, "Praise God from whom all blessings flow?" Pray that God will continue to meet the need so that construction won't have to stop.

We are in the midst of the rainy season and generally the crowds and results in the work are rather depressing. However, we have much to praise Him for. Two weeks ago after the evening message by Rev. Wm. A. Ross, who together with Mrs. Ross, has been spending a few days in Manaos, Mr. Stull gave what I felt was a very hard invitation. Without bowed heads, closed eyes, or the congregation standing, he asked that anyone who cared to accept Christ stand and come to the front. Maria Nazario came and after careful questioning we found that she had been saved previously but was out of fellowship with the Lord. This all seems very commonplace but the thing that rejoices our hearts is her faith-

fulness and continued interest in a land where many decisions are seemingly but for the moment.

On another afternoon we made our way to the home of a sick woman. She had been laid up with infected feet for fifteen days. The house was poorly constructed of palm branches and everything about the place spoke of poverty. The native woman helped me with the short service of Scripture, hymns, and prayer. Then we invited her to accept the Saviour. We had visited her the week before and she had not seemed ready but this week she was anxious to be saved and cried because of the sinful life she had been living. There are so many cases just like this one, deserted by their "man" or husband, sick, sinful, and hopeless they wait for us to go to them with the message of hope and love. Pray that God will give us strength to continue this house to house evangelism work.

If we look for them there are a number of things which we need to praise Him for. February 20-27 we are looking forward to the first evangelistic campaign that has been the privilege of our missionaries to conduct here in the city of Manaos. We do not know to what extent the missionaries and believers from other churches will be cooperating but we are praying and making every effort for this campaign. Rev. Leonard Harris of Para, Brazil, an English missionary for over 17 years under the Unevangelized Fields Mission, will be the evangelist. Special music is being arranged. We have the promise of a large hall in a factory close to the mission which will accommodate crowds much larger than our mission. This is a new and different endeavor for us here in Manaos but we are praying and believing that God through His Holy Spirit will bring results. Mr. Trimble is hoping that after Mr. Harris finishes in Manaos he may be able to make the trip up to Boa Vista to continue the meetings there.

Mr. and Mrs. Barber have been called of the Lord to open up two mission stations in sections of the city which are not being reached by the gospel. Two weeks ago they held their first meeting and the response was very gratifying. Besides Sunday services they are carrying on weekly children's meetings. Last Sunday there were three conversions. One of the women had heard the gospel while the

services were still being carried on in the mission house and for three years had been thinking, realizing her need of Christ but hesitating to take the step. Pray for them as their hands are very full with the responsibility of the mission house, a new baby, and now this greater avenue of service.

Mr. and Mrs. McCullough are rushing around getting ready to go interior to Cruzeiro do Sul sometime this month. Their refrigerator has come through but the last word received about their baggage was that it was still being held up because of shipping space. Please pray that these trunks will come through since they are filled with things that will make life easier and work for Him more efficient.

Mr. Warfield has just arrived back from Boa Vista where he and Mrs. Warfield and Billy have been helping during Mr. Trimble's sickness. He reports a hard field with plenty of sin and opposition to work against. The men leave the city to work in the mines returning once or twice a year. When they come they spend a year or half-year's earnings in a few days, leave again for the mines and their poor wives must make a living as they find strength and opportunity. However, God has been good and they are making ready to organize the church in the near future. Little Grace Ann is just as pretty as ever and is speaking Portuguese like a native. It seems even at her early age that she is teaching the language for Billy Warfield after a few months of play with her has become adept in rattling off the subjunctives, nouns, verbs, etc.

Mr. and Mrs. Ross report a successful year at Iucaby and are going back to take up the work of caring for fifty lively youngsters. The little Indian boy whom they adopted is not a little boy any longer, but is old enough to take over while the Rosses come down to Manaus for rest, business, and medical attention. Pray for them that God may supply the needed strength and wisdom to carry on this work.

There is just this one last note of praise. We wish to thank all of you who have been remembering Willard's body and physical well-being. That old ulcer up to now just has not put in his appearance and we are so very, very thankful. Please continue to pray for this continued physical health and strength. The demands upon him

are increasing every day and with the building program ahead it means hours of dealing with all kinds of people. He needs wisdom and spiritual strength and he needs a sound body if all of these things are to be accomplished for Him.

I almost forgot to tell you that we have a garden with all sorts of good things in it, but they are still in the growing stage. If the heavy rains continue many of the things will not mature but we are working, and hoping and praying. The mimeograph that came with the baggage is working so well it is a delight and blessing to us. The refrigerator is a beauty and every-time we open it we breathe a little prayer of thanksgiving to the Lord for his grace in supplying it to us.

Please believe that we are grateful for everything that you have done to help us in our work for Him in this place and for every-time that you have prayed in our behalf.

Your missionaries in Brazil.

Grace and Willard Stull.

### MID-MISSIONS

Many friends of Mid-Missions have been making inquiry as to how the Mission is progressing since the re-organization last August. We are happy to report that the blessing of God is upon the Mission in a very special manifestation. A great revival is reported as being in progress on the French Equatorial African field and plans are being made and in many places actually under way for marked advancement in most of the other fields.

The Cleveland Office reports that so far as available records are concerned the month of January was the greatest month in the history of the Mission, in the matter of finances. So far as we know something over \$13,000 was the highest income of the Mission for one month. In January the income was considerably over \$14,000. And this in spite of the fact that there is no field representative holding meetings and taking offerings for the Mission.

Several applications are on file for new missionaries and almost every mail brings contributions from churches which have not been contributing to the Mission heretofore. The mailing address of the Mission Headquarters is: 977 The Arcade, Cleveland 14, Ohio.

### NEWS FROM COLUMBIA BASIN MISSION FIELD

Rev. Ralph Werner, a missionary under the Columbia Basin Mission, began work in the regions around Kalispell, Montana on December 24, 1943. He writes the following report of his work there and the needs that he finds:

Dear Friends in Christ:

Each Sunday morning I go north to La Salle for Sunday School and then a worship service. We meet in the school house as there is no other place suitable for meeting. For some years a few women have been holding Sunday School, but we now have a Church service also. To date we have had two Sunday services and last Sunday had 19 in Sunday School and 29 in the morning service—ten adults coming in for it. It is a farming community, quite thickly settled for the west and the nearest church at least 10 miles away.

Flathead Mine is a mining town 30 miles southwest of us and is 20 miles in from the highway. One of the most beautiful spots in this region and at present, with many families gone to the west coast to defense areas, there are 18 families in the community. At present they are developing the mine and will employ many more men when available. They have never had any services there, so far as I could find out. We are holding our Bible school and worship services on Wednesday afternoon and evenings as Sunday is out of the question. One child of about 6 years of age when spoken to about a Sunday School, asked, "What is a Sunday School? What do you do in school on Sunday?" Need more be said of the need there?

Marion, a lumber camp and community about 30 miles west of us has a grade school with 38 children enrolled and as could be repeated over and over as a person names community after community — no Sunday School, *nothing* so far as Christian teaching is concerned. At present they are having an epidemic of Mumps but will begin Sunday afternoon services as soon as possible.

Last, but not least, I speak of Swan Valley. Swan Valley is more than 100 miles long and is accessible only at either end. There are five school houses down through the valley with about 150 children from 1st to 8th grades. The total popula-



tion is unknown. One or two of the school teachers begged Mr. and Mrs. Zeltner of Kalispell to start Sunday School in their schools, but they could not spare the time from their own gospel work. Again we repeat that heart-rending phrase, as to spiritual things they have *nothing*, absolutely NOTHING, and materially, little more.

I plan to hold meetings at each of these school houses, if possible, unless I must skip one or two, every other week as soon as *the road* can be traveled this spring. This will mean being away from home for five days every second week with afternoon and evening meetings each of the days and at the same time carry on my present schedule of two Sunday Schools, and two church services, assist in one radio broadcast and evening service with music each Lord's day; Bible school and evening service Wednesday of each week; besides visitation, etc., of a missionary's life.

I trust this information will meet the need. There are dozens of other needy communities as the above. I hope to have a lending library for Swan Valley as they are too poor to buy but a few books. Could use good books, used or new, that folks have read and would care to contribute.

And above all, brethren, **PRAY FOR US!**

Ethel and Ralph Werner,  
Ralph, Jr., and David.

The address of the Columbia Basin Mission is Box 1001, Wenatchee, Washington. This is an independent Baptist work conducted on a faith basis. Other missionaries are Everett and Mrs. Bramblet, Grace Baptist Church, Moscow, Idaho; Carl Barber at Kendrick, Idaho; Lyle Bramblet at Pasco, Washington; Arthur Riffel at Lakeside, and Chelan Falls, Washington, and Marjorie White at Wenatchee, Washington. We appreciate the prayers of God's people and any other interest in this work that may be shown.

COLUMBIA BASIN MISSION,  
George W. Kehoe, Supt.

**DON'T LET YOUR  
SUBSCRIPTION  
EXPIRE  
!  
RENEW  
NOW!**

## ORDINATIONS

LORNE SANNY

A council convened on December 27th, 1943, at the call of the Grace Baptist Church of Modesto, Calif., to consider the ordination of Mr. Lorne Sanny. His ordination was unanimously recommended and the service took place the same evening.

\* \* \* \*

CHARLES F. ROBSON

A council met January 24th, at the call of the First Baptist Church of Hackensack, N. J., to examine for the gospel ministry, Mr. Charles F. Robson. He was unanimously approved and the ordination service was carried out the same evening.

## CHURCH WITHDRAWS FROM CONVENTION

The Great Valley Baptist Church of Great Valley, N. Y., Rev. Kenneth Elgena, Pastor, advises that in a recent meeting the Church voted unanimously to sever all connection with the Northern Baptist Convention and all of its associations. We trust that this church will continue its good work by eventually coming on into the actual fellowship of the G. A. R. B. C.

## GLEANINGS

(Continued from page 13)

service were: Mr. and Mrs. Kenneth Ohrstrom, song leader and pianist; Rev. Clayton H. Gray, invocation; Rev. Stanley Moody, Scripture; Rev. Donald B. Stowell, history of church; Rev. and Mrs. Douglas Christen, duet; Mr. Vern Clark, offertory prayer; Dean Emery H. Bancroft, prayer of dedication; Rev. Kenneth R. Kinney, dedication message; and Corporal David Vernon Stowell, (on furlough from Camp Campbell, Ky.) benediction.

In connection with this Dedication Service a week of meetings was held featuring a different phase of Christian Service each evening.

The church now has a Sunday School of more than 90 as an average attendance. The present membership of the church is 42. Eight have accepted Christ since services were begun in the new building on December 23rd. Continue to pray for this work and may God accomplish the same in many other churchless communities of our nation.

## Walter Carvin's Corner

### THE OUTLOOK VERSUS THE UPLOOK

The OUTLOOK is dark but the UPLOOK is bright. The world has the outlook but the Christian has the uplook. The newspapers are giving the outlook and it is dark. The Bible gives the uplook and it is bright. The outlook is dark and it is becoming darker. Who would wish to deny it? Statesmen, politicians, educators, and financiers are all sounding forth the one word and that word is CONFUSION.

Our Lord told us the outlook for the world would be dark. Listen to Him as He says, "As it was in the days of Noah so shall it be in the days of the coming of the Son of Man." What an outlook! WICKEDNESS, DRUNKENNESS MIXED MARRIAGES AND MORAL POLLUTION. But, have you ever noticed Noah had the UPLOOK, and not the OUTLOOK. There was but one window in the ark and that was in the roof. Something like a skylight. He had but one way to look and that was up. The UPLOOK.

In Apostolic days it was customary in writing to Christians to close the letter with a strange sounding word to us. In the Greek it is MARANATHA. Paul did the same thing in 1 Corinthians 16:22. It means "THE LORD COMETH." The early church had the uplook while the church today is largely taken up with the outlook.

Our Lord warned us about being too much occupied with the outlook of the world when He said, "Watch and be ready." To watch means to look up and to keep looking up.

He is coming in a moment  
In the twinkling of an eye  
No time will be allotted  
To utter, one good-bye.

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

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

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