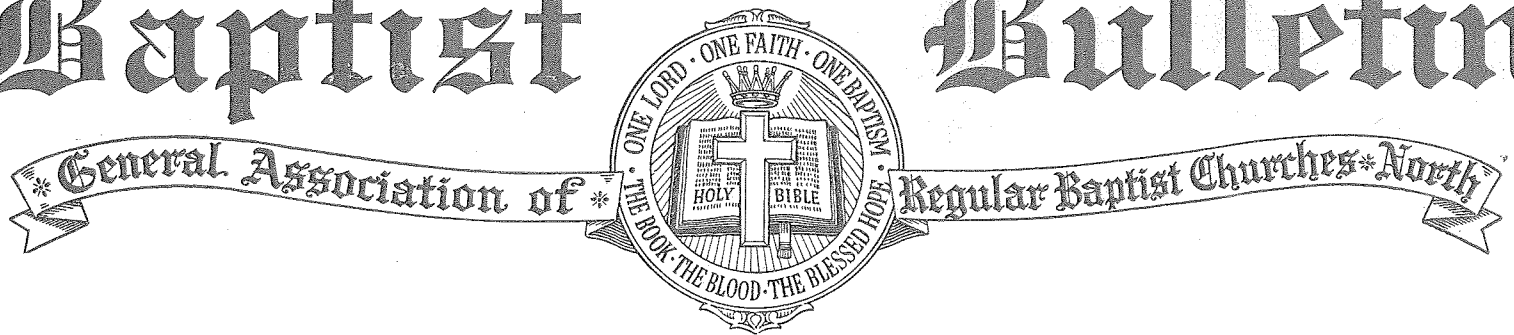


The Baptist Bulletin



WHO CONTROLS THE G. A. R. B. C. ?

The General Association of Regular Baptist Churches North is now twelve years old. It has grown from an original group of less than fifty churches to its present two hundred and ninety-five or three hundred.

It is well at this time to restate the constitutional provisions and the constituted policies of the Association. In 1932 and 33 discussions and conferences were held preparatory to the final adoption of the constitution which took place in 1934. In these conferences and discussions it was recognized that one of the inherent weaknesses of the old Baptist Bible Union was the fact that it was an organization of *individuals*. Any individual who signed the confession of faith was thereby immediately admitted to full membership and privileges in the union. Every man came on his own recommendation and the result was that many came who never in the world would have been sent up to the Convention by any responsible Baptist church. In the founding of the G. A. R. B. C. it was felt that this weakness should be guarded against and that the fellowship and control of the new Association should be in the hands of *local churches* instead of in the hands of self-appointed individuals. Therefore, it was decided that the Association should be a fellowship of churches. Each fellowshipping church in the Association, regardless of the size of its membership has the privilege of sending up to the annual conference, six of its members as messengers. When these messengers arrive it is assumed that the local church of which they are a member had confidence enough in them to send them as their messengers and therefore, the Association accepts them and they have the privilege of the floor, voting privileges, and the privilege of holding office. This provision safeguards the Association from some of the evils which befell the Baptist Bible Union.

There is no president, vice president, secretary and treasurer, etc., in the G. A. R. B. C. elected annually by the ordinary process of some "appointed" nominating committee, presenting a list of names for the approval of the body. This system has always provided for political wire-pulling in the appointment

of a nominating committee, which in turn could be trusted to bring in the "proper" recommendations. Seldom, if ever, is the report of such a nominating committee changed by the electing body. It is a safe wager that those nominated will be elected. To overcome this possibility of political engineering and to forever safeguard the General Association against any such maneuvering for place and power in the Association, at the suggestion of this editor at the meeting in Waterloo in 1938, the Constitution was amended to read as it now stands. Instead of the usual list of "officers" elected in the above described manner, there is a council of fourteen men elected, seven each year serving for a term of two years. These fourteen men are all on a par with each other. The Association does not name one of them the president, and one of them something else. The council itself organizes with a chairman of the council, but this does not make him president of the Association. He may or may not preside at the public meetings of the Association, but if he does it is in no sense to be interpreted that he is the "president" of anything.

This council of fourteen men is formed and elected in the following democratic manner. Several weeks prior to the annual conference, the secretary of the Council of Fourteen sends to every fellowshipping church, a copy of the Constitution, calling their attention to the provisions for the nomination and election of the council and urging them to exercise their privileges as a fellowshipping church. Each church has the privilege of sending to the secretary of the Council, a list of nominations for the seven councilors whose terms will expire at the annual conference. Each church may send one name or a hundred names as nominees. As these names come into the office of the secretary of the Council each name is listed and every time that name occurs in some other church's ballot of nomination, it is so indicated opposite his name. Two weeks before the annual conference nominations are "closed." The names which have come in with their individual tallies are counted by the secretary of the Council and a record

(Continued on page 2, Col. 1)

MAY
1944

Volume IX, No. 12

made of every name presented, and the number of times it was presented. The fifteen highest are then placed on a ballot. The ballot is taken to the annual conference, where seven of the fifteen are elected.

This election of the council takes place in the following manner. Each fellowshiping church of the Association, before their messengers leave home, designate two of its messengers to act on the elections committee. Every church is entitled to two members, regardless of the size of the church. These messengers coming from the churches and sent there by the churches specifically for the business of electing the Council, gather together at which time they are presented with the ballot carrying the names of the fifteen nominees. The secretary of the council has with him upon every occasion, all of the original nominations sent in by the fellowshiping churches and they are placed on a table for the examination of any one who wishes to look them over. Thus his listing of the fifteen is open to check at any time by a committee or by any individual, or by the group as a whole if they so desire. After prayer the messengers from the churches proceed to mark their ballots and the seven highest out of the fifteen are declared elected for a term of two years to the Council. Last year at Johnson City there were over three hundred messengers from the churches who quietly and prayerfully took the nominations which had come up from the churches and proceeded as messengers of the churches to elect seven men to the Council.

We believe that this procedure is Baptist, democratic, and safe. For the life of us we do not know how any moral man would proceed to get himself elected under the provisions of this Constitution. His election must rest upon the final voice and vote of the churches, both in nomination and election. His succession in office year after year or even a single term is not determined by some favorable nominating committee who sees to it that he is one of the annual nominees.

A word should be said at this time, too, concerning our policy in reference to missions. It was thoroughly discussed in the formative days of the Association as to whether we should create a mission board of our own or whether we should simply stand be-

hind in recommendation and support of already existing Baptist missionary agencies then in the field. It was heartily decided not to set up another competitive Baptist mission agency but to throw all of the weight of recommendation and moral and financial support possible, back of such missionary agencies as the Association of Baptists for World Evangelism, Mid-Missions, etc. Our announced missionary policy says that every local Baptist church runs its own missions, and supports what missions and missionaries it pleases. On the other hand the platform of the Association at its annual conferences has been put at the disposal of these various Baptist missionary agencies, and literally hours of the Association's time is given over to them. These separate, autonomous, independent Baptist missionary agencies have been brought before the attention of our independent Baptist public at the annual conferences and through the pages of the Baptist Bulletin, with the result that much of the growth in missionaries and money which these agencies have enjoyed has been due to these policies on the part of the G. A. R. B.

It is our distinct and announced policy not to take over any mission project, but to support to the fullest of our ability morally, spiritually, and financially, those Baptist missionary agencies which are themselves independent of any Northern Baptist Convention connection and whose practices and policies both at home and on the field meet with the approval of the Association. We believe that this is an inherent Baptist principle. Wherever a group of Baptists meet, there is a sovereign body. When a group of Baptists join themselves together for a missionary purpose and objective, they are sovereign. Such is the Association of Baptists for World Evangelism, such is Mid-Missions, and such are all the others thus operating. At any time that one or more of these sovereign mission agencies should either in practice or policy cease to merit the confidence, support, and recommendation of the General Association of Regular Baptist Churches, all that is necessary is for this Association to drop them from the list of recommended agencies. There is no *organic* relationship disturbed because there never was any such relationship to begin with. In the case of such action by the Associa-

tion, each local church in this fellowship would still have the absolute right to support such a missionary agency if they so desired regardless of the action of the Association. We say, they would "still" have this right. They would "still" have this right because they have *always* had it! Either the approval or the disapproval of a mission agency by this Association cannot affect in any way whatsoever the decision of a local church as to what that church shall approve or disapprove.

We thank God for the General Association of Regular Baptist Churches. We thank God for the slow but steady and solid growth of the Association. Every church in the fellowship ought to be justly proud of its accomplishments and its contribution to the old-fashioned Baptist faith in this day of confusion and turmoil within the ranks of the people called Baptists.

LAUGH, CLOWN, LAUGH!

(By L. P. Buroker in The Fundamental Fellowship.)

Irvin S. Cobb, for forty years one of the nation's best known laugh makers, is dead. In death, as in life, Cobb sought to get a laugh out of circumstances.

Three months before death occurred, the man who made the Kentucky town of Paducah famous throughout the English speaking world, wrote a letter setting forth his wishes at the time of death. The letter, typically Cobb-ish, poked fun at the burial service of the Elk's lodge, ordered that his body be cremated, directed that his ashes (which he estimated would fill a Mason fruit jar) be used to fertilize a dogwood tree to be planted on the family burial plot at Paducah, and nominated one of his gambling pals to look after the ashes on the way to the cemetery. His family was ordered to refrain from wearing "the bogus habiliments of so-called mourning." His friends might arrange a funeral, or memorial, service, but with the provision "keep the thing cheerful, boys and girls." Cobb named several men who could make an acceptable speech for the occasion. "Only keep it snappy," he said.

But the letter was by no means filled with laughter throughout. One section was devoted to a discussion

(Continued on page 20, Col. 2)

STUDIES IN FIRST CORINTHIANS

By **KENNETH R. KINNEY**

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

Lesson X—I Cor. 6:12-19

"THE HONOR OF THE BELIEVER'S BODY"

"Where dwelleth God?" has been one of the questions to puzzle philosophers in every age of human history, and they have answered according to the only light they possessed, for the most part unaided by Divine Wisdom. Hence to the Pagan, God dwells in the fetishes and images before which he bows in a semblance of worship. Such images as spoken of by Paul when he said: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds, and four-footed beasts, and creeping things."

To the Jew, God dwelt in the Pillar of Cloud by day and Fire by night, and in the Temple of Solomon. To the Gentile (rationalist) He dwelt in wisdom and learning and nature. But it remains for the Apostle, in the text with which we are in this article concerned, to give us the true, Heaven revealed picture of the dwelling place of God, which he traces to the BODIES of those who have trusted in Christ as Saviour. Hence our subject for this Scripture, "The Honor of the Believer's Body." Note first then. . .

I. THE BELIEVER'S POSITION AND RESPONSIBILITY.

Vs. 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." A clear understanding of these words is impossible apart from the preceding ones with which our last article concluded. There, he has been speaking of the regeneration, sanctification and justification of those who have trusted in Christ, but who, previous to their acceptance of Christ had been numbered among those who know nothing of salvation. But, having been "called" by the Word of God, they had been cleansed from the penalty of their sins by the blood of the Lamb slain; sanctified by the Holy Spirit and



the Word; and justified by God's grace. Now, to these, and in the light of this, the Apostle continues as in our present text saying: "All things are lawful unto me." The "all things" of course carry the inference of "All RIGHT things."

I write this, because there are those who charge us who believe in the security of the believer, with teaching that it matters not how one, thus secure in Christ, lives. There are yet those, like the Christians addressed by Paul in the epistle to the Romans, upon hearing Paul say: "Where sin abounded, grace did much more abound," who argue: "What shall we say then? Shall we continue in sin, that grace may abound?" In answer to THAT argument (in the Roman epistle) Paul answered: "God forbid. How shall we that are dead to sin (that is, saved from sin) live any longer therein?" While in our text he says: "All (right) things are lawful unto me." You see, there are certain matters in which RIGHT or WRONG is fixed, absolute, changeless. Nothing could be "lawful" that is in its essential nature unlawful. Thievery, drunkenness, adultery, idolatry, slander, et cetera, these and many more are absolutely, unchangeably and irrevocably WRONG. Obviously then, such as these are inferentially excepted when the Apostle argues that for the Christian, "All things are lawful," else were the Word and council of God contradictory. But

there are other matters in which the advisability of indulgence is variable, conditional, determined by circumstances. And this is the thought attached to this word of our text. By this revelation then, the Christian is to understand that this relationship to God in Christ is not a LEGAL one. His is a place of freedom. His is the glorious LIBERTY "of the children of God." (though as we have above suggested, we must learn to distinguish between liberty and license.)

This is a needed reminder in these days when "legality" within the professing church of Christ is increasingly being pressed upon the people by those who direct in religious worship, as witness the increasing importance attached to the obedience of "holydays" and so-called "holydiets," as in what is called in the religious calendar, the Lenten season. The Apostle Paul writing as in the Colossian epistle, having exhorted Christians in the light of Christ's accomplished death upon the Cross: "Let no man therefore judge you in meat, or in drink, or in respect of the holyday, or of the new moon, or of the sabbath days," expresses surprise that men should continue on, subject to such ordinances, saying "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Certainly none who understand the spirit and letter of the New Testament Scriptures will attach spiritual significance to the mere legal observance of such ordinances, as though they were binding.

On the other hand, argues the Apostle, while: "All things are lawful unto me, all things are NOT EXPEDIENT." That is, things that are in keeping with good morals, are not advisable under certain conditions. What things? Well, no hard and fast rule or definition of such "things," for time, and place, and circumstances will reveal them to the spiritually sensitive person. However, generally speaking says the Apostle, anything that will become detrimentally

habitual. And in these words: "I will not be brought under the power (domination) of any."

This then, is the position and responsibility of the Christian. Free in Christ from the works of the flesh as a means of grace, with liberty to enjoy whatever is not contrary to Christian morality, yet even here, exercising a judicious spirit, lest self, others, or God be injured through one's becoming slave to something excessively indulged. There follows then. . .

II. THE BELIEVER'S MORALS IN THIS AGE OF GRACE.

Vs. 13-18. "Meats for the belly and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by His own power. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." The Scriptures speak with dignified authority upon every subject pertaining to the welfare of man. Since they come from the holy mind of God they can speak upon matters which, appearing elsewhere than in the Scriptures would savor of the sordid and the sensual. But, appearing as they do in God's Word, make exceeding sinful all that is not associated with chaste morals.

There is some difficulty in the exposition of these verses due to their composition, for the apostle mixes the pleas of men with his own answers. However, the subject of "Meats for the belly and the belly for meats" is entered just here, for the sake of illustration. Having stated that "all things are lawful unto me but all things are not expedient," he now illustrates his declaration by stating that there are certain well defined uses for every part of man's being. That, as the stomach is made for food, so man's body is made for God, and he speaks in particular about the misuse of the body in the matter of sensual appetites. "Now" says he, "the body is not for fornication . . .

shall I take the members of Christ (which members the body of the believers are, as it is written in Ephesians 5:30: "For we are members of his body, of his flesh and in his bones") and make them the members of an harlot? . . . What? Know ye not that he which is joined to an harlot is one body? For two, saith he, (in Genesis 2:24) shall be one flesh . . . flee fornication . . . he that committeth fornication sinneth against his own body." Thus strongly does the Apostle declare against all moral profligacy. Over against this he sets forth the legitimate place of the body of the believer as he says: "the body is for the Lord; and the Lord for the body . . . know ye not that your bodies are the members of Christ? . . . he that is joined (by salvation) is one spirit." You see, reader, the Christian Faith is the ONLY faith that puts a premium upon HOLY LIVING. Present day departure from the "faith once for all delivered to the saints," is but a mask to cover men in their sins. Religious modernism is nothing but a cloak for man's immorality, since it denies the reality of judgment for sin. The faith of the Bible calls for cleanliness in mind, in body, in spirit, in morals, and BEST OF ALL, furnishes the power to so live. The bodies of Christians are the MEMBERS OF CHRIST. He who is of a cleanly disposition loves to wear clean garments and the body is the garment of the soul. A clean heart will therefore preserve a pure body. As one has said: "Remember, Christians, by what hand your bodies were made, by what guest they are inhabited, by what price they are purchased, in what laver they have been washed, and to whose eye they shall hereafter be presented. Christians must ever be on the alert against the specious arguments of those who continually seek excuse for their indulgence. There were in Corinth at the time of the writing of this epistle, and their kind is still with us, who would defend moral promiscuity on natural grounds. They would argue that as any enlightened man will eat this food or that so long as it agrees with him, without any superstitious prejudice, in-as-much as food and the stomach are naturally related, so he will satisfy the sensual appetites of his body in whatever way may be convenient and agreeable to (Continued on page 5, Col. 1)

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

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

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

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

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

COUNCIL OF FOURTEEN

Arthur G. Annette Joliet, Ill.
David Otis Fuller . . . Grand Rapids, Mich.
David E. Gillespie Detroit, Mich.
Earle G. Griffith . . . Johnson City, N. Y.
Raymond F. Hamilton Pana, Ill.
William Headley Gary, Ind.
Robert T. Ketcham Waterloo, Ia.
Kenneth R. Kinney . . . Johnson City, N. Y.
Clarence Mason, Jr. . . . Atlantic City, N. J.
Robert L. Powell Tacoma, Wash.
J. Irving Reese Elyria, O.
Robert L. Ryerse . . . Grand Rapids, Mich.
H. O. Van Gilder Portsmouth, O.

CHAIRMAN OF THE COUNCIL

Rev. H. O. Van Gilder
Portsmouth, Ohio

SECRETARY

Rev. David Otis Fuller
1318 Sigsbee St., S. E.
Grand Rapids, Michigan

TREASURER

Rev. R. F. Hamilton
213 So. Locust St.
Pana, Illinois

COMMITTEE CHAIRMEN

MISSIONARY

Rev. Kenneth R. Kinney
Johnson City, N. Y.

PROGRAM

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

PUBLICATION

Rev. Robert L. Ryerse
Grand Rapids, Mich.

CHAPLAINCY

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

STUDIES IN FIRST CORINTHIANS

(Continued from page 4)

him. All of which is a doctrine of the Devil, with apologies to the Devil. Such ideas are the result of man's estrangement from God, and the direct fruit of sin, and should be shunned by all God-fearing people as a plague. And a plague indeed it is, as even a casual observation of conditions existing socially today will convince any unbiased mind. God grant that Christians shall not allow themselves to be caught in the whirlpool of iniquity presently sucking society down to moral and spiritual doom.

The chapter concludes with. . .

III. THE BELIEVER'S DIGNITY.

Vs. 19-20. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body." In these words, the Apostle tells us whose the Christian is—he is God's; how he became God's—bought with a price; what God makes him—the temple of the Holy Spirit; what God expects from him—a sacred service. The sense of God's ownership is the believer's dignity, and nothing but a strictly individual application will satisfy the demands of this Scripture, "your body is the Temple of the Holy Spirit." By no stretch of the imagination can it be made to refer to the CHURCH OF GOD. What a lot of "hat-tipping" this would save in some professed Christian circles, were the truth recognized as set forth in this text that "God dwelleth not in temples made with hands," but within the BODY of the INDIVIDUAL who trusts in Christ for salvation. Thus, argues the Apostle, "ye are not your own . . . ye are bought with a price." With these words the Apostle sweeps the historic past, to remind us that it took but a WORD to create us, but it took a CALVARY to re-create us. Creation was effected without pain, but re-creation was effected only through the torture and ignominy of the Cross, as another puts it. "Christ suffered, the just for the unjust that He might bring us to God." And the price thus paid measures God's estimate of the worth of a human soul in His sight, for He does not pay the price of a life so dear to Him for souls that are insignificant. Little wonder then, that Paul should close this

theme by saying: "therefore glorify God in your body." This is a command calling for more than a mere negative abstinence from evil. It calls for the consecration of all our powers to the holy service of God. Nor is this other than a reasonable expectation. Surely nothing can appear more just, than that He who bought us should possess us, and that the ransomed should be entirely devoted to their Redeemer.

You see, reader, God has great plans for these bodies of ours. True, they are at present thrown out of gear by the evil to which they are subject, but God will one day rectify their defects and make them "fit" for the inheritance He has planned for His people. As it is written by the same Apostle in Philippians 3:20-21 . . . "For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our bodies of humiliation, like unto His own glorious (glorified) body. . ." It logically follows then, that they should be

treated with the consideration and respect which their destiny surely demands, refraining from indulgence in anything that would dishonor that so signally honored of God. This, the same Apostle defines as: "your reasonable service," in the Roman epistle.

This in brief, is "The Honor of the Believer's Body." It therefore behooves us all, in our position as children of God to remember our responsibility in matters relating to bodily indulgence and gratification. To see that, because of our position, we remember our responsibility. That because of the present weakness of the flesh, we have concern for our morals. That because of the world, we remember our dignity. The whole Christian, the man developed and the man undeveloped, all that lies within these bodies in germ, waiting other scenes and other eyes and other influences, to bring it out, ALL these belong to God. May it be given to you and to me, to recognize it so. Thus will God be glorified, and ourselves, blessed.

STUDIES IN GENESIS

By J. IRVING REESE

Pastor of the First Baptist Church, Elyria, Ohio.

Lesson XXI

ISAAC, THE TYPE OF CHRIST

Chapters 22:1 - 25:18



INTRODUCTION: Reading the notes in the Scofield Bible on this section will prove to be a helpful basis for the study of this lesson. There is frequently the argument as to whether a person can properly be a type of Christ or not, but whether one consider the person of Isaac or the recorded events of his career we have throughout a constant foreview of much that is precious about our Lord and His work for and with us.

I. THE SUPREME SACRIFICE, chapter 22:1-24:

A. *The command given to Abraham*, verses 1, 2.

1. "After these things," that is after his rightful heir was born, Ishmael had been taken care of, he had made a covenant of peace with Abimelech, and it looked as though all problems were successfully solved, all trials passed. Often the most dangerous times in the experience of a Believer is the period

of seeming rest and quiet (I Corinthians 10:11-13).

2. "God did tempt," better "test," "Abraham." There are two kinds of temptation: (1) When God tests our faith for our strengthening, Job is an illustration of this, see also I Peter 1:6-9. (2) When Satan tempts one to sin, I Peter 5:8, 9. These two forms of temptation are discussed in James 1:2-16, verses 2-12 deal with the first and we are told to ask God for wisdom and to keep our minds stayed upon Him; verses 13-16, with the second when Satan plays upon our natural lusts, seeking to lead us into sin. Both of these were present at the temptation of Christ: Satan trying to overthrow Christ but succeeding only in proving that He could and would not sin, while the constant faith of the Son in the Father is made to stand out with great brilliancy. The temptation of Abraham was by God for his strengthening and, of course, to

foreshadow Calvary. It is helpful to notice that "there is no verse which says 'God did test Lot.' It is a high honor to be tested by God."

3. "And he said, Behold, here am I." Abraham was not taken off guard, it is the privilege of the saint to be ready "in season and out of season" for anything God has for us."

4. "Take . . . thine only Son, whom thou lovest." This is the first use of the word "love" in the Bible and it is used to describe the feelings of the father for his only son; the second use is in chapter 24, verse 67, when the affection of that son for his bride is mentioned. How New Testament passages come flocking to our minds as we note this, Matthew 3:16, 17; John 3:16; 17:24; Ephesians 5:25.

B. *The response of the father* was unhesitating, verses 3-6.

The activity of Abraham throughout the story should be noted, in this he is a type of the Father-God, whose part in the Calvary scene should never be forgotten or minimized,—the Father gave His own most dearly loved Son.

C. *The Obedient Son.*

Isaac by this time was about 25 years old yet he was perfectly obedient to the father, again New Testament words come racing through our minds, Luke 22:42; John 17:4; Hebrews 10:7; Philippians 2:8; John 19:16, 17.

D. "God will provide himself a lamb," verses 8-14.

The name of the mountain, "Moriah," means "provided by Jehovah," here the temple was later built.

1. "Abraham . . . took the knife to slay his son." (1) It is evident from Hebrews 11:17-19 that Abraham looked for a resurrection of Isaac if he obeyed God. The mention of the "third day" in verse 4 is also significant. Yet (2) the sacrificial act of obedient faith should not be slighted, no matter what Abraham's faith claimed for the future the act of offering his only and well-beloved son was a supreme act of submission to the Father's will which must have come close to breaking his heart. Faith, however, counts no price too great to pay for unbroken fellowship with God (Luke 14:26, 27). verse 11 shows that Abraham was still in full and unbroken communion with heaven.

2. "A ram caught in a thicket." In verse 12 we see the restraining grace of God, which is as precious

as His compelling command. The whole story reaches a climax in verse 13 where salvation by substitution is clearly taught as verse 14 makes plain, "And Abraham called the name of the place Jehovah-jireh: as it said to this day, In the mount of Jehovah it shall be provided," (R. V.). No matter what the reader of this story thinks, whether he will accept of substitutional salvation from sin or not, he must admit that Isaac was saved by a lamb providentially, if not divinely, provided, as the father offered it "in the stead of his son." The whole teaching of Scripture bears evidence that this but illustrated God's plan for human redemption (Isaiah 53; John 1:29; I Peter 2:24).

E. *The covenant renewed on the grounds of the substitutional offering*, verses 15:24.

II. REDEMPTION OF THE GRAVE, chapter 23:1-20:

NOTE: The focal point changes in chapters 23 and 24 from Abraham the man of faith, to the wife in chapter 23 and to the bride in chapter 24. Sarah, the wife, passes from the scene to give place to Rebekah, the bride, illustrating the setting aside of Jehovah's Old Testament wife, Israel, that the New Testament bride, the Church, may be brought into view (Romans 11:12-25). In this connection it is noteworthy that Sarah is the only woman in the Bible whose age, death, and burial are mentioned, thus she typified Israel, God's earthly people for whom there are definite dates.

Do not miss the fact that this story of the redemption of the grave immediately follows the picturing of Calvary in chapter 22. Now notice

A. *The attitude of the man of faith toward death*, verses 2b-4a.

1. "Abraham came to mourn for Sarah, and to weep for her." "Mourn," signifies to observe the establishment customs for those so afflicted, compare Job 2:8, 13 and Psalm 102:7. "Weep," expresses the natural and proper sorrow at the loss of a loved one, see John 11:35; Romans 12:15. Tears are a natural vent for our emotions and there is no sin in weeping for departed loved ones.

2. "And Abraham stood up from before his dead," faith cannot long be occupied with death. The child of God must meet the same sorrows which the world encounters but by faith he looks beyond the present to a day when death shall be for-

ever banished (Philippians 1:20-22; I Thessalonians 4:13-18; Revelations 21:4). Death for the Christian is "absent from the body, and to be present with the Lord." it is to be "with Christ," and for his body to "sleep in Jesus."

3. "I am a stranger and a sojourner with you." The Believer knows that his highest hopes are not centered here, the only lot of ground that Abraham ever actually possessed on earth was a cemetery lot. (Colossians 3:1-4; I Peter 2:11; Hebrews 11:8-19).

B. *The attitude of the man of faith toward this world*, verses 4b-18.

1. Absolutely honest toward it, "For as much money as it is worth he shall give it me." Mackintosh wrote, "While it is true—divinely true—that faith makes a man indifferent of the men of the world, it is no less true that faith will teach him to walk honestly toward them that are without." (I Thessalonians 4:12; II Corinthians 8:21; Romans 8:33). It is sadly true that many a Christian's testimony has been seriously hindered by careless, if not absolutely dishonest, dealings with the people of the world. "Christian, walk carefully."

2. Careful not to obligate himself to the world, "I will give thee money for the field." While the whole transaction is Eastern with excessive courtesy but the shrewdest bargaining, Abraham consistently keeps from placing himself in a compromised position in his relation to the children of Heth. These people, "children of Heth," or "Hittites," were descendants of Canaan, son of Ham (Genesis 10:15). At one time they furnished stock material for those who disbelieved the Bible, for they were unknown to secular historians. Now, however, they are well known from Assyrian and Egyptian inscriptions to have been a powerful nation to the north of Palestine. (Joshua 1:4). These at Hebron in our present chapter are thought to have been an offshoot from the main line. Being descendants of Canaan and under the curse, Abraham did well in holding himself aloof from entanglements with them. The Christian will do well to learn this lesson today and be free from compromising relationships with a world which lies in the arms of the wicked one.

C. *The victorious attitude of the man of faith toward the grave*, verses 4-20.

1. He sees the grave redeemed

from corruption and terror. The name of Ephron, the owner of the field, means "dust," and he is the son of Zohar, "noonday brightness," so the corruption of the grave is the fruit of Lucifer, "son of the morning," and the committal words of "dust to dust" must be spoken because of him. Ephron dwelt among the children of Heth, which means "terror,"—the fear of the grave is universal. "Dust" and "terror!" how well they describe the tomb!

* "Machpelah," literally means "double," but it is a compound word from "Machach," meaning decay, and "pelah," "sever,"—Machpelah, "sever from decay," in short in the very name of the burying place is the hope of the resurrection "from among the dead," (Philippians 3:11 margin). No doubt it was this hope which gave Abraham comfort; sometimes the critic has contended that there is no evidence in the Old Testament that the saints of that age knew anything about a resurrection, but here is at least a suggestion. Job, David and others gave even clearer statements. (Hosea 13:14; Hebrews 2:14, 15; I Corinthians 15:55-57).

III. A BRIDE FOR THE SON, chapter 24:1-67:

A. *The solicitous father*, verses 1-8.

1. The story is most instructive. (1) Abraham though old still enjoyed the blessing of God. He was now about 140 years old, Isaac about 40. (Proverbs 16:31; Isaiah 46:4). (2) The Oath administered. The "servant" was probably Eliezar, see chapter 15:2-4. "Thy hand under my thigh," the common method of administering an oath, compare Genesis 47:29. "Swear," a personal oath frequently sealed a

* "This spot over which now stands the great Mohammedan Mosque at Hebron, is generally admitted to be the original burying place of the Jewish patriarchs, and the spot where their remains still rest. It is most religiously guarded by the Mohammedans (who regard Abraham as the founder of their race through Ishmael) from all intrusion. The cave is a double one, and visitors are permitted entrance only to the upper story, where there is little to see except counterfeit tombs. 'Only one European, Pierotti, an Italian architect in the service of the Sultan, has succeeded at the risk of his life, in entering the lower cavern. He noticed there sarcophagi of white stone, the true tombs of the illustrious dead, in striking corroboration of Josephus, that those were of fair marble, exquisitely wrought.'—The One Volume Commentary.

verbal contract. You will find an illustration of this in the dealings of Jacob and Laban, Genesis 31:44-53. So God sealed the covenant of His grace as we are told in Hebrews 6:17, 18. (3) The condition exacted of the servant, "Thou shalt not take a wife . . . of the Canaanites." This is ever a condition of blessing and happiness for the children of God, II Corinthians 6:14-18, mixed marriages, whether of saved and unsaved, Catholic and non-Catholic, always are displeasing to God and frequently sow the seeds of sorrow. Not only so but intermarriage of the races is forbidden of God and usually brings regrets to one or both of the contracting parties. (Interracial reformers not withstanding).

Abraham's country was Haran in Mesopotamia, modern Iraq. (4) The prohibition placed upon the servant, verse 6. Abraham considered that Isaac's heavenly interests were more important than his earthly. Oh, that parents would assume that attitude today! (5) The assurance given, verse 7. The promise of God was back of the project (Acts 2:39). (6) The exemption granted, verse 9. The servant was not to be held responsible for results, only for faithfulness. This is precious true today. God does not reward us in accordance with the results produced; the fires are to try our works, not for quantity, but "of what sort it is." Every one of us can be faithful, we may not be able to do much else, but we can do this (Revelation 2:10).

2. The application is helpful. Abraham becomes an illustration of God the Father in His concern for his son, see John 5:19-23; 6:37-40. In the view of the Father the Church is as necessary to Christ as Rebekah was to Isaac. Mackintosh wrote, "The SON is the grand object of all the thoughts and counsels of God; and if any are brought into blessing or glory or dignity, it can only be in connection with Him."

B. *The nameless servant*, verses 9-14.

Again look at 1. The Story: We see first (1) The oathbound servant, verse 9. (2) A trusted servant, verse 10, "all the goods of his master were in his hand." (3) The obedient servant, verse 10, "the servant took . . . arose . . . went." (I Samuel 15:22, 23; Isaiah 1:19, 20). (4) The praying servant, verses 11-15. You will notice that he prayed on the ground of Abraham's relation to God, *not his own*,

here is a lesson in prayer for us, our only approach to God is through our Master and Lord, see John 14:6, 13, 14.

NOTE: Remember that in Old Testament times men walked by sight, not by faith alone; we today walk by pure faith, there is no New Testament grounds for "putting out the fleece," God has given us the Holy Spirit to guide us into all truth and some of us have found that at all times He leads contrary to all outward and visible signs. See II Corinthians 5:7 and remember that Proverbs 3:6, 7 contains the correct formula for God's people in all ages.

2. The application. The servant is undoubtedly a type of the Holy Spirit in this present age as He selects a Bride for the Son: (1) He is an unnamed servant, John 16:13. (2) He exalts the Son, John 16:14. Beware of any teaching or movement that is always exalting the Holy Spirit and talking about Him. It is the constant desire of the Spirit in this age to point men to the Son and get them to talking about Him, the Spirit prefers to remain "nameless." It might be well to add here that every servant of God must remain "nameless" to be most successful (Galatians 2:20; I Corinthians 3:5-11). (3) He has gifts for the bride, I Corinthians 12:4-11. F. W. Grant wrote, "The Spirit of God, having all the fulness of the divine treasury, 'under His hand,' comes down in servant-guise as the Son came before."

C. *The chosen bride*, verses 9:14-60.

In this section in which Rebekah appears as a type of the Church, the Bride of Christ, (Ephesians 5:23-33) it seems necessary to consider together

1. The story and the application. Notice first that (1) The bride is secured by an oath, verse 9, Hebrews 6:17-20; II Timothy 2:13. (2) She was previously appointed to this honor, verse 14, "she, thou hast appointed for thy servant Isaac," Ephesians 1:4-12; Romans 8:28-30. What confidence it must have given this servant to have known that there was a God-appointed bride for Isaac, so predestination in regard to the ones God purposes to save in this Church age, should be an encouragement to all who do personal or mass evangelism. (3) She was to be of the household of faith, verse 15. The bring-

ing of Rebekah to Isaac does not so much illustrate the salvation of the sinner, sinners have been saved in all ages, as it does the forming of the saved of this age into the Bride of Christ, that is her separation from the world and her pilgrim journey to meet her Lover face to face. (John 11:52; 17:11; Ephesians 3:6). The Spirit is very careful to show in chapter 22, verses 20-24, that Rebekah is properly born. (4) He found her at "the well," verse 16, compare John 4:10-14; 7:37-39. Notice the phrase, "with her pitcher upon her shoulder," this is a mark of authenticity for, while the Egyptians and Indians carry on their heads, the Syrians carry on the hip or shoulder. She went "down to the well," many Eastern wells are deep and the waters are reached by a steep stairs. (5) She was ready to serve, verses 16-20. What a beautiful illustration of the proper attitude of the Church, which is now His body for service. (6) She was given in answer to prayer, verse 21. The Church is born, separated and edified in prayer,—may not the dearth of new-born souls throughout the Church today be caused by the corresponding dearth of real prayer. (7) She was the recipient of gifts before betrothal, verse 22. Early in the experience of the Bride-to-be the Servant-Spirit bestows the gifts of conviction, repentance, faith, etc. (8) She was hospitable to the "servant," verses 23-33. The Holy Spirit becomes the holy Guest and sweet fellowship follows. Do not fail to notice that later the servant takes control of her life as he guides her to his master, the spiritual application is surely apparent to all. An index to Laban's character is seen in the words, "When he saw the earrings and bracelets upon his sister's hands . . . he said, 'Come in.' " There are many today that are more concerned with the gifts than with the Giver.

Verses 34-49 contain the first speech recorded in Scripture, perhaps the first recorded anywhere. Notice how, like the Holy Spirit, the servant reveals the will and glory of the father and son.

(9) The bride is loaded with gifts at the betrothal, verse 53, again remember II Corinthians 12. From that moment all Rebekah's glory was because of Isaac, compare Colossians 1:18; 2:10. (10) She willingly separated herself unto

Him, verses 54-60. If Christians really fell in love with Jesus the matter of separation from all that savours of the world would never present a problem. He is so much more exceedingly fair. See II Corinthians 11:2, 3; Philippians 3:12-14; Colossians 3:1-4.

This interesting story is not complete until we have gone on to consider

D. *The waiting bridegroom*, verses 61-67.

1. He waits for his pilgrim bride, verse 61. No details of the journey are given, that is because, hard as they may have been, they were utterly unimportant when viewed in the light of the coming meeting with Him.

"The toils of the road will seem nothing,
When we get to the end of the way."

A camel is said to be one of the most uncomfortable of beasts to ride upon and it is a wilderness beast, but in this case it took the maiden to her lover. Compare II Corinthians 4:7-18.

2. The well of Lahai-roi, that is "the well of him that liveth and seeth." With his heart's eye Isaac followed the servant to and from Haran, waiting for His Bride's coming. Isaac is, of course, typical of our Lover whose heart follows His Bride in her wilderness journey, see Matthew 28:20; Acts 7:54-56; Hebrews 7:25; Revelation 1:13, 18.

3. The bridegroom comes forth to meet his bride, verses 63-65, compare I Thessalonians 4:13-18.

4. The servant reports, verse 66. Although we cannot base a doctrine on an Old Testament type and illustration, yet the withdrawal of the manifest presence of the Holy Spirit with the Church at the Rapture at least suggests that He will present us to the Son and report upon His age-long mission here. Compare Acts 15:14 with II Thessalonians 2:7.

5. Sarah's tent, verse 67. Sarah, as we have seen earlier in this lesson, is a type of Israel. The Church dwells in Sarah's tent, see Romans 9:4, 5; 11:11.

6. The wedding, verse 67, "she became his wife and he loved her," what a beautiful reminder of Ephesians 5:25-27 and Revelation 19:7-9.

Let me remind you that the pro-

curing of the bride for Isaac followed the typical death and resurrection of the "beloved son," and the death (setting aside) of Sarah, type of Israel.

A logical conclusion to this lesson is formed by studying

IV. *THE REWARD OF FAITH*, Chapter 25:1-18:

The closing scenes of Abraham's interesting and varied life are most tranquil. You can visualize him surrounded by his younger children and his grandchildren. The twins, Esau, and Jacob, would be about fourteen years of age at his death.

A. *Fruitful Keturah*, verses 1-6.

1. Keturah is a type of restored Israel after the days of her rejection and judgment are over. "Keturah" means "incense," that is, worship. Israel's worship will be acceptable again after the Church is with her Lord and God deals again with that nation. See Deuteronomy 30:1-10, especially verse 9; Hosea 2:14-23, especially verses 22, 23 and compare Revelation 7:1-14.

2. Abraham gave gifts to all her children, compare Revelation 7:15-17. According to Davis' Dictionary of the Bible there was a tribe called "Ketura" mentioned late in Arabian genealogies as dwelling near Mecca.

B. *The death of deathless Abraham*, verses 7-11 (John 11:25, 26).

1. "In a good old age," compare Psalm 1:1-3; 91:15, 16; 92:12-14.

2. "Gathered to his people" . . . "buried," the first is spoken concerning his soul, the second of the body. Compare Genesis 35:29; 49:33 with 50:13; Luke 16:22, 23; 23:46, 52, 53; II Corinthians 5:6-8; Philippians 1:20-24.

C. *Ishmael, the monument of God's grace*, verses 12-18.

As truly as his noted father illustrated the life of faith, Ishmael illustrates the grace of God, this is seen in

1. Who he was, verse 12. He was "Abraham's son," not "God's." Born after the flesh and of self-will, not of promise and love; of Hagar, the Egyptian, not of Sarah, the kinswoman; born to bondage, not to freedom. In all this he is a type of every one of us in our natural state, see Ephesians 2:12. It is further seen in

2. The fruit of grace in his life. He was brought under the blessing of God for Abraham's sake and became very fruitful, see Genesis

17:20; 21:20 and compare with Ephesians 2:13-20.

While Ishmael in some phases of his experience represents our Adamic nature and thus is opposed to God, as seen in Galatians 4:19-31,

yet he may also illustrate for us, as above, the wonderful grace of God which in spite of our sin and natural rebellion brings us by His power to a place of blessing and fruitfulness. (Romans 5:1-11).

PASTORAL THEOLOGY

By **EARLE G. GRIFFITH, D.D.**

(President, Baptist Bible Seminary)

Chapter 36

A PASTOR'S RELATION TO EDUCATION

(Secular and Christian)

Romans 13:7



There may be many in the ministry who do not need such a discussion as is presented in the lines that follow. That is ground for gratitude. On the other hand there are always those among us who, though possessed of unquestioned devotion to the Lord, hold somewhat warped views on matters concerning which there should hardly be two opinions. Attitudes toward education, popular and special, range all the way from a positive antipathy toward everything in learning to gullible endorsement of everything good and evil.

Education is not ephemeral. It is on our hands. It is here to stay. We of the Gospel ministry must have some kind of settled position in relation to it. We can't be inarticulate observers. We can't maintain an attitude of aloofness. We can be its opponents or we can be its helpful friends.

PASTORS SHOULD NOT ENGAGE IN INDISCRIMINATE DENUNCIATION OF THE NATION'S EDUCATIONAL SYSTEMS. The Apostle John in introducing his first epistle says: "That which we have seen and heard declare we unto you." The precepts, criticisms, conclusions, etc., that are found in

his letter are not based upon rumors or speculations. The basic principle of John's writing ministry is a good one for a preacher, especially in all his public pronouncements. No minister is exactly a walking encyclopedia with reference to all our public or privately supported schools. It is therefore arrogant, if not downright misstatement of fact, for a preacher in his public allusions to the world of education, to indulge in blanket indictments. Every effective prophet of God is measurably indebted to some rural, small town, or city school, and its teaching staff for his own ability to think, or to clothe the Word, in his own vernacular and present it to his native countrymen. Our schools, elementary and advanced, when functioning according to the design of their founders cannot be classified as the enemies of churches. It is uncommon to find a church of proportions that does not have one or several public school teachers from the grammar or High School categories who are sound in their Christian convictions and consistent in their support of the church of their choice.

It is an easy thing, exacting no effort of us at all, to lay at the door sill of educators blame for all the moral abnormalities of the social order. The task of producing the highest type of citizenry is not the sole responsibility of any one class of people. History demonstrates that it is where the church, the home, and the school, work in happy concurrence each gladly bearing its full measure of responsibility that the highest levels have been reached.

The accusing finger may and ought to be pointed at some instructors

and their collaborators in the field of writing. The writers who cram their books on history, sociology, psychology, etc., with barbed thrusts at the orthodox Christian's view of Christ, the Bible miracles, Christian matrimony, do contribute to juvenile crime and a general attitude of contempt on the part of the public toward moral restraint and concepts. But while the treatment of certain subjects opens the door for wild speculations and cowardly attacks on the most cherished principles of our faith, much in education is of a neutral sort. It is neither moral nor immoral it is unmoral. It is likewise indispensable to the highest discipline of the mind. We believe that despite all the sinister influences that have found their way into the textbooks of our educational plants and into the lectures given behind closed doors, our schools must still be looked upon as indispensable factors in civilization.

A minister will do well on occasion to visit the schools near to his center of labor. He will not lose by cultivating a cordial relationship between the instructors and himself. We do not believe that he should be expected by those who shape school programs to discontinue his regular worship services, thus implying that temporal interests are more important than eternal, in order to be present at a community educational function. "The Church of the open door" is any community's highest asset. It would be less presumptuous for a school staff to ask a Hospital to close its doors and ambulance drivers to ignore emergency calls than to ask a church specializing as it is in the salvation of souls and the development of Christian character to turn aside even momentarily in order to help look after other interests. At the same time there should be the most fraternal feeling between leaders of our churches and leaders in the domain of education.

It is not true in all sections of the land that a man of evangelical convictions is excluded from academic circles. There are still great numbers of institutions of learning that are happy in the presence of a man who holds the Bible to be the Word of God and confidently presents its message as such. A minister should be quick to seize upon the advantage set up by such schools. In substance the minister

of the Gospel should take care to see that his estimate of so necessary a public servant as our schools, or our educators, is based upon fairness, balanced judgment, and genuine appreciation of the abiding worth of true knowledge.

Youth Guidance By Pastors

Not all the young people of our churches who have exceptional abilities will be going to schools that offer specialized Christian training. At the same time, young people of real strength of Christian character would prefer their broad academic, or technical training in an atmosphere permeated by Christian influence and conviction. This simple fact places an added responsibility upon the shoulders of the faithful shepherd. Young people should be counselled in respect to institutions of higher learning. There are many colleges in the English speaking world worthy of the name Christian. They are not limited to a study of branches distinctively religious in character. But the governing body, the teaching staff, and the social standards of the campus, are maintained at Christian levels. This is being done in some instances without any lowering of scholarship standards. Any pastor who would preserve and conserve the values stored away in the life of a Christian young person will seek to turn his footsteps toward such a school. Along with this advisory work the pastor can render a real service by having the best representatives of the best Christian colleges, heard in his church. The writer feels also though not all will agree, that it is consonant with the wise distribution of Christian funds to remember in their distribution the needs of colleges that seek to maintain our standards. Christian colleges should not be expected to train cadets for Emmanuel's army and get their bread from the Devil's larder. We should be just as generous in our support of institutions of learning that are doing their job as we feel it ought to be done as we are free in our criticism of those who are veering farther and farther from safe educational moorings. The best tool for fighting religious and political liberalism is liberality in relation to those who are not liberal.

*A Responsibility That Lies Even
Closer To Every Man That Has
The Shepherd's Heart*

Think now of those Institutions labelled as Bible Institutes, or Seminaries. Every minister regardless of the degree of training he has enjoyed should be a warm-hearted friend of those centers that thoroughly prepare men for preaching the Gospel.

If a pastor is a sane counsellor he will never question the need of special training for all who devote themselves to Gospel service. There have always been a few eminently successful men in the ministry who are what we term "Self Taught." Were we to lose the aggregate fruitage of the ministry of these men and the joy of their fellowship we should be inestimably poorer than we are. But such men are always among the strongest advocates of a thoroughly disciplined ministry. Furthermore a visit to the library of any one of these men would show his great indebtedness to reverent scholarship. So it is not a case of the ignorant bearing the banner more loftily or gallantly than the learned. It is a case of a different process by which useful learning is acquired.

Once again a word must be said concerning youth guidance. Sometimes a preacher's obligation is one of dissuasion. Not all persons aspiring to grace a rostrum should be encouraged to do so. A real pastor should be able to muster enough courage to say "no" to an obviously unfit and unworthy candidate for the ministry. It is not always clear whether a pastor recommended a given youth for Christian training because of a high estimate of his possibilities in the ministry or because of a desire to rid himself and his own church of a religious nuisance. The writer once heard a world traveler describe an Englishman who had ambitions to be rated among the nobility. He donned a uniform and checkered it with many decorations then named himself "A Knight." A real veteran of gory battlefield experience observed him and said, "You call yourself a knight. You are not even a foggy afternoon." Those recruiting men for military service will sometimes reject persons who have flat feet. We are not exactly recruiting officers among the ranks of Christians but we ought not encourage those who have flat heads.

Corollary to that the finest specimens of Christian manhood and Christian womanhood among us should be prayerfully dedicated to

Jesus Christ to meet the desperate demands of world-wide evangelism. Fortunately many of our pastors hold to exactly this view.

As certainly as there needs to be nicety and discernment in counselling among people concerning their training and future plans there should be honesty in recommending schools. Any pastor should be sufficiently interested in the broad question of ministerial preparation to acquaint himself with the curricula of the schools, their management and their objectives. It is not an accurate classification to say that schools fall into two groups, namely, rationalistic and fundamental. Schools vary grievously as to the degree of their whole-hearted endorsement of all that is really fundamental. In our day there are paramount issues to be faced by the churches in which the preachers must take the lead. Schools that ignore those issues and substitute pragmatism or expediency will produce swivel chair soldiers instead of battlefield warriors.

Institutes and Seminaries are not sustained by "Well-wishers" and words of commendation. To be back of an enterprise means to support it with your prayer, your praise, and your purse.

Let every preacher who reads these lines ask how much he has done during his own ministry to turn a Christian dollar toward a school that is preparing young people to propagate the very principles for which he is heroically standing in his own pulpit. Some men are as loud as Niagara in their demand for well-schooled ministers and missionaries while it would take a patriarch or an anti-deluvian in the treasuryship of a Christian school to recall when they gave a dime for its sustenance. The text at the head of this chapter gives justification for demanding more from us than eulogies and epitaphs. Romans 13:7, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." "Back the attack" — invest in Christian consecrated youth.

**WHY NOT
EACH READER
GET ONE
NEW SUBSCRIPTION?**

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

Lesson III

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"



Introduction to lesson three: It should be kept in mind that the one major theme all through the letter to the Galatians is THE GOSPEL of the grace of God in salvation. We need to connect this thought with our present study by going back into that which has gone before, in this way: (1) This Gospel of the grace of God came by special revelation, as is shown by the following statement from the writer, "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was taught it, but (it came to me) by revelation of Jesus Christ." (2) This Gospel of the grace of God is THE ONE Gospel preached unto the Gentiles by the apostle Paul: "But though we, or an angel from heaven, preach any other gospel unto you THAN THAT WHICH WE HAVE PREACHED UNTO YOU, let him be accursed." This then clearly evidences the fact that Paul's one message was the one message which MUST be declared unto all nations, and is the only gospel ever declared by Paul. (3) This is the ONE and ONLY gospel which men may believe unto salvation, and is clearly the one which the Galatian Christians believed: "As we said before, so say I now again, if any man preach any other gospel unto you THAN YE HAVE RECEIVED, let him be ac-

cursed." From the foregoing statements, we must conclude that the ONE gospel here under consideration is THE Gospel which was directly revealed from Christ unto Paul, faithfully proclaimed by Paul to the Galatians and was received and believed by the Galatians as a message of life. (4) As we have already indicated, the issue involved in the Galatian controversy was whether or not Paul was an authorized apostle, and if so, whether or not he was teaching the correct plan of salvation. Since the teachings of Paul seem to conflict with those who represent themselves as having come directly from the original group at Jerusalem and who say that they had some direct contact with Jesus Christ Himself, there must be a clarification of Paul's call into the ministry as a special servant of Christ, his understanding with the brethren at Jerusalem and his stand against some of the false positions of those who have not been able to get away from pure Judaism. It is therefore, around this matter that the apostle builds this thesis from this point in the epistle to the close of chapter two.

1. *THE CALL OF GOD IN THE LIFE OF PAUL.* Starting from this position which he occupied in "the Jew's religion," Paul shows how God took him out of the advantageous place which he held there and placed him in the Gospel ministry. Chapter I, verses 13, 14: "For ye have heard of my conversation (manner of life) in time past in the Jew's religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jew's religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." The explanation of this statement is simply that Paul was given great prominence for a man of his age and was probably destined to become one of the outstanding leaders among the Jews of his day. He was not a "nobody" among the Jews, nor was he a failure in a place of large responsibility. It is generally believed that he was a member of that august body known

as the Sanhedrin, and as such he would have been distinguished for being placed there as a very young man. This bit of personal history is given to show that Paul did not go over to Christianity because he had no glory among his own fellows of the Jewish faith, but rather, in spite of the glory which he enjoyed in that connection, he felt impelled to move out to another faith.

Verses 15, 16, 17: "But when it pleased God, Who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus." Thus we see that Paul's change from his former position of comfort among the Jews was occasioned by a clear mandate from heaven. The story is well known to all Bible students and needs no special consideration here, but we ought to have the incident fresh in our minds. Paul's climax was reached on the Damascus road, where he was struck down by a great light and where he heard the voice of Jesus speaking to him in a distinct way, showing him that he was working against the very God Whom he meant to be serving, but this was not the starting point of God's call to his life. He was at that time made conscious of the purpose of God in his life from the very beginning, being shown that he had been separated unto God's purposes in the Gospel from his mother's womb. There are some spiritual values for all of us in this revelation concerning how God worked in the life of the apostle.

(1) *Every preacher of the Gospel ought to be a God-called man.* Anything less than a Divine call will not sustain a preacher who proclaims the true Gospel. The offense of the cross will never cease this side of the return of Christ. The world is utterly unfriendly to the Gospel, and the preacher of the Gospel will encounter passionate outbreaks of opposition anywhere on this earth, hence there must be in his life the clear, sure, unmistakable conviction that he is God's called man. If a preacher has entered the pulpit as a mere profession, as he would enter the field of medicine or law without any special call from the Lord, he had better

get out of the ministry as quickly as possible. The kind of metal necessary for instrumenting the Gospel requires the direct intervention of God in the life, tempering and shaping such a life for a heavenly calling. There are no easy days for the true prophet of God. He must go squarely against the sentiments of the flesh in this world, and in so doing, he will encounter plenty of opposition from the world without and from the worldly within. Such a preacher must have a courage born of the realization that he is "a man sent from God," with an inspired mission and message to his age. Dr. J. B. Gambrell once said, "No coward has any right to be a preacher. If a preacher is afraid of any one in his church, afraid to speak his mind or do right, that man ought to pray himself out of that timid atmosphere or he ought to resign and go where he is not afraid." It would seem to this writer that such a man ought to pray through to complete victory in his life or he ought to quit the ministry, because changing location will not make a brave man out of a coward. However, it ought to be said that any old coward by nature can and will receive glorious victory when and if filled with the Holy Ghost. The God-called, Spirit-led, Word-taught man does not cringe before the face of man, nor does he fear to declare the whole counsel of God to his fellow man. The call of God was the assuring thing all through Paul's life.

2. *The purposes of God for calling a man are generally made clear to that man from the very start but the unfolding of those purposes will be seen in the progressive leadership of God in his life.* It was made clear to Paul the general direction that his life should take when he was saved, or rather in the ministry of Ananias of Damascus (Acts 9:15, 16), but the suffering and triumphs of his life of service in response to the call of God are unfolding experiences which he must enter into as the Lord points out the way. Yet there is the constant realization that God has a very sure purpose in his life from its introduction into the world, yes, even from eternity; and this realization is the thing that sustains and encourages him in the face of serious and disturbing opposition from the world and from Judaizers among the churches.

(3) *If a man is called of God, it will become apparent in his ministry, both to himself and to those with whom he is associated;* and often it will even become strikingly apparent to the unsaved people of the world who hear and feel the power of God upon him as he preaches. For that reason Paul's ministry had already been accredited in the Galatian churches. While it was true that he did not take his training under the apostles at Jerusalem, yet he was most certainly not an untrained servant. Some one has said that Paul had probably felt the influence of two of the world's greatest universities of his day and was the direct product of the greatest school of religion of the Jews. But in addition to these cultural contributions to his life, he had a period of very special training in the school at Horeb with Jesus Christ as his professor, and this background is sufficient to give him apostolic standing. There is, however, the evidence which the believers in Galatia MUST recognize and that is the fruits of his ministry in their very own lives.

Thus we see that Paul's call of God by direct intervention in his life, by special revelation and training and by blessed fruits in the fields of his service. May we all ask God to thus certify our ministry.

2. *Paul's visit to Jerusalem.* It has already been shown that Paul went into Arabia almost immediately after his conversion to Christ and remained there for a period of time, possibly the entire period of three years mentioned in the next passage. The purpose in telling of his visit to Jerusalem seems to be to show that his ministry was not the outgrowth of contacts with other men, however important such men may be in the Christian movement, but is simply the result of contact with Christ. The position which Paul sustained to the home base of the Gospel in Jerusalem is shown by citing the experience and circumstances involved in two visits there, one after three years and the other fourteen years later. Let us note some of the Scripture statements:

Verse 18: Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

Chapter 2, verses 1, 2: "Then fourteen years after I went up again

to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles (nations), but privately to them which were of reputation, lest by any means I should run, or had run, in vain."

One thing is made perfectly clear in reviewing his experiences with the church at Jerusalem, and this is that Paul was called, taught and led out into his great work as an apostle by the Lord Himself and not by the brethren at the "head-quarters" in Jerusalem. This also calls up the controversy about salvation which took place in the Antioch church and was finally referred to a council of brethren from Antioch and the leaders at Jerusalem to settle. This whole matter is revealed in the 15th chapter of Acts. This was the first great fundamental controversy of the brotherhood generally, and the proper settlement of it in the light of the basic principles of Christianity has been one of the most helpful revelations of the church age. This controversy was the occasion of the latter visit mentioned here by the apostle, and deals with the question of justification as it was related to the keeping of the law. Could a Gentile believer be saved without circumcision and other legal methods? This council forever settled that matter under the leadership of the Holy Spirit, but a lot of people have been trying to spring that question again almost every day since. They don't believe that the Holy Spirit and the council at Jerusalem were capable of settling this matter; and like the troublesome Judaizers, they are still disturbing the fellowship in churches all over the world with the very same question. If Jesus Christ were to speak in an audible voice from heaven to all the Christians in the whole wide world, and if such a voice were unmistakably that of the Lord Jesus Christ in Person, there would still be a lot of these legalists, self-justifiers and law-works' people who would claim that they had received additional revelations. There are some matters connected with this visit, which seem to Paul to be sufficiently important to the clarification of the Gospel message as to necessitate their introduction in this discussion: (1) "I went up with Barnabas and took Titus with me," (vs. 1). It will be remembered that

Barnabas was the one disciple who was ready to stand for Paul when the churches of Judea were either unaware of Paul's usefulness or were suspicious of his professed conversion from Judaism. Then later he was the one who went to Celicia and brought Paul to Antioch. Barnabas went with Paul to Jerusalem as a character witness. But Titus was the storm center. The issue broke over whether or not Titus would be accepted without being circumcised, as he was a Greek. Here was the occasion for Paul to settle some matters at the very outset. He went into a conference with the leaders, "communicated unto them privately." This was necessary lest his whole Gentile ministry come into disrepute before the Jewish believers.

(2) While it was true that the church at Antioch commissioned these brethren to go to Jerusalem, Paul says, "And I went up by revelation" (vs. 2). This must have been stated in order to let all believers everywhere, then and now, know that the apostles at Jerusalem did not and could not order Paul around. He was in a peculiar sense God's "chosen vessel," and as such had the Divine imperative in his life. To Paul was committed the ministry among the Gentiles, and now that ministry was being imperiled by some false brethren, "who came in privily to spy out our liberty, that they might bring us into bondage." That means that Paul considered any trend toward a legal salvation a clear call back into the bondage of the law, and he was determined that the Gospel of free grace should never be entangled in the legal method of justification.

(3) Paul stood his grounds here: "To whom we gave place by subjection no, not for an hour" (vs. 5). How much the grace of God has been kept from legal entanglement by this intrepid gospeler none of us may ever know until all the victories of grace have been won and the last trophy of that grace has been received into Christ's Presence; but we are very sure that God used him as He has never used any other mortal man to keep the doctrine of salvation by grace clear and straight in the minds and hearts of believers. Had Paul failed God and humanity just at this point in his life, what tragic darkness would most likely have settled upon the whole gracious

movement of Gospel preaching! Thank God, he not only stood for the salvation of the Gentiles, but he also stood squarely for the PURE GOSPEL OF GRACE "plus nothing and minus nothing."

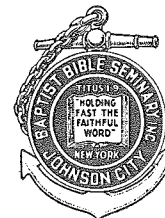
(4) Because of Paul's stand for the truth, the Holy Spirit enlightened the hearts of the leaders at Jerusalem so that they gave him their hand of fellowship: "And when James, Cephas and John who seemed to be pillars, perceived the grace that was given unto me, they gave me and Barnabas the right hand of fellowship," (vs. 9). Thus the entire church at Jerusalem was graciously given the privilege of leading all of the New Testament churches in the right direction in regard to this ministry in Paul, endorsing him and his converts.

3. *Paul's open conflict with Peter.* It always seems painful when two great and good men have an honest difference, but it is genuinely hurtful if one of them dissembles, plays the hypocrite. After this important council at Jerusalem, Peter happened to be at Antioch on a visit, and until certain people came up from Jerusalem, he was free and easy with the Gentile believers. But as soon as these Jewish believers came from James, he became afraid and began to separate himself from the Gentile believers, eating with the circumcision only, lest he should be misunderstood at the headquarters in Jerusalem. How natural! This was such a grave sin that Paul was forced to openly reprove him. It will be recalled that Peter was the one who preached with Holy power at the house of Cornelius, a Gentile, and later defended his position in that matter; and that he was one of the leaders who gave Paul the right hand of fellowship to the Gentiles. But now he feels that he must not defile himself by eating with the Gentile believers in Antioch. The whole scope of true Gospel is again involved in Peter's action here, and for that reason Paul must needs give him a correction. This is not, as some have assumed, a mere social question; it is positively a great doctrinal question of the widest possible application in preaching the Gospel. If Peter was right in his stand, refusing to eat with the Gentile Christians because they had not become Jewish proselytes through circumcision, then Paul's Gospel of grace was a farce. Even Barnabas was up-

set by this action on the part of Peter. It was an infection. The whole matter had to be faced again, and the truth in its purity restated. Paul made them a frank talk, and among other things said, "We who are Jews by nature, and not sinners of the Gentiles, KNOWING THAT A MAN IS NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even WE HAVE BELIEVED IN JESUS CHRIST, that we might be justified by the faith of Christ, and not by the works of the law: FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED. * * * For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I NOW LIVE IN THE FLESH, I live by the faith of the Son of God, Who loved me, and give Himself for me."

Thus Paul once more clarifies the truth that the new life is all in Christ, that His life comes into human experience by grace through faith, and that there is NOTHING in either the flesh or the law by means of which a man may be justified before God.

SEMINARY NEWS



Baptist Bible Seminary is progressively "on the march." God called this institution into existence 12 years ago to meet a definite need, and consequently has ever since been meeting its own needs as they arise. Despite the ever increasing war demands, it now has an enrollment of 150 students, from 18 different states of the Union and Canada. The Seminary employs no deceptive and delusive advertising methods to attract students to its doors. Students become acquainted with Baptist Bible Seminary through human instrumentality. The testimony of students and alumni is after all the best advertising for any institution. Many prospective students, having received the call of God for full-time service, have come in contact with such students and

former students, and upon hearing what God has done for them through Baptist Bible Seminary, have also felt the call for training in such old-fashioned Baptist orthodoxy.

God has gifted Baptist Bible Seminary with capable leaders, foremost among them being our President, Dr. Griffith. Aside from the combined testimony of students and alumni, he is the chief "contact-man." He has traveled across the country from one state to another, proclaiming the Gospel Story and in so doing has represented the Seminary in a most conspicuous manner. His ever-growing popularity as preacher, teacher, and orator makes the requests for his ministry far too numerous to fill. So extensive are his travels that one prominent Baptist clergyman has said of him that he is described in the first chapter of the Book of Job as "going to and fro in the earth, and from walking up and down in it." Nevertheless we thank God for our unique president and teacher, and many are the students that owe their blessings received from Baptist Bible Seminary to the faithful witness and testimony of God's instrument, Dr. Griffith.

The most recent indication of progress is acquisition of additional land for post-war erection of Seminary buildings. On Feb. 3, at the First Baptist Church in Johnson City, New York, present quarters of Baptist Bible Seminary, the directors of the Seminary met; and because they are men of far-sightedness and spiritual vision, voted to purchase another plot of ground on Division Street in Johnson City.

Just recently, on March 31, this deal was completed through the Binghamton real estate offices of Charles H. Phelps, also a member of the Seminary board of directors. The additional plot is 105 feet by 550 feet and joins the land on Division Street already owned by the Seminary. This gives Baptist Bible Seminary a plot of ground free from buildings 305 feet frontage by 550 feet, adequate to meet all the needs of coming years' expansion.

The Seminary purchased the land from the Cyrus Strong Estate. Charles H. Phelps, realtor and director, represented the Seminary, while the legal aspects of the transaction were handled by Francis Palmer, attorney. The mortgage note was signed by three representatives of the Seminary board of

directors: Dr. Earle G. Griffith, President, Mr. George West, Chairman of the board, and Mrs. Elsie Lauber Tallman, Secretary and Acting Treasurer.

It is the prayerful desire of all interested in Baptist Bible Seminary that by the end of this year the land will be entirely cleared, thus enabling the Seminary to go ahead with the erection of dormitory facilities. The Seminary is not financially endowed or underwritten, but

dependent entirely for support on the gifts of interested friends. God has looked with favor upon Baptist Bible Seminary throughout the past years, and we have every reason to believe He will continue to do so during the coming ones. Again we urge Regular Baptists especially to become better acquainted with its work. Remember that a visit to the Seminary will increase your vision of its possibilities.

CHAPLAINCY COMMITTEE'S CORNER

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

Introducing Chaplains Bliss, Boldt, and Smith

We want all our G. A. R. B. C. family to know by name and get acquainted with each of those men who are serving as Chaplains under our G. A. R. B. C. These men deserve our active prayer support so that they may be equipped and empowered to win as many men as possible for the Lord Jesus Christ. How about taking the men whose reports appear each month in the BULLETIN and making them special objects of prayer in your Mid-week Meetings? You pastors, or some member appointed to do so, could read the reports—all in one night or one a week—and then call on different members to pray for these men by name.

Pray About Navy Chaplaincies

Keep praying about the Navy situation. There is a determined effort to keep out our independent men. I have personal knowledge of many men who stand just where we do on the liquor, dance, etc., who have gone into the Navy chaplaincy without the issue being raised with them at all. These men went in through the usual denominational channels. But not one of our American Council men has applied without having been faced with the issue, and being told that a man unwilling to recognize the practice of the Navy is unacceptable as a Navy chaplaincy candidate. And all this amid loud protestations that a Navy chaplain has absolute freedom of conscience. To make the issue obvious, let us take these protestations at face value (there are evidently many fine men

with high standards who have NOT been required to sacrifice those standards). Why then is the issue raised with our independent men? This practice shows the prejudiced insincerity of Captain Workman. He, while claiming freedom of conscience, asks our men to promise a thing that would defile their conscience, FULLY KNOWING WHAT THEIR REACTION WILL BE! He knows they will not bind their conscience to be willing to do so and so if so and so should happen. Thus by this trickery, asking them if they would be willing to do something which he insists (on other occasions) they cannot be required to do, he successfully discourages and defeats their candidacy. At least, after hearing the whole discussion before Admiral Jacobs for two hours, that is the way I size up the situation. The solution to the whole matter would be the adoption of the Army policy of making it impossible for a chaplain to be ordered to do anything outside his specific sphere, thus releasing him from recreational and such collateral duties. But since the Navy plan is Captain Workman's own pet theory, it is doubtful if there is a remedy of the situation apart from his removal. After observing how perfectly obvious statements were twisted to mean something entirely different, I have no hesitation in asking prayer for Captain Workman's removal.

Do We Have Our Break At Last?

You will remember in the March issue I stated that Bible School

men were automatically ineligible due to the fact that their schools are not listed in the HANDBOOK of CHRISTIAN HIGHER EDUCATION. With the chaplaincy definitely in mind, but in my capacity as Acting Dean of the Philadelphia School of the Bible, I took with me to Washington one of our G. A. R. B. C. men who also teaches with me in P. S. O. B. (Rev. Herbert Hotchkiss, a former Cornell professor), and presented the case of this school's thorough three year day school course (approximating a theological course) to Dr. Gould Wickey, who edits the HANDBOOK. I have just received a copy of a letter from Dr. Wickey to the Army Chief of Chaplains Office, in which he says that he will list P. S. O. B. in his next edition of the HANDBOOK. There is a technicality about the status he gives the school, and a test case would be required to see if the Army considers his classification of P. S. O. B. sufficient, but I was told that if I could get Dr. Wickey's approval, the Army would be satisfied. If this is all it seems to be, it is a great victory, for there is no good reason why all Bible Schools offering a thorough three year course cannot go to Dr. Wickey for themselves and qualify for listing! Pray that this may be the break we have so earnestly desired for our ineligible Bible School graduates who pastor our American Council churches.

* * * *

Let me present Chaplain (Capt.) Vernon R. Bliss. Congratulations are in order to Chaplain Bliss for his recent promotion to a "Captain." Here is his newsy letter:

March 31, 1944

Dear Brother Mason:

This afternoon's mail brought your much appreciated letter regarding the opportunity for personal contact with our GARBC, and especially the Chaplaincy Committee. I do get the BAPTIST BULLETIN every month, and with the last issue appreciated the announcement of a "Chaplain's Corner." I am sure this will be a blessing to the "Bulletin" readers, as well as an opportunity for those of us who are G. A. R. B. men to keep in touch with each other and get better acquainted.

Since the month of orientation in Chaplain School during last May, I have been assigned to Signal Aircraft Warning units under the Third Air Force at Tampa, Florida. From June through the middle of October my assignment was with units on Drew Field—just outside of Tampa. Since October I have been with the present organization: bivouaced with

the battalion in Florida swamps while on operational training during the latter part of October, November, and December; and since the middle of January I have been with the unit while in training in the Tennessee Maneuvers. My address will be changed very shortly, and I will notify you accordingly.

I would like very much to be able to attend the Annual Conference in May, but have no idea if it will be possible. The War Department gives Chaplains up to ten days for attendance at their Denominational Conferences, but entirely at the Chaplain's own expense. I also have my 15 days of leave time for the past year that I hope to be able to spend with my wife and two little girls, whom I have seen very little of during the past year.

The past year has been trying to the flesh, but the Lord be thanked for the opportunity to witness to many young men in the Armed Forces. This has been a time of presenting the message of salvation to so many young men who are strangers to the Good News of Christ's saving and loving power. This has been a time of multiplied Sowing of the Seed, and His Word shall not return void, according to His promises.

Yours in His Service,

VERNON R. BLISS
Chaplain, Capt.
A.U.S.

And then, let me present Chaplain (Capt.) Roy H. Boldt, who has the distinction of being our first man to enter the chaplaincy. Here is news from him:

April 1, 1944

Dear Dr. Mason:

I shall hasten to reply to your much appreciated letter which I received yesterday.

During my service as Chaplain I must say that I have felt keenly the seeming lack of interest on the part of the GARB in the work that we as Chaplains are doing.

No doubt I was the first to be commissioned under the GARB and there was much delay in my receiving such commission because of the church endorsement difficulty. I received the commission in April 1941 and after less than two months duty with the CCC (active in those days) I went on active duty with the army in July 1941. My first assignment was with an Infantry Regiment then stationed in Louisiana. With that Regiment I went through the Louisiana Maneuvers the summer of 1941 and the Carolina Maneuvers in November of the same year. Immediately after Pearl Harbor our Regiment was sent to California where we were on active defense duties. I remained with that Regiment until June 1942 when I was transferred to the First Medical Regiment located then at Fort Ord, Calif. During that first year few of my services were held in a regular Chapel. Most of them were held in the field out of doors or in buildings wherever the men were stationed.

I have remained with the 1st Medical Regiment. In Sept. 1942 it was redesignated as the 1st Medical Group. From Fort Ord we moved to Camp

White, Oregon and from there we moved last month to Camp Carson, Colo. The summer of 1942 we spent four months in the Oregon desert Maneuver area during which time I weekly traveled 500 miles or more to visit our units scattered over the desert holding services on Sunday or whatever day of the week I could reach them. Such services in the field have found the men most responsive. In Camp one must cope with the same indifference as in the average civilian group. Add to this the desire of men for civilian contacts in town churches and it makes large camp services difficult.

However our attendance has usually been good, and we have found that it is the Gospel message which the men really want. When I first entered the 1st Medical Regiment the Commanding Officer was a fine Christian, and his wife taught our mid-week Bible class conducted at our Camp Chapel. I have had a fine Christian assistant whose musical ability has added much to our services. In the army there has been freedom to preach the Gospel and to give a public invitation. Although we can not boast of large numbers there have been conversions from time to time, chiefly through personal contacts with the men.

Perhaps my most unusual service while with the Infantry Regiment was while enroute to California by troop train after Pearl Harbor. The officers in charge at one of our stops marched the men (on Sunday) into a near-by garage where from the bumper of a wrecked car I spoke briefly to the men. While with the 1st Medical Group at Camp White we followed a valuable program of civilian cooperation. Through my assistant I organized a fine male quartet and with them as a musical group we visited various churches each Sunday night taking along a larger group of soldiers by army truck—usually numbering 25 to 40. Usually I was asked to speak. These services became very popular so that full churches were usual on Sunday evenings and some conversions resulted both among soldiers and civilians. Many ministers expressed their appreciation. It helped them also to see the other side of army life which is usually obscure—the spiritual. It is a joy to work with Christian men in the army. The other day one man whom I met introduced himself as a "sinner saved by grace."

Very sincerely in Him,

ROY H. BOLDT
Chaplain (Captain)
1st Medical Group

Finally, shake hands with Chaplain (1st Lt.) Karl B. Smith, one of our most recent entries. He writes as follows:

Winfield, Kansas
March 16, 1944

Dr. Clarence E. Mason, Jr.
211 No. Rosboro Ave.
Atlantic City, N. J.

Dear Brother Mason:

After reading the Baptist Bulletin for this month, it has occurred to me that there is information that should be for-

warded to you concerning my activities in the Army. Facts and figures tell a part of the story, so I am submitting some which are taken from my monthly report sheets.

I arrived at Strother Field on January 1, 1944. The following extracts are taken from the two reports made since that time:

Type of service	No.	Jan Contacts or Attendance	No.	Feb. Contacts or Attendance
Morning Chapel service	2	82	2	132
Morning Guardhouse service	2	36	1	4
Morning Hospital service	2	24	2	23
Joint service with the Post Chaplain	4	236	1	66
Chaplain's Hour in Hospital	3	82	4	69
Total civilian Churches	4	776	5	775

The formal services actually occupy a small part of my time. During the week, I am constantly calling in the various offices, on the line, in the hangars, etc. Following, are the figures on that work.

	No. of visits	Contacts made
Jan.	70	1880
Feb.	100	931

In the number of contacts made for January are included 1150 in distribution of literature, and 340 in an orientation lecture. So the person to person contacts were actually only 390, while the 931 for February are all personal visits in which I actually talked privately with the men.

During February I conducted two weddings and assisted at one military fu-

neral.

In addition to this, I am Military Singing Officer for the Field. I have spent some time organizing this program and attending glee club rehearsals.

The pastor at home has long hours but so does the Chaplain. Our day starts at 8 a. m. and runs until 9 or 10 p. m. anywhere from four to six days per week.

In addition to this we are liable to be called out at any time during the night to render service at the scene of an accident.

I would like to make one point that may help to explain my activities. The program that is being carried on here is not my program. Neither is it a joint program that has been built by the two of us. It is the program that has been set up by the Post Chaplain and I am largely occupied in assisting in carrying out his program. You will note that the only formal service for the entire week is our Sunday morning service. We have never attempted a mid-week service, a Bible study or prayer meeting as yet.

Very truly yours,

KARL B. SMITH,
Chaplain, AUS

GLEANNINGS

Edited by R. F. HAMILTON

WASHINGTON

WENATCHEE: In addition to opening up new fields for home mission work, the various groups being ministered to by the Columbia Mission contributed about \$200 for foreign missions during the month of February. This certainly is the New Testament method of operating His work.

* * * *

TACOMA. The annual Pacific Northwest Bible Conference which was missed last year is in the making for this year. The Council and Trustees have voted to hold the conference August, 7th through the 13th.

At the time of this writing the Temple Baptist Church is in the midst of Revival services with Rev. Fred L. Brown of Chattanooga, Tennessee, the dates were April, 2-16.

* * * *

CALIFORNIA

WALNUT CREEK: The First Baptist Church under the leadership of Jereld F. May, has been printing a weekly paper which they

call, The Baptist Beacon. It is being mailed to several hundred unsaved people in the community each week, as a testimony on behalf of the church. It is beautifully printed and we compliment Pastor May and his staff on their excellent work.

* * * *

CALIFORNIA ASSOCIATION ELECTS COUNCIL OF SEVEN

The churches of the California Association of Regular Baptists has recently elected a Council of Seven to replace the old system of officers. This new council will act in the same capacity to the State Association as the Council of Fourteen does to the G. A. R. B. Those elected were:

Dr. Paul R. Jackson, Pastor of First Baptist Church of Ceres, Calif.

Rev. Carl M. Sweazy, Pastor of Calvary Baptist Tabernacle, Los Angeles.

Rev. Jereld F. May, Pastor First Baptist Church of Walnut Creek, Calif.

Rev. Woodrow T. Young, Pastor, First Baptist Church of Petaluma, Calif.

Rev. Samuel Post, Pastor, Grace Baptist Church of Modesto, Calif.

Rev. J. C. Derfelt, Missionary for The Pacific Home Mission Society of Regular Baptist Churches.

Rev. G. Sherman Lemmon, Pastor, First Baptist Church of Wilmington, Calif.

* * * *

PACIFIC HOME MISSION STARTS NEW CHURCH

Rev. Jereld F. May, President of the new Pacific Home Mission Society of Regular Baptists announces that a new church in Stockton, California is the first product of its home missionary effort. This new mission was organized with the express purpose of starting and organizing new Regular Baptist Churches in neglected populated areas. Rev. J. C. Derfelt, the first full time worker for the mission, recently wrote that every department of the church is showing marked growth each Sunday. The new church even has a radio broadcast each week and we feel it won't be long until it is completely self-supporting.

* * * *

CALIFORNIA ASSOCIATION'S ANNUAL MEETING

April 11 to 13 were the dates set aside for the annual meeting of the California Association of Regular Baptist Churches. The greatest meeting of its history was anticipated and the Californians were looking forward to the coming of Rev. J. Irving Reese of Elyria, Ohio who is the special guest speaker. A number of applications have been received from Baptist Churches wishing to join the group.

* * * *

MISSOURI

KANSAS CITY: Rev. Willard W. Riggs conducted a three weeks Evangelistic campaign in the First Baptist Church where O. W. Stanbrough is pastor. The services concluded on Easter Sunday and there were a number of confessions of faith. Following the campaign Brother Riggs left for Phoenix, Arizona, where he was to act as interim pastor of the Independent Baptist Church, while Rev. Woods is taking several months leave of absence.

* * * *

IOWA

MUSCATINE: The Walnut St. Baptist Church celebrated the first anniversary Feb. 20th of the pastorate of Rev. E. C. Lasswell. Eighty-

five members of the church remained after the Mid-week Prayer Service the following Wednesday night for a fellowship hour.

Rev. A. G. Annette conducted an Evangelistic Campaign with the church March 28th through April 9th.

* * * *

WATERLOO: The Burton Avenue Baptist Church closed their fiscal year March 31st with notes of praise for the abundant blessings that have been theirs. Despite the loss of young men who have gone to the armed forces and the many who have moved from the city to other defense areas, the church has continued to prosper in all departments. A three weeks Revival was held last Fall under the leadership of Rev. William Wilkins. The Sudan Interior Mission conducted an eight days conference in January, during which time the church gave over \$1,000 in cash, and obligated themselves for a \$2,000 building project on the mission field. The receipts for the year were the highest in the history of the church totaling \$15,757.69. All debts have been paid off on the church property which amounted to \$6,000 four years ago. A Jewish Mission Conference and a Youth Rally are being planned for the next month or two. Rev. W. Harvey Taylor and Rev. Hilmore Cedarhome have been recalled as pastor and associate pastor respectively for another year.

* * * *

GRINNELL: "Rev. M. R. Shanks has recently assumed the pastorate of Calvary Baptist Church of Grinnell, Iowa. Rev. Shanks resigned as Pastor of the Community Church of Sully, Iowa to accept a unanimous call extended by the Grinnell church. He succeeds Rev. William F. Long who last November became Pastor of the First Baptist Church of Park Rapids, Minnesota. Rev. Shanks is a preacher of the Gospel of the Grace of God. His experience as a Baptist pastor includes pastorates at the Miller Baptist Church of Udell, Iowa, The Fundamental Baptist Church of Des Moines and the South Beaver Baptist Church at Rippey, Iowa. Rev. Shanks has received training at Creighton University at Omaha, Nebraska, Bellevue College near Omaha, the Moody Bible Institute of Chicago, and at the Omaha Presbyterian Theological Seminary. Rev. and Mrs. Shanks and their two children now occupy the parsonage rented by the Church located at

1317 Prairie St. The Church is looking forward to a time of progress and blessing under the leadership of their new pastor."

* * * *

ILLINOIS

REV. A. G. ANNETTE formerly Pastor at Plainfield, Illinois, who is now engaged in the Evangelistic Bible teaching ministry, reports the blessing of God upon his services in many fields. He held meetings recently in the Baptist Churches of Mentone, Indiana; Fosterburg, Illinois and Muscatine, Iowa. These meetings have resulted in forty confessions of faith, forty-six consecrations and seven restorations. He will be in Stratford, Ohio, April 17-21; Des Moines, Iowa, April 25-30; Milan, Michigan, May 7-11.

* * * *

AURORA: Rev. Orville L. Masemore pastor of the Central Baptist Church has begun a series of messages based on the Larkins Charts entitled, "The God Of This Age." Special advertising has been done and it is hoped that a new interest will be aroused in the Word of God. Several were baptized into the Church Sunday April 2nd.

* * * *

PLAINFIELD: At the invitation of the First Baptist Church an examining council met on March 23rd, to consider the advisability of setting apart to the work of the Gospel ministry Mr. T. T. Barrett, who is a member of the Church. Six churches were represented on the council. The candidate passed a successful examination and was recommended for ordination. The service was held that same evening.

* * * *

OGLESBY: The annual Spring Fellowship of the Illinois Association was held in the First Baptist Church April 17-19. The Theme for the meeting was, "The Word of God at Work in a World at War." The theme was handled in three phases; the morning sessions dealt with "The Word of God and the preaching ministry;" the afternoon sessions dealt with "The Word of God and the people;" the evening sessions emphasized "The Word of God and the world."

* * * *

DECATUR: The Riverside Baptist Church under the leadership of J. M. Carlson has recently taken on the support of Rev. and Mrs. Earl Hamilton, who are missionary candidates to Chili, South America. The enthusiasm for support for these missionaries was further fired

by the recent Missionary Conference held in their Church in February. The Hamiltons' hope to sail from the West Coast sometime in July. They still need additional help for their passage.

Sunday April 2, marked the beginning of his fifth year of ministry in Riverside. It was also the beginning of the fourth year of radio ministry on station W. S. O. Y.; and likewise the beginning of the 2nd year of "Radio Echoes," a monthly publication edited by Pastor Carlson. Our congratulations go out to Brother Carlson and his people on a job well done.

* * * *

PANA: For three and one-half years Pastor Ray Hamilton drove his "famous" 1926 Buick about town and elsewhere, until one fatal night about the first of December, 1942, the said car expired with bursted sides as a result of no anti-freeze. Since that fatal day "shanks horses" have been the means of locomotion to carry him about in his various pastoral duties. Should you come to Pana now however, Pastor Hamilton will be glad to give you a ride in his latest addition which is also of the Buick class. A marvelous door of opportunity was opened by the Lord, for the purchasing of a 1938 Buick four door Sedan, which had only been driven 7,700 miles. It had received such excellent care that it was like securing a new car. To enable Pastor Hamilton to make the purchase the people of the church raised more than \$400 as a down-payment on the car. Ray expects that all the old friends who high hatted him when he drove the 1926 model will now be taking a second look. Needless to say the whole Hamilton household are singing the praises of God for this present privilege.

The Church continues to manifest spiritual development and the financial condition is the best in her history.

* * * *

ALTON: The Jameson Baptist Church where W. J. Richardson is pastor, enjoyed the services of Evangelist Marion Beene, March 26 through April 9.

The Church was host to the Mississippi Valley Fellowship of Regular Baptist Churches on April 29. Speakers for the afternoon sessions were Rev. Ralph Gibson pastor at Bethalto, and Rev. Clarence Henson missionary to the Ozarks. Rev. Guy McLain missionary to Brazil, was the evening speaker. Special guests

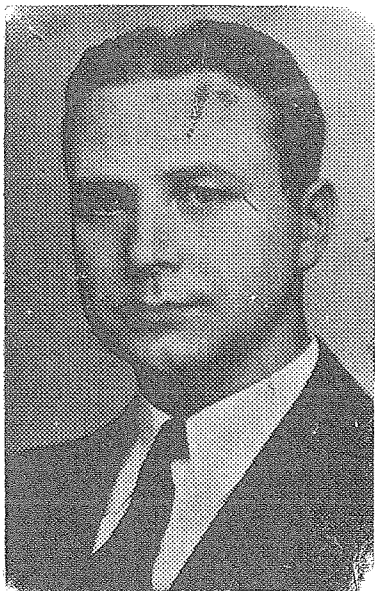
during the day were the St. Louis Council of Christian Churches.

* * * *

INDIANA

INDIANAPOLIS: Pastor Robert McCarthy and the Thirty-first St. Baptist Church acted as hosts to several pastors, who came together to discuss Sunday School methods under the leadership of Dr. Gardiner, Sunday School field man from Kentucky. A most profitable two nights and one day were spent in the discussion of Sunday School organization and literature. It is the hope of the pastors present as well as the entertaining Church that this might become the send off for an aggressive revival among our Sunday Schools.

* * * *



REV. E. COLMAN RALSTON

MENTONE: Significant changes have taken place in the Church during the year and a half or so, that E. Coleman Ralston has been Pastor of the Church. The Pastor's salary was increased substantially, and although the Church was supporting two missionaries, two more were added to the budget, besides many other missionary interests. In addition to all of this \$3,000 in improvements have been put on the Church, and there is yet a balance of \$1,500 in the Church treasury. When one considers that this was all done by a Church serving a community of about 750 souls it is all the more commendable. Evangelist A. G. Annette recently held a campaign in the Church. Congratulations to Pastor Ralston and his people for a task well done.

HOBART: On December 5, when Rev. Robert Johnson assumed his new duties as Pastor of the First Baptist Church there were 78 pupils in attendance at Sunday School. From then on there was a steady increase averaging 90 for December, 131 for January, 153 for February, and 178 for March. The missionary giving has continued to increase and went over \$180 for the month of March. The Church is meeting in a store building in the heart of town, which they have redecorated for their use. Lots have been purchased and paid for and \$2,400 is in the building fund for use in erecting their own building when building conditions permit.

* * * *

MISHAWAKA: The First Baptist Church called representatives from Baptist Churches in that area to sit in council with them on March 27 to consider the ordination of Mr. Walter Miekley, who had been called to become assistant pastor to Robert G. Lee.

* * * *

MICHIGAN CITY: The trustees of the Missionary Baptist Church of which Rev. Carl Brown is pastor recently presented to the Church a very extensive and challenging program of improvements about the Church, which were expected to cost about \$5,000. As some folks will remember this Church was purchased after a Methodist merger left it available. Some improvements were made at the time of the first occupancy, considerable improvements are contemplated.

* * * *

WISCONSIN

MILWAUKEE: The Garfield Avenue Baptist Church where Bill Kuhnle is Pastor has here-to-fore had an annual one day Moody Bible Institute Conference. This year, however, it was lengthened to four days, beginning Thursday April 13 and running through Sunday the 16. Members of the Institute were the speakers for the occasion.

* * * *

MICHIGAN

DETROIT: In a very impressive service Tuesday evening March 21, James M. Patton pastor of the Carmel Avenue Baptist Church was ordained to the Gospel ministry in the Church in which he had been pastor about one year. About twenty pastors, evangelists and missionaries participated in the ordination. The ordination sermon was given by Dr. H. O. Van Gilder of Portsmouth, Ohio.

ROCHESTER: The First Baptist Church has called an assistant to aid their Pastor, O. Ferris Scott; he is Rev. Nelson Kring formerly connected with the Rural Baptist Mission. He will devote himself to work with the Young People and Children, and also will do visitation work.

* * * *

SAGINAW: Rev. Albert Ludwig, who last Summer succeeded D. Walter Davis as Pastor of the Faith Baptist Church has recently resigned.

* * * *

FLINT: The Flint congregation formerly known as the Edwin Avenue Baptist Church has changed both its location and name, according to Rev. Frank C. Hurley, pastor of the Church.

Denied priority for building materials for the enlargement of the house of worship on Edwin Avenue, the Church looked about for another property to house the growing Church and Sunday School. A mercantile building capable of conversion to worship and educational purposes was located on Detroit Street at what Rev. Hurley described as "the hub of Flint's fast growing northwest section, and with no fundamental Church for many blocks."

The property was purchased for \$5,500 and remodeled, the remodeling including a new steam heating plant and complete interior decoration.

The first services in the new house of worship were held on March 19.

The congregation is now known as the Grace Baptist Church.

—The Fundamental Fellowship.

* * * *

FLINT. Rev. Oscar M. Smith, for seven years pastor of the South Baptist Church in Flint, has resigned, his resignation to become effective July 5.

Announcement of the Flint pastor's resignation was made by J. A. Williams, D. Halmark and Edgar Wooster, members of the Board of Deacons, who expressed their regrets that Rev. Smith had moved to end his ministry with the Church. Their statement follows:

"Rev. Oscar M. Smith, pastor of the South Baptist Church, has presented his resignation, to take effect July 5. He has been pastor of the Church for the past seven years, and during that time has had the privilege of seeing a Church of thirteen members grow into a strong organization.

"When he took the Church it was under a heavy mortgage, and was still a part of the Northern Baptist Convention. The mortgage has been paid and the Church has been incorporated as an independent Baptist Church.

"The Church has been completely refurnished upstairs, consisting of pews, pulpit, choir chairs and a baby grand piano. A furnace has been installed. We have also purchased a lot, 84x176, on Saginaw Street, for the new building that we expect to build after the war. The lot was purchased for \$2,000 and was paid for in nine months. Last year the Church purchased a six room, strictly modern parsonage for \$5,000.

"During the ministry of Rev. Smith the Church has grown from 17 in the congregation to over 200. There have been over 200 baptisms, and our Sunday School has grown to 215 last Sunday. A Church choir has been organized and two youth societies. The prayer meeting has an average attendance of 57 each Wednesday night.

"Our Church is in good financial condition.

"We regret the resignation of our pastor and wish him God speed wherever the Lord shall lead him."

—The Fundamental Fellowship.

* * * *

BYRON: Rev. John Schimmel, for nearly four and one-half years pastor of the First Baptist Church at Byron, resigned effective April 17, to accept a call to the pastorate of the Memorial Baptist Church, a branch unit of the First Baptist Church in Pontiac.

The Byron pastor's resignation will become effective on April 17.

Rev. Schimmel's ministry at Byron has been marked by many achievements, among them a pronounced advance in missionary interest and giving. At the beginning of his work, gifts to missionary causes amounted to approximately \$150 a year. This phase of the work has grown under his ministry until last year's giving to missions amounted to almost \$850.

Reports show that the attendance at Sunday School has increased by more than half, despite the many removals of members and friends of the Church from the community because of war work and military service.

A Junior Church has been established and a daily vacation Bible school, with an enrollment of more

than 150 children, has been built up.

Membership of the Church has been numerically increased.

Several improvements have been made in the Church property, the most recent being the enlargement of the parsonage basement and the installation of a modern heating plant.

—The Fundamental Fellowship.

* * * *

LAPEER: The Regular Baptist Churches of Michigan met at the First Baptist Church in Lapeer on April 18. This meeting was the first of the semi-annual meetings planned for this new fellowship, which was organized last November. Howard Keithly of Grand Rapids is president and Richard Elbee of Bay City is secretary. E. C. Shute is pastor of the entertaining Church.

* * * *

LAPEER: Sunday, March 26, 1944 at the close of the morning service in the First Baptist Church of Lapeer, Michigan, the pastor Rev. E. C. Shute received a very happy surprise.

This being the last morning service of the Church year, and also the last Sunday morning service of Rev. Shute's first year as pastor of the Lapeer Church, and further it being just two days short of his birthday made it an ideal occasion for such an event.

The element of surprise was complete, as Rev. Shute was entirely ignorant of what was going to transpire, when the deacons asked him for a few moments at the close of the service to present a matter of business to the Church.

The pastor was asked to be seated, and the deacons stood on each side of him. After a few guarded remarks by the chairman or the board of deacons, (in order to make it appear more mysterious), Mrs. Shute was then asked to come and stand by her husband's side. At this moment one of the deacons came in from a room carrying a large package, which he handed to the chairman of the board of deacons, who then, with the other deacons placed their hands upon the package and presented it to the Pastor. A few suitable words of presentation were spoken, stating that it was a copy of "Thayers Greek-English Lexicon," and was an expression of appreciation from the deacons for the splendid work, and ministry of their pastor during the past year.

The pastor then responded with well chosen words, expressing his appreciation for the fine spirit of

unity, and co-operation which had been so signally manifested in our labors together with God.

The pianist then began playing "Blest Be The Tie That Binds," and the whole congregation joined hands and formed a circle around the entire auditorium while singing this blessed old Hymn.

There is a good reason for this fine Christian fellowship in the Lapeer Church. The pastor Rev. C. E. Shute is signally blest with those fine Christian qualities which make him an ideal pastor, and an unusual preacher, and teacher of the Word of God.

The work has progressed steadily under his capable leadership, and ministry. There has been a goodly number of folk saved and baptized under his ministry here thus far. The missionary offerings have increased to well over a hundred dollars a month, also the offerings for current expense have increased far beyond anything in the history of the Church. Twice during the year the Church has unanimously voted a substantial increase in the pastor's salary.

When Rev. Shute began his ministry with the Lapeer Church on April 4, 1943, there was an indebtedness of \$2,000. This has all been paid off and several hundred dollars besides being paid out for improvements on the parsonage and Church property. The windows in the main auditorium of the church have all been repaired and braced, which adds greatly to the appearance of the church. The windows in the lower auditorium have been replaced with Florentine glass, and that, with the new decorations makes it a room pleasant and useful for any type of service. Plans are now underway, the Church having voted to have it done, to cover the floor of the lower auditorium with asphalt tile. This room gets unusual wear, but this type of floor covering will give a life time service. As soon as weather and labor conditions permit, the outside of the church and parsonage will receive considerable repair, and improvement. There is at present \$1,000 on hand for this much needed work.

Thus Pastor and people rejoice together because of God's goodness to this people.

* * * *

ST. JOHNS: Rev. Peter Dekker came to the pastorate of the First Baptist Church here last September, but although it was an Independent

Baptist Church, it has since then voted to secure fellowship with the G. A. R. B. C., and also the Grand Rapids Association. Improvements have been made to the Church properties and the Sunday School attendance has been doubled. The quarterly meeting of the Grand Rapids Association will be held in this Church June 7.

* * * *

OHIO

CLEVELAND: On Monday, March 13, Ebra Coleman, a member of the Huff Avenue Baptist Church was ordained to the Gospel ministry. He is a graduate of the Pastor's Course of Moody Bible Institute, and an accepted missionary under the Sudan Interior Mission. Rev. George Bates of the Nottingham Baptist Church of Cleveland, delivered this ordination sermon. J. Irving Reese of Elyria was moderator of the council.

* * * *

NEW YORK

LINDENHURST: The Bethel Baptist Church recently purchased lots on the corner of Harrington Avenue and North Fourth St., with a view to the erecting of a new church building as soon as building conditions permit.

Pastor Walter Aardsma wrote a very fine article for the local newspaper commending the work of the American Council of Christian Churches, which immediately elicited a reply from the local Methodist Minister who sought to defend the Federal Council of Churches. The Methodist pastor followed the usual line of attack by inferring a spirit of intolerance on the part of Pastor Aardsma. A challenge was not left unanswered and another article from the pen of Pastor Aardsma followed which ably set forth the position of the man of God who is set for the defense of the Gospel. We compliment Brother Aardsma on his fine articles.

* * * *

OTEGO: At the recent annual meeting of the First Baptist Church of Otego where Norman S. McPherson is the Pastor, it was reported that the Church gave to missions during the past year \$1,183.80. Four years ago the report was \$231.18. Eighteen new members were received during the year making the present total 187 members. This Church is one of seven in a town of 525 people.

* * * *

NEW JERSEY

ATLANTIC CITY: The Chelsea

Baptist Church where Dr. Clarence Mason, Jr., is Pastor is planning extensive alterations in the Church apartment which is in the church building. The renovating of this church apartment will cost at least \$800. The goal for the Easter offering was therefore set at this amount.

* * * *

ATLANTIC CITY: The First Baptist Church and Pastor Coulson Shepherd continue to rejoice in the way in which God is blessing their labors. A total income for the Church in 1933 was less than \$3,000. In 1943 it totalled \$12,145.38, not counting the \$5,571.80 received by Pastor Shepherd for his radio ministry, "The Message to Israel." It will also be of interest to many friends to know that the Church has an inheritance which amounts to about \$150,000, which has been designated for a new church building.

* * * *

MEDFORD: The Prize State Fellowship of Independent Baptist Churches met with Rev. Walt Rogers and the First Baptist Church on Friday March 17. No report was received by this editor on the details of the program, or the attendance of the day; but we would like to have reports on these meetings and others from the secretary or president.

LAUGH, CLOWN, LAUGH

(Continued from page 2)

of matters which revealed the great laugh maker as one who not only lacked Christian faith, but as one who must be listed—and remembered—as an antagonist of the faith.

Cobb had no patience with "so-called Christian Burial service," which he described as "one of the most cruel and pagan things inherited by our forbears from our remote pagan ancestors."

Cobb was willing that the Twenty-third Psalm should be read at the service, in "deference to the faith of our dear mother." The Psalm, he said, was his favorite "since it contained no charnel words." Continuing the thought, he wrote: "No morbid mouthings about corruption and decay and being merciful without creed or dogma, carries no threat of eternal hell fire for those parties we do not like, no direct promise of a heaven which, if one may judge by the people who are surest of going there, must be a powerfully dull place, populated to a considerable degree

by prigs, time-servers and unpleasantly aggressive individuals. Hell may have a worse climate, but undoubtedly the company is sprightlier."

Another statement which shows the repugnance with which he looked upon spiritual matters follows:

"By the way, have you ever noticed that in time of war not the most passionate partisan dares to ask the Prince of Peace to bless his bloody arms and forward his bloody deeds? He invokes the aid of the god of unjustified battles as created by the ancient Hebrews.

"All Hitler needed to do was to let his whiskers sprout and sit on a nest of thunderbolts and naked swords, thinking of plague and pestilence and rapine and slaughter and slavery for the vanquished, to be a fit understudy for the vengeful murderous Jehovah of the forefront of the Old Testament."

It was at this point that Cobb added, parenthetically, "One advantage of dying is that it affords a fellow opportunity to say a lot of things that have been curdling in his system all these years. Frankly, I'm enjoying myself."

Well, since Cobb made a profession of getting others to laugh, he is under obligation to appreciate the humor of the situation when people say, "All right, Mr. Cobb, it's your turn now to hold your sides, if any, and laugh. You were a clown while in the flesh, secretly laughing at the Bible and scorning its solemn injunctions. So, wherever you are, laugh, clown, laugh!"

In the meantime, there is a statement in the Scriptures that fitted Cobb rather accurately. It is the statement concerning man's allotted years — three score and ten. He didn't quite make it, being in his late sixties when the grim reaper plucked him off, but if he had not found so much of his Creator's work to laugh at, he might have made the full seventy. Who knows?

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

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

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

FLASHES FROM FOREIGN FIELDS

A TRIBUTE TO MR. BOMM

By SAMUEL FISK

(EDITOR'S NOTE: Mr. Bomm is a missionary under The Association of Baptists. He has been held since the fall of Manila in a Jap prison camp.)

History is repeating itself. Recent events in the Philippines appear to closely parallel events not many years ago in the lands to the north of the Philippines.

Beginning about a decade ago protestant missions in Japan and Korea were requested by short-sighted Japanese authorities to approve worship at Shinto shrines for those professing the Christian faith. It would mean giving tacit approval to pagan practices. It plainly would be compromising with heathenism and submitting the Church of Christ to political dictates. The whole thing became an issue of far-reaching consequences and involved in great controversy.

Several large denominational boards gave in and submitted to the compromising program. It was the easiest way out. Liberal leaders pled for co-operation. But a few staunch defenders of the faith stood out. They were in a minority, and the fact that some "Christian" leaders could approve made their stand all the harder. Yet they trusted in God and stood for their convictions, and their heroic stand has won the admiration of true believers everywhere. Not a few languished for months in Japanese jails in Korea, Manchukuo, and Japan.

Today in the Philippines those who would be true to the gospel once more have been asked to declare their position. Some details are lacking, but it seems that just as the Japanese authorities in the earlier case demanded submission to their nationalistic shrine religion, so today the Japanese authorities are demanding submission to a program of "co-operation" in the matter of religion in the Philippines. And, as in the former case the majority submitted, leaving only a small minority of "recalcitrants" who stood out, so today the majority have indicated submission only a small minority in

the Philippines have stood out. But thank God the Association of Baptists for World Evangelism is represented in that minority! Our own Mr. Bomm was one of the few who displayed the courage to refuse to sign a statement of co-operation with the Japanese. As before it was not the easiest course to follow, but loyalty to one's convictions demanded it.

Individual missionaries were not confronted with the issue and were not asked to sign. The "heads" of the missionary societies in Manila were called before the Japanese military commanders and were asked to sign a prepared statement designed, no doubt, for propaganda purposes. There were several points in the statement. The first four or five were apparently harmless enough. The last two, as described by Gripsholm repatriates from Manila, consisted of a statement that the New Order for Asia would make world peace, and finally an outright pledge of co-operation with the Japanese military. (Note: the definition of the term "cooperation" is uncertain, some feeling that it pertained only to religious matters, and others to things in general.)

Three fourths of those confronted with the issue submitted. We do not know positively what groups were represented by the fifteen or sixteen who signed the statement, but we do know two or three who refused, and the process of elimination makes it rather clear as to who was left. No doubt there were some of the signers who professed to be quite "evangelical." Others were the open and avowed liberals or modernists. No doubt, they maintained that to sign was to manifest a "Christian spirit," a spirit of good will and co-operation. This is characteristic of liberals. They glory in their broadmindedness and tolerance. And they no doubt regarded the few who stood out as narrow-minded and bigoted. But believers who through the years have stood for their convictions have not uncommonly been held in that light. And men who have been doctrinal compromisers or who have been willing to work together in organizations with men who deny the faith would not find it hard to co-operate with Shinto

worshippers and anti-Christian military forces.

Issues Involved

Two underlying principles stand out in this issue. To sign would involve: first, reducing the Christian faith to the level of religions generally; second, submitting the churches under our care in the Philippines to a position of political servitude. Either would have been a sad example for our young struggling Philippine churches. But Mr. Bomm, acting for our Mission, stood true, and therefore we know that there has been left no room for compromising our position in any direction.

Regardless of the exact wording of the statement we know Mr. Bomm well enough to know that he would not have refused to sign his signature while others were signing just to be different or to assume a superior attitude. Neither he nor our Mission ever refused co-operation just because of a desire to stand aloof. But when vital issues were involved our position has always been clear. So we believe it is today.

When Mr. Bomm and the three or four others refused to sign it took courage and faith. They did not know what their refusal might entail. Indeed, Mr. Bomm was taken before the Japanese military three different times and subjected to great pressure, the last time consisting of a three-hour period during which every conceivable method was used, from wheedling, coaxing, promising, and bribing, to threats of physical injury, harm to our missionaries including his wife, reprisals against native Christians, and threats to close down all churches. Not only was personal courage needed to remain adamant, but great faith—faith in a God Who would take care of His children and His churches, and Who would someday bring right out of wrong. It entailed unquestioning confidence in a God who sometimes permits His children to suffer for His glory. Daniel refusing to bow the knee, Stephen fearlessly declaring the whole counsel of God, and Luther boldly nailing his ninety-five theses to the church-door displayed no finer qualities than our twentieth-century heroes of the

faith in the Philippines.

Paying the Price

For Mr. Bomm it has meant more than two years of separation from his wife, for they promptly put him back in the concentration camp. Two years of confinement, to a limited congested area where barbed wire and armed Japanese sentries form part of the monotonous scenery, and where food and ordinary conveniences are insufficient. And as the weeks and months pass those two years are stretching out into a longer and longer time, while the confinement becomes more and more wearisome, and body and spirit become more and more worn.

Reports have it that the rank and file of internees in Santo Tomas could not help but make comparisons, and that Mr. Bomm rose considerably in stature and favor in the eyes of the American business people and before the entire Filipino community. As a result, the Religious Activities Committee of Santo Tomas Camp was re-organized and Mr. Bomm was placed at the head of all religious activities, so that he is now planning the services for the 4,000 internees in that Camp. Furthermore, Mr. Bomm's courageous stand, in which he represented all of our missionaries, has had a very salutary effect on our native pastors and churches, and the whole work of the A. B. W. E. stands in a very commendable position in Manila, and will undoubtedly enjoy larger opportunities than ever before in the post-war period.

TRIMBLES ALL THINGS TO ALL MEN

February 9, 1944,
Caixa, Box 173,
Manaus, Amazonas,
Brazil, South, A.

Dear Prayer Helpers:

"Is it here, there is a book called the Bible?" asked a middle aged man, who appeared at our door one day. "Yes, Sir." "Do you have the book called the New Testament too? Do you have these books to sell?" "Yes Sir. Would you like to buy one?" I brought out a Bible and several New Testaments of various kinds and prices. He wanted to buy all of them but I explained to him that if he had the Bible he had the old and new Testament, but he wanted one of

each kind. I then gave him some tracts and gospels and told him to give them to his friends. He said he was in a hurry but would be back to explain some other day. We did not see him again until he appeared in the door this last week with his three little boys. We were in the midst of a Bible school but invited him to listen until Garnet was free to talk to him. He had by that time read through the first 25 chapters of the book of Matthew and thought the lesson on the foolish and wise virgins was very good. He wasn't able to understand the chain references and was very glad to find out what they meant. He was at the last Sunday night services, and said that he had read everything he could find on religion. He said he had heard people say one to another when angry, "I have much faith in God that he will let a rattle snake bite you." No rattle snake bit them but often they died later on of other diseases so he was sure that they did not have a real faith. Before he came to us, he had gone to the priests for a Bible but they had told him he would not understand it, so he found his way to our house. Praise the Lord for these seeking hearts. "Ye shall know the truth and the truth shall make you free."

We just closed a week of Daily Vacation Bible school with an enrollment of 37 and an average attendance of 25. Many children attended who have never been to a meeting of any kind before. Several nights the older Christians came in to help cut out, trace and color. The children had their books to color, their string of Bible verses to memorize, and their mats to weave with "Christo Salva" in a different color. The greatest tragedy of the week was on the night of the demonstration program, some body stepped on little Savastiao's already sore toe, but in contrast, the greatest joy was when little Raimunda gave her heart to the Lord Jesus. Pray for her and her family. It is the first time she has ever come. She is nine years old, very pale as she suffers from Malaria fever, but has a winsome smile.

Many and varied have been the experiences of the past month—

All the doctors and mid-wives decided to go on a picnic one day, and on that very day a little baby next door decided to put in its appearance, so I was called to deliver the baby.

Just after breakfast one morning, I heard an unearthly yell from the kitchen and rushing out there I found our cook in a fit foaming at the mouth.

Yesterday a little boy came to my door begging for flour to make a paste for his grandmother, who was hoarse and couldn't eat anything else.

Well sometimes, you are the storekeeper other times you are the nurse, or the teacher, but all the time the preacher. Paul says, "I become all things unto all men that I might by all means save some."

We took a ride across the river in the row boat the other day, and the children Grace Ann and Billy Boy were certainly thrilled. We want to get a boat with the end especially built for our motor. The motor has been tried on another boat and works fine. The children have been playing canoe ever since, using old boxes for the canoe and sticks for paddles. Of course all the dolls old and new must go along.

Thank you dear ones for all your gifts, letters and prayers. We hope that you will be patient in waiting for answers as we are some times three months getting word from Manaus. The river is low now and everything is drying up so that fresh foods and vegetables are a luxury.

"And so they finished the wall." It was a glad day when the last brick went up and the plaster was put on. The windows are in the process of being made, and soon we expect to have a whole house.

In Him,
Garnet and Fern Trimble.

PRAY MUCH FOR TRANSPORTATION PROBLEM AT IUCABY

Caixa 103
Manaos, Brazil, S. A.,
January 23, 1944

Central Baptist Church
Gary, Indiana, U. S. A.

Dear Ones in Him:

Yes, it has been a long time since you have had a letter from the Rosses. And it was a long time that we had no word from you folks, too. You were not to blame and neither am I. We just didn't have any boat coming up our way. The

middle of October the boat left Manaos with our groceries and with our mail. This is the last of January, and I am in Manaos trying to get a boat to take our groceries up this month but as yet I have no definite promise. I am still fighting with every man of influence that I can contact. Day before yesterday I had a talk with the Governor and he promised that he would go into the matter and try to arrange a boat to go up the Negro; but could give me no assurance that one would go. When December came along and no groceries, Herthel and I decided to come down and see what we could do. We left Iucaby December 4th and after arriving in Santa Isabel we found that we could get no launch into Manaos for another couple of weeks, so went back to Iucaby and stayed until the 18th when we started out again.

We were glad to get back home for that short time as we had left the work in the hands of our sixteen-year-old Indian boy, Horacio, as there was nothing else to do. Herthel didn't want to come down alone and she had several very bad teeth which had to be cared for. We were very anxious about giving so much responsibility into the hand of such a young KID. But we found when we returned that he had been conducting the morning devotions, prayer meeting, and Sunday services. The people were happy and very proud of the fact that one of their own was carrying on. The Sunday that we were there, we had a good crowd of 55 actual count in the service. Our neighbors seem to attend better when the school KIDS are not there. We found, too, that they had all been working like beavers taking care of the livestock and doing the farmwork and planting trees. Surely our hearts overflowed as we saw the way that the Lord was doing exceeding abundantly above all that we could ask or think.

We arrived in Santa Isabel again on the 20th, expecting the boat to be there; but it wasn't and didn't come. We waited until the 30th when we were able to get a launch to bring us into Manaos. The night of the 31st or New Year's Eve, we ran into a sand bar and stayed there for three nights and days, getting into Manaos eventually the 8th of January to find the Mission House full of missionaries. The house that Stulls bought is so small that there is room for only one family. But Mr. and Mrs. Hardy were

both out of town, she in the States and he had left that day for Belem. But the help said they would make room for us and we moved in with them.

I have spent two weeks trying to get things straightened out and the purchasing done. Tried to get our light plant repaired and the radio but failed, so sold the radio. I've been able to get 15 pure bred roosters, the pigs and cattle that I wanted; but still have no way to get them to Iucaby.

Have been doing some preaching as the doors open. This morning I listened but tonight will be preaching again. Christmas day and the Sunday following I preached to big crowds at Santa Isabel in the open air. The launch owner offered his launch for a Church, which was going a long ways as he is a Catholic and has two daughters studying to be nuns. There were two nuns on board and they were having their services in their church, and I had no church, so this fellow offered the launch.

Will write again going up river.
W. A. Ross.

READ EVERY WORD OF THIS!

Fort Crampel, Oubangui Chari
Free French Africa
January 19, 1944

My dear Friends:

"The God of peace shall bruise Satan under your feet shortly" for "greater is He that is in you than he that is in the world." How challenging to faith are these facts from God's Word; and how we, you and I, members of His Church, praise Him when we see Him working according to His Word in answer to the prayers of His people, whether in America or Africa.

Our hearts truly rejoice in Him because He has begun to bruise Satan and his works in our midst. We recognize this Evil One to be under Christ's feet, and under our feet also because of our union with Him. Constant recognition of his defeat makes it possible for God, the Holy Spirit, to prove that He is greater than all the powers of darkness. Oh, that we, as members of His Church, might be more fully awakened to this fact, and in PRAYER WARFARE, the only legitimate Spiritual Warfare, break down the strongholds of the Enemy

in order to possess our possessions in Christ Jesus.

In October the Lord began to do great things in the midst here at Crampel. Blessings unknown before were poured out upon the missionaries here when we saw in a new light the fact that the filling with the Holy Spirit was the result of accepting by faith the Lordship of the Holy Spirit in our lives, our bodies being dedicated to Him as His temples. Following the blessing that the missionaries experienced, a mighty blessing was poured out upon the evangelists, those in school here, as well as those thirty in the outlying villages who came to the station at the end of October for their bi-monthly three-day Conference. Many of them left Crampel filled with the power of the Holy Spirit, and with a new vision of the Lord Jesus Christ and His redemptive work.

It was not long after their return to their various villages that we began to hear marvelous and thrilling stories of God's power. It would take many pages to relate each story heard, and I am sure that only eternity will reveal the greatness of His power manifested at this time, of which we have seen but the smallest part.

One real proof of the Holy Spirit's working has been the attitude of chiefs as well as children toward their "precious" fetishes and native medicine. Superstition and the powers of darkness have bound them to these dirty and valueless fetishes, and nothing less than the very power of God can free them. Only God knows how many bonfires have been made of late for the purpose of burning these things. I state that they are valueless and they are intrinsically, but the native pays high prices to obtain them from the witch doctors. Therefore, the earthly riches of these natives, in many cases, have gone up in smoke, and voluntarily so, that they might be freed from the power of darkness and walk in the power of God. One chief gave all of his fetishes to a native evangelist, telling him they were worth 8,000 francs (approximately \$200, and to the native the value would be at least \$1,000), a fair example of the amount of money put into fetishes by chiefs. Burning of fetishes is usually proof of salvation.

A striking incident proving the power of God occurred in a village some ten miles from the Mission. About three years ago, an old and

powerful chief was highly insulted when a "young child of a chief" (as he expressed it) was put in as Chef de Canton (chief of several villages, the village of the old chief being one of them). The old chief, in his eyes at least, should have received this honor, but a Chef de Canton is not an honorary position in that there is much work connected with it. He is responsible to the Administrator for cotton gardens, rubber, wax, food gardens, etc. The administrator was doing the old chief a kindness in not putting upon him that which his physical strength could not have stood. However, the old chief was extremely jealous, and he refused to be in subordination to the younger man. One day the young chief's patience completely exhausted, he lost control of his temper, forgetting the respect that he should have toward the older man, and knocked him down. When he fell the old chief broke his leg, and since then he has not walked nor has he been free from pain for these three years. The hatred between these two men could not be overestimated, for it was indeed terrible. There was murder in the heart of the old chief, and constant efforts were made by his friends and hired helpers to kill the young chief.

During this past year both the old chief and the younger man confessed the Lord Jesus Christ as Saviour. However, the hatred between them remained, although outwardly things seemed to be better.

During the first part of November, Jacques, our evangelist, came to us with the following amazing story. "Do you know," he began, "that last Sunday, G., (the young chief) went to the village of D., (the old chief). When he arrived, he gathered all the chiefs under his authority whom he had told to meet him there in the chapel. D. was taken to the chapel, and there, before the chiefs, the people of the village, and the church members, he asked (he referring to G.) D. to forgive him for knocking him down and breaking his leg. D. freely forgave him, and in turn asked for his forgiveness for the attempts he had made to murder G. It was a day of great rejoicing," Jacques finished, "for such a thing in the village of the black man comes only through the Holy Spirit."

Shortly after, the young chief had a great feast in his village. Usually these feasts put on by the big chiefs are times of drunkenness, dancing and demon worship. This feast was

one which shall long be remembered by the Christians in the surrounding villages, for this was their feast, the Chief said. They have no part as a rule in the feast, and often they suffer because of their stand for Christ. This one was rare, however, for the big chief was a Christian, and little chiefs present—everyone were Christians, and the majority of the people were children of God. Our house-boy attended the feast, and what a great time they had in the Lord. Many unbelievers, wanting to join in the festivities, went home disgusted because there was no "samba" (native beer) and dancing. I imagine that there was more than disgust in their hearts, however, for I am sure they had never seen a feast of its kind before without "samba," and the Holy Spirit without a doubt put within their hearts real conviction of sin. Messages from the Word were given during the day, and gospel songs were sung. At the close of the day, the chief gave a very touching testimony, praising God for his salvation, and stating that he knew he was going to be a better "Canton" because of the place Christ had in his life now.

We praise the Lord for HIS POWER.

I might say here that last week the old chief went to be with the Lord. He long opposed the Gospel, and many times during the three years of his suffering, it seemed that he could not live a day longer. The Lord had mercy upon him, and allowed him to live until he believed on the Lord Jesus Christ. We do not always understand suffering, but God allows it for a purpose.

There are many other things which I could write, but space is gone. There has been one other outstanding manifestation, and that has been in putting away of plural wives by chiefs and men in authority. Such a manifestation is another proof of the Holy Spirit's working.

A mighty work is begun, but dear friends, *please don't stop praying*. There is yet very much land to be possessed, and now, if ever, the Enemy will oppose every inch of ground taken. We can only go on, as we use the powerful weapon God has given, PRAYER. We advance on our knees. Our strength amid the hardest battle is in the fact that we *know* we are more than conquerors through Him who loved us.

Yours in our MIGHTY CAPTAIN,

Mary Kneeland.

LET'S GO TO DINNER WITH THE JEUNETTES!

Les Mosoubas par Bambari,
Oubangui Chari,
French Equatorial Africa,
January 5, 1944.

Dear Friends in the Lord:

Another New Year! What this year will bring we know not, but one thing we do know, that millions are praying and hoping for peace. May it come soon.

In our last letter we mentioned looking forward to our Annual Field Conference. What a glorious time of Bible study, prayer and fellowship we all had. For five days including Sunday, we had messages from God's Word by the different missionaries. Two of them gave series of messages—Mr. Moneysmith on the Old Testament, and Mr. Burkhardt on the New Testament. Then on Monday we began business sessions where also we felt the leading of the Spirit and God was present to guide us over all the difficulties. Many of us said that this was one of the best conferences we have ever had. There are many missionaries who need furloughs but there are not enough to replace us all and some prefer to stay on till the war is over. We were also happy to hear that 13 missionaries are ready to return to the field and some are already on the way including Mr. and Mrs. Farthing and Mr. and Mrs. Fogel. So far we have not heard from them but expect they will soon arrive. As we expect to be going on furlough soon, the Vandergrounds will replace us, and Miss Stacey is to come to take care of the medical work.

Shortly after our return from conference we made preparations to go to the Sabangas as we had planned. Everything must be taken along that will be needed for the trip, so, with food box, clothes, beds, bedding, table, chairs, kettles, wash basin, etc., two boys, two interpreters and the push, we had quite a load. We left home about 3 p. m. expecting to sleep at the first rest house. However, just beyond the first village on the Sabanga Road, the road was blocked by the Administrator's car, so we stayed in

an empty house in that village. The next morning the people gathered for a meeting at sun up. While I was having the meeting Esther ate her breakfast then took the push to the next village. After my breakfast, we loaded the car and went on to the village where Esther was. She had just finished her meeting in that village, so we put the push on the car and went on. By that time the sun was getting high and we found hardly anyone in the next two villages, so we went on to the next rest house, about 7 or 8 miles. Then that evening we returned and had meetings in those villages. Every day we did the same thing with slight variations. The third day we arrived at the village where Tombele and Elizabeth are working. The people were waiting for us as they had heard we were coming. It was a real joy to be welcomed by the chief and his people. The next day we went on to the end of the road and on our return trip, we staked off a place for a chapel. The folks of the village had already cut a number of timbers, so after I had marked off the place, some boys began to dig holes for the posts. Before we left the next day, most of the posts were in place and we trust that the chapel is about completed by now. Several in that village have already accepted the Lord and many are memorizing Scripture verses. It was a real joy to hear the children repeat John 3:16-19. Continue to pray for Tombele as the medicine men and women are doing a great deal to hinder the work. We had 8 meetings in all.

One afternoon I went out to the place where animals graze and go for water and in a short time I killed three antelope. We were glad to get the fresh meat and, of course, the natives were too. Esther had taken her pressure cooker along and jars for canning so she canned six quarts of meat. Often we have no meat at the station so some of this meat has already been used.

We were only on the station three days when Miss Schlayer took sick and wanted to go to Bangui to see the doctor immediately so I took her to Sibut and from there she went to Bangui by truck. She and Miss Barrington will be at Bangui this year.

We were very happy to have Miss Barrington here with us on Christmas. She helped Eleanor and Jimmy decorate the tree and house. Before

breakfast Christmas morning little gifts were distributed. After breakfast the natives gathered in the chapel for a service. Miss Barrington read the Christmas story from Luke and illustrated it on the flannel board. This was most interesting. Then we played a number of Christmas carols on the victrola. Then the natives brought their gifts. We had previously suggested to them that they bring a special offering on Christmas day. There was a fine response. Now they have decided to use the money to buy planks to make benches for use in the chapel.

We want to thank you one and all for your prayers and interest and gifts that you have given that this work might continue. May God richly bless you.

Yours in His Love,
Clarence and Esther Jeunnette.

INDIA

North Lakhimpur,
Assam, India
January 6, 1944.

Report No. 25.

Dear friends in Christ:

A few weeks ago Joyce said, "You had better skip a number on the prayer letter when you write so people will think one has been lost." Just her way of reminding me that it has been months since we wrote to you. It is not because we have not thought about you, or about writing, but just never had the time. We know you have not forgotten us either and we do thank God for every remembrance of you.

Early in September I returned home, leaving Joyce and Joanne in the hills to have another month of rest and nice weather. It was good I did not try to bring them with me. Everything went well until I came to the end of the railroad where I had a two day wait for a bus. After loading two or three days mail, seventeen of us, with considerable luggage, crowded into the rear compartment. It was built to seat ten! Fifteen hours of that makes one appreciate the wide open spaces.

I worked with Isaac and Samuel to prepare for touring and started the garden. Several days of heavy rain rotted the first planting, but we planted again and are now enjoying head lettuce, carrots, beets, etc. We had the house all cleaned for

Joanne's home-coming and then what?—It is midnight and someone is shaking me terribly, but I do not seem to be able to get awake. Did Joyce find a way home and kept it a secret to surprise me? Surely she couldn't rattle all the doors and windows at once and what is that sound of broken glass? —No, it was not a dream, but an earthquake. This old house certainly did rock. Medicine cabinets came open and spilled their contents, pictures fell from the wall, along with the mud and manure plaster. We have had shocks before, but this was the hardest yet. The treasury, court house and dak bungalow were completely wrecked. Seven lost their lives in a nearby town, including an English soldier. Others lost their lives and much property was damaged in other sections.

I started a few men on repair work and went to bring Joyce and Joanne home. They were both just fine. After a day of rest with the Holms, another day of rest with Dr. Cook, and a jeep ride for the last twenty-six miles, the trip was easy for Joanne. The house was not in very good shape for receiving such a precious bundle, but she is making it more of a home than mud and whitewash can ever do.

Samuel, Isaac, Peter and I soon headed for the River and have had the joy of making His name known there. More and more I see the need of spending much time in one locality. In some places we stayed for ten to twelve days and if we could place a Christian worker in such places permanently it would be much better. We returned from the river on the 22nd in time for a farewell Christmas supper for the school boys and girls. Several of the American boys enjoyed the "palou" with us. Christmas Day was nice. We had a goose sent to us by the Magistrate, so we had two evacuees and the Magistrate in for dinner.

It is our desire to rejoice in His will with unspeakable joy and to allow Him to unlock each day, take refuge in His grace and hear Him say, "My help is sure."

In His care,

Jim, Joyce and Joanne Garlow

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

PORTION OF LETTERS FROM DR. COZIER IN INDIA

A man in horrible condition from sin was hastening towards the door of Hell last week. Two Manipuri Hindus came to call for my help. Late in the afternoon I went on a bike the 8 miles of motor road in very bad condition especially for cycling in the dim moonlight. The village was said to be a quarter of a mile from the main road; it proved to be about a mile and quite unfit for the use of a cycle. The messengers had carefully concealed the actual and known condition of the patient, probably fearing that I might not go to him. Examination proved that his condition was hopeless unless he and the men of the village would permit operation and take him VERY soon to a hospital. Out of mere curiosity some 15 little children flocked into the yard following me. A man that knew not LOVE, grabbed a large stick some 8 feet long and roaring dashed at the little children and they fled in terror. THAT'S neighborly control! It is an indication of parental discipline. Deceit, lies, savageness, sin and a blasted home. THAT is a picture of the Manipuris for whom we have come to open the door of salvation and love and the gentleness of Jesus that makes us rage. How utterly blank and hopeless is such a life!

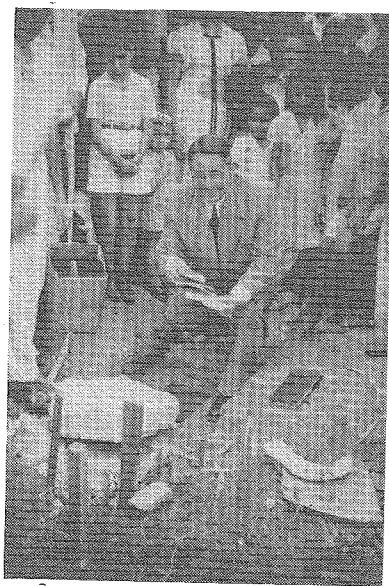
Only GOD can break those prison doors. To hold them in that state the leading men of the village and their religious leaders are in league with hell. Can you wonder any longer why we ask you to pray for us and for the Manipuris? Many of the women and a few of the young men are very attractive: but ALL are under bondage and surveillance of the agents of the Devil. Expulsion from the village or even murder stares in the face all that would seem to be thinking of turning to Jesus. Among the Moham-medans the picture of gross darkness if anything is even worse. Don't let petty personalities break your fellowship with the Lord and His great work urgently calling for PRAYER AND SUITABLY TRAINED workers.

We have heard with joy that Mrs. Wyatt is still thinking of coming. Afganistan is said NOW to be calling for teachers—a tiny crack in the door is opening.

Just NOW (Jan 15) hundreds of Manipuris going to Brindaband and returning in their Hindu blindness show great tenderness of heart as our evangelists and the Ladies tell them the story of Jesus and His saving grace. This morning and several times last week I have had to refuse urgent medical calls in villages too far for me to go on cycle. It is a great disappointment to the people and me that I must refuse these calls for mercy. A small motor car would have enabled me to meet all these calls. The ladies cycled about 10 miles yesterday in their evangelistic calls and must have pushed their bikes about four miles in trying to come back by way of a short cut and other villages. They now have excellent use of the Manipuri for singing and for the Story of the Love of Jesus and His power to save.

G. G. Crozier.

Jan. 15, 1944.



Laying The Corner Stone
for The New Baptist Church
In Manaos.

GOD'S HIGHWAY IN BRAZIL

By GRACE HEIDT STULL

"Let us not be weary in well doing; for in due season we shall reap, if we faint not. My word shall not return unto me void, but it shall accomplish that which I please. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

We have recently been teaching the little ones in the primary de-

partment: "Praise ye the Lord, for he is good." And we might well use the same theme for this letter for it is truly a letter of praise to Him from whom cometh all blessing. Many of you have been praying and so as you read or browse through this article thank Him for the marvelous way in which He has heard and answered.

The week of special evangelistic services is over but the blessing of the Lord still remains. We asked the Lord to hold off the rains, and not one single service including the baptismal service on Sunday afternoon, was interfered with by rain. Our special speaker, Rev. Leonard Harris of Belem, Para, Brazil, was delayed by business in the first place so that he had to change from boat passage to airplane. Then at the last moment his reservation was taken up by priority passage. Finally he secured transportation through the Rubber company and arrived in time for the Sunday night service. The mission was crowded to capacity every night and the cooperation from the native pastors was a beautiful thing to see. Many of them were spiritually refreshed and went away from the meetings resolving to return to the program of straight and forthright evangelism. One of the pastors had not given an invitation for a long, long time, but he realized his mistake during one of the meetings and as a result a number of young people in his church have been saved.

One old grey-headed man had been saved as a young man but had wandered away. Now he is the father of twelve children and they are all out in the world. Oh, how he cried and regreted the mis-spent years. He said to Mr. Harris, "When I am here it is wonderful but as soon as I enter the door to my house the sadness and trouble begin." A woman and her daughter came through the contact made in one of the child evangelism classes. She came to the house later and said, "I have been thinking about it for a long time but had just been putting it off." Now she wants to join the baptismal class and become a member of the church. The highlight of the meetings really came on Friday night when one young woman brought thirty young people and at the close there were nine decisions. How we praise God for the convicting power of the precious Holy Spirit and for the real repentance that was evident

in the hearts of the people. On three different afternoons during the week special services for the children were held. As a result many hearts have been touched and much interest aroused among the little ones.

On Sunday afternoon the Lord led us another step in the way of victory for His work in the place. We are so much in need of a new building that we have had to place a large sturdy wooden post in the center to be sure that the ceiling does not fall in during a service or class. The building is so old that it is not wise to make repairs on it so we are praying that it will hold out until the new auditorium can be made ready for services. Hence it was with great joy that believers and missionaries and ambassadors from other churches gathered to witness the laying of the corner stone. Mr. Warfield directed the song and prayer service prior to the service, Mr. Stull read a history of the work which had been written and prepared by the field secretary, Mrs. Wayne Barber. Then Mr. Harris took charge of the dedication service. In the corner stone we placed a Bible, a hymn book, some church bulletins, and a copy of the Baptist Bulletin. At the time this article is being written the front foundation is in and they are digging for the side and back walls. Because of the war situation we have had to invest most of the savings in materials and so we are only able to keep one paid workman but we are hoping later on to increase the number as the Lord makes it possible. Yesterday Mr. Stull and Mr. Barber helped in the digging but it is a severe task on their physical bodies in this climate.

Immediately after the cornerstone was laid many walked and a few rode to the baptismal pool. There were some interesting highlights along the way. One of the candidates for baptism had only one leg so it was necessary to hire a taxi for the trip. Mrs. Barber and I together with some other women who were unable to walk made up the carload. What a ride it was. First we encountered a broken down bridge that looked doubtful but another car had already passed and so the driver was ready to try. Then the road was full of ditches made by the heavy downpour of rain. The day was cloudy and as we rode along we silently prayed that God would hold off the rain until we

were safely at home again. The roads were of yellow clay most of the way and when that gets wet it is really sticky. Soon we found that there was some confusion and that some had walked on past the path leading into the pool. What added to the excitement was that Mr. Harris was among the lost party. But with all of these things we finally arrived and made ready for the service. Willard was sort of shaking, not in his boots, but in his barefeet, when he saw Francisco, the one-legged man approach the water, for he is a big man and with the handicap it was a big task. However, the Lord was very present and the service proceeded without mishap. Included in the number who were baptized was a couple who had been living together for sometime, but now too they have been married legally. We were thrilled to find out in taking care of their papers that the poor people can be legally married now without paying the heavy fee that a marriage usually costs.

After a week of sort of rest and catch-up on necessary matters, the combined group of missionaries here in Manaos, those who are working permanently and those who are held up for various reasons for a period of months, have planned to open up a Bible School. We plan to open soon after the first of April, the Lord willing. For the first year it will be necessary for us to carry on during the evening hours. Therefore we have planned a program of two nights a week beginning at 6:30 and carrying over until 9:00. The first term will include courses in Bible Doctrine, Bible Synthesis, Personal Evangelism, Teacher Training and Child Evangelism. We covet your prayers as we launch forth in this new project for it is the only solution to our crying need for trained native workers.

Those of you who have been praying for the permanent visa which Mrs. McCullough was so badly in need of will rejoice to know that after a year of patient waiting, the visa has been granted. This answer came at just the right time, for the McCulloughs expect to be leaving for their work in Cruzeiro do Sul within the next two weeks. Their baggage is still being delayed for some unknown reason, and so they are proceeding without it. But perhaps the most important news of all in their family is that little Judy surprised them a few weeks ago with

two brand new teeth.

One of the little girls just came in with the news that flour, bread, and sugar are going to fail again. We must either do without or buy in such large quantities that the flour gets full of worms and the sugar full of ants. But we praise Him that these are things which become very common place in our daily life and are easily adjusted. We have a sort of meat rationing here in Brazil only it takes a bit different manner of execution. This week when we were returning to our home one evening we passed the meat shop in our section. It was Wednesday night at 9:30 but already there was a line of forty to fifty people who anticipated spending the night, talking, drinking coffee, and perhaps sleeping a bit from time to time. They wait in line until the next morning around 5:30 or 6:00. This same procedure follows on Saturday night because Sunday and Thursday are the days in which meat can be purchased. Do you doubt that we are thankful for a refrigerator, which keeps the meat three or four days at a time?

Our cup of blessing was filled to overflowing when the day before Mr. Harris left, he called all of our missionaries together for an afternoon of prayer and fellowship. To some it may seem a small thing, but to me one of the most difficult things to do without is the prayer and fellowship of the mid-week service back home. There is something about praying and singing and talking things over in English that can never be replaced by Portuguese. How wonderfully the Holy Spirit met our needs as Mr. Harris, in a quiet, kindly way, talked to us out of the richness of his experience as he has traveled from one mission station to another. He warned us of some of the pitfalls in the life of young missionaries and then added a note of encouragement for all of us. He congratulated us on the progress that had been made these past three or four years in Manaos. Then we all went down on our knees in behalf of the various interior stations, individual missionaries and to offer thanksgiving. We praise Him for what He hath wrought this past month.

RENEW!

WONDERFUL JESUS

Message Delivered by Missionary Ray Hamman at Annual Field Conference in Africa, 1943.

In this message we shall notice in particular one of the names ascribed to our Blessed Lord by that beloved Old Testament prophet Isaiah. In chapter 9 and verse 6 of the book called by his name we read, "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father. The Prince of Peace." For more than 10 years I have had a desire to prepare a message from this text, but have never done so. Then when I saw on the program that I was to have the last hour of this conference the Holy Spirit seemed to say, "Roy, here is your chance." And what better theme could I choose as a parting message which would cause us to look away from ourselves, our desires and ambitions for the coming year, and even the work which presses hard about us at times, and look away to our Wonderful Jesus, the Author and Finisher of our faith; To really look, not with a passing glance but with a fixed gaze. By thus seeing Him we become like Him, are changed into the same image from glory to glory, even as by the Spirit of the Lord. But let us now return to the text. I should like for us to focus our attention upon one phrase of this verse, His name shall be called WONDERFUL. There is no doubt but that we are interested in names. The mere mention of a certain name brings to our mind pleasant memories while the mention of another brings sadness, sorrow, or other mingled emotions. An ancient poet once said, "What is in a name?" and we agree that a rose called by any other name would lose none of its beauty nor fragrance, but when that name concerns our Lord Jesus then we say, much is in a name. God in His precious Word has given us many names by which we may better know and appreciate His Son. We have, for instance, Jesus which means, Jehovah-Saviour; Christ, the Anointed One; Immanuel, God with us, and many others which we shall not mention here. Let us dwell only upon this one, WONDERFUL. I am well aware of the

fact that the word wonderful is one of the most sacred and misused words in our English language. It has become such a commonplace word that it fails to convey its true meaning to most of us. I well remember a teacher once telling us to be very careful to use the word wonderful to designate only things which were really awe-inspiring and full of wonder, for, said she, there are only 7 wonders in the world. Nevertheless, we, Beloved, know of more and above all the One whose glory far transcends that of all the others. At this point I believe it will be profitable for us to take time to at least mention what the ancients termed the world's 7 wonders. I believe we can find in them a spiritual lesson for today. First, there was the statue of Jupiter Olimpius, the supreme deity among the Greeks and Romans. This reminding us that He whose name was called Wonderful is our Supreme and Only Deity. Then there was the Colossus at Rhodes, a statue of Apollo, so high, it was said that, ships could sail between its legs. Apollo was the sun god and worshipped as such, but we, Beloved, worship the God who made the sun. Next were the Egyptian pyramids with their three sides speaking to us of the Trinity of the Godhead. Then there was the Mausoleum erected by Artemisia, the widow of Mausolus king of Caria. This monument of death points us to the Cross, a greater and more sublime monument of the death of the One who died to remove the sting of death. The heathen deity Diana had its abode in that magnificent temple of Diana at Ephesus, which was one of the 7 wonders and reminds us that our bodies are temples, not made with hands, wherein dwelleth the Most High. Then there were the walls and hanging gardens of Babylon, bearing Egyptian fruit not common to Babylon. This would teach us, I believe, the greater wonder, that man, who is born in, and defiled by sin, when cleansed by the precious blood of Him whose name was called Wonderful, can bear heavenly fruit not common to this world in which he lives; The fruit of the Spirit such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Lastly then, there was the Pharos, or watchtower of Alexandria

with its several stories and galleries and a lantern on the top to guide seamen. He whose name was called Wonderful could say, I am the Light of the world. He alone can guide into the true haven of rest all weary seamen tossed about on this restless sea of life.

All of these above mentioned wonders were great and caused men to wonder and stand in awe, but they are as nothing when compared to the greatest wonder of all times, *The Mystery of the Incarnation*. Where in all literature, sacred or secular, do we find words of so great an import as these, "God was manifest in the flesh." Therein is contained the very essence of Man's redemption. He who inhabiteth eternity, the Creator of the ends of the earth, who by a word of His mouth brought this old universe into existence, of whom we read, Behold the heaven and heaven of heavens cannot contain Him. Yet, this same Almighty One condescended to become a tiny life cell in the body of a lowly virgin, be born in a manger, live amongst sinful men and finally to die an ignominious death on Golgotha's cruel cross, bearing our sins in His own body on the tree that we being dead to sin, should live unto righteousness: by whose stripes we were healed. "And without controversy great is the mystery of Godliness: God was manifest in the flesh."

Is it therefore, any wonder that the prophet of old, speaking with the voice of divine inspiration, uses the word Wonderful to designate the One who was willing to do all this? Yes, Jesus is truly Wonderful in every sense of the word. He is by far the greatest character in all the Bible. Both Testaments portray Him in many and varied ways. Yea, hundreds of persons and things were all required through the Old Testament period to typify in one or more aspects the person and work of our Lord Jesus in order to give us a fairly well rounded picture of this Wonderful Personality. He was the promised seed of the woman to bruise the serpent's head; He was the cloud which gave shade by day; the pillar of fire which gave light and protection at night; the True Manna from heaven; the life giving Rock that followed the Children of Israel in all of their wilderness wanderings. He was the great anti-type of Moses' Brazen serpent lifted up between heaven and earth. He was the One all inclusive Sacrifice depicted in

detail by the numerous sacrifices of Leviticus. He was the One infinitely greater than Solomon and far more glorious than the Temple. He was the theme of the most melodious Psalms ever sung by the Sweet Singer of Israel. In fact, He was the substance of all the shadows, the Anti-type of all the types, the fulfilment of all the Old Testament Messianic promises. Why do we enjoy reading about Abraham, Joseph, Moses, Joshua, David, Elijah, Daniel and other Old Testament heroes? Is it not because they portray in one way or another our Blessed Lord Jesus? Yes, Isaiah was right when he wrote, And His name shall be called Wonderful.

(1). He was wonderful in His pre-existence with His Father.

(2). He was wonderful in His Virgin Birth.

(3). He was wonderful in His earthly life and ministry.

(4). He was wonderful in His death.

(5). He was wonderful in His resurrection.

(6). He was wonderful in His Ascension.

(7). He will be wonderful in His second coming.

(1). He was wonderful in His pre-existence with the Father: He could say to those bigoted Jews of His day, Before Abraham was, I AM; and in His great intercessory prayer of John 17 He prays, And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. Gen. 1:26 also clearly teaches us that Jesus was pre-existing with the Father when man was created in the image of God. We read that all things were made by Him and without Him was not anything made that was made. He was wonderful in His pre-existence with the Father.

(2). He was wonderful in His Virgin Birth, and while modernists, skeptics and infidels ridicule and scoff, we in humble faith accept this divine miracle as the very corner stone of our faith. If we reject this, *the greatest of all miracles*, we drag the Spotless Son of God down, not only to the level of ordinary humanity, but lower than that, by not even accrediting Him with a decent birth. It is only by accepting the Virgin Birth that we can believe in any of Christ's miracles. Reject this and it is the beginning of throwing everything overboard. The Devil knows this

all too well. That is why he has the modernist begin by doubting this wonderful, awe-inspiring truth first. To doubt the rest becomes an easy matter after that. But praise His name we believe it. He was wonderful in His Virgin Birth.

(3). He was wonderful in His earthly life and ministry. He was the only perfect human being this world has ever seen since Adam's fall. The Father testified that He was His Beloved Son *in whom He was well pleased*. Jesus alone could say, I do ALWAYS those things which please the Father. From that crowd of self-righteous hypocrites in the temple He demands, Which of you convinceth (or convicteth) me of sin? As He lived as never man lived So He taught as never man taught. For more than 1500 years Israel's teachers taught that which had been taught them from the Law of Moses, but Jesus institutes a new line of teaching, under a different dispensation, and from a higher Authority than Moses. In the sermon on the Mount alone, six times do we find Him saying, Ye have heard it said by them of old, thou shalt do thus and so, then without hesitating He adds, *But I say unto you*. His word was the final authority, therefore greater than the Law of Moses. It is recorded that, Never man spake like this man. All men were astonished at His doctrine: For He taught them as one having authority and not as the scribes. As He taught as never man taught so He worked as never man worked. He healed the sick; opened the eyes of the blind; unstopped the ears of the deaf; raised the dead to life again, and forgave men their sins. Truly, He was Wonderful in His earthly life and ministry.

(4). He was wonderful in His death. The world's great men are remembered by their lives, but Jesus by His death. The death of some of the world's brave martyrs might rightfully be termed wonderful, but His was more than a martyrs' death, therefore more wonderful. The martyr has power to lay his life down, but not to take it up again. Jesus alone could say, No man taketh my life from me, I lay it down of myself. *I have power to lay it down and I have power to take it up again*. He voluntarily dismissed His spirit with those all important words, It is finished.

By His death He ransomed us, or brought us back from the slave market of sin where we had been

sold.

By His death He became the covering mercy-seat of propitiation for our sins.

By His death He reconciles us to God; we who were enemies of God because of sin.

By His death He became the ONLY Substitute God accepts as payment for the wages of our sins.

By His death He finished God's perfect plan of salvation and became my Savior. When this glorious truth first dawned upon Luther he was found beneath a crucifix sobbing, My God, My God, for me! for me!

As never man lived as He lived so never man died as He died. Hear His tender and loving cry as He hangs on that cruel cross, Forgive them, Father, for they know not what they do. He was Wonderful in His death.

(5). He was wonderful in His resurrection. Resurrection is a wonderful word. The resurrection of anyone is wonderful, but our Lord's resurrection is wonderful in a unique sense, for while others had been raised from the dead it was only to die again, whereas Christ arose to die no more and triumphantly says, because I live ye shall live also. He was wonderful in His resurrection.

(6). He was wonderful in His ascension when He ascended up on High and gave gifts unto men, especially the gift of the Holy Spirit.

He ascended to present the Blood of the atonement in the presence of the Father.

He ascended to the Father's right hand to become our Great High Priest and Intercessor, and when the accuser of the brethren stands before God to accuse me and point out all my sins and shortcomings and say with a sneer, There is your servant. Just look at him how he is failing you. Then my ascended Lord answers, Yes, I see it all and a lot more that you don't see, BUT I died for him and My Blood has cleansed him and does and will cleanse him until one glorious day he shall be perfect as I am. Praise His name!

He ascended to the Father's house to prepare a home for me, and what a HOME it will be if He prepares it! He was Wonderful in His ascension.

(7). He will be wonderful in His Second Coming.

At His first coming night became day when the glory of the Lord shone round about the shepherds.

At His death the brightness of noon day became the blackness of midnight, for from the sixth hour there was darkness over all the land until the ninth hour. But at His second coming the darkness of earth's night will be transformed into the glorious brightness of God's eternal day for us who have put our trust in the shed blood of this Wonderful Jesus.

If Jesus was wonderful in His pre-existence with the Father;

Wonderful in His Virgin Birth;

Wonderful in His earthly life and ministry;

Wonderful in His death;

Wonderful in His resurrection and ascension, He will be even more wonderful (if that be possible) when He comes again in power and great glory; When the trumpet sounds its long awaited blast and millions upon millions of the dead in Christ arise, and millions more who are alive and remain are caught up together with them in the clouds, to meet the Lord in the air: to ever be with the Lord; When our faith is turned to sight, and we no longer see through a glass darkly, but behold Him face to face, our Wonderful Jesus; When our vile bodies of humiliation are fashioned like unto His glorious body; When we are put on exhibit before all the angels of heaven to show the exceeding riches of His grace in His kindness toward us through Christ Jesus (and what a sight for the angels to behold! Drunkards, harlots and the vilest of sinners all made pure and lovely through the precious blood of Him whose name was called Wonderful); When there is no more sin, sickness, sorrow nor suffering, for all the former things have passed away, and we see Him as He is, in all His splendor, beauty, majesty and glory, more wonderful than ever we have seen. Him with earth's eye of faith. Then we shall realize that the sufferings of this present time were not worthy to be compared with the glory which shall be revealed in us.

And as we bring this message, and with it this conference to a close, to begin a new year of service in this land surrounded by heathen darkness and sin, let us ever keep before us the blessed hope of His glorious appearing, as a great beacon light to direct us to a pure and holy life and into the warm inner circle of fellowship with our Wonderful Jesus. He will certainly be wonderful when

He comes to claim His Chosen Bride, All the redeemed and purified, over this whole earth scattered wide; **WHAT IF IT WERE TODAY?**

IMPORTANT WORD FROM BROTHER KEHOE

March 15, 1944

Rev. R. T. Ketcham, D. D.
Walnut Street Baptist Church
1220 Independence
Waterloo, Iowa

Dear Dr. Ketcham:

I am sending a report of the work of Rev. Lyle Bramblet. He began missionary service at Pasco, Washington on February 21.

His plan of approach is house to house visitation. At the first call he leaves the enclosed folder. Then he calls the next day and where the response is favorable he leaves a copy of one of the Moody Booklets and a Gospel of John and later returns to do personal work. Already he has found several interested families. He plans to hold the first class in Child Evangelism today.

About 4,000 new people have moved into Pasco making a total population of about 8,000. Some of these people have attended fundamental churches elsewhere, but few have aligned themselves with Pasco churches yet and are as open to a new work as any.

The Federal Council through its Home Missions organization has churches at Hanford and Richland where the main government projects are. They have promoted an organization called the South Columbia Association including the pastors at Pasco, Kennewick, Hanford, and Richland. All but three or four of the pastors are in this organization.

Our work needs a meeting place. We will either need to purchase a tent or build a tabernacle. It seems to me that the tabernacle is more practical as it can be used throughout the winter and rooms can be provided in it for living quarters.

Brother Bramblet is a fine young man, well trained, a hard worker, a man of prayer and of the Book, and is separated unto the Lord and the Gospel of God. People will respond to his ministry, and I expect souls will be saved. I expect this work to go forward rapidly under his leadership.

Three churches we have written

to have responded with contributions amounting to \$25.00 per month. I am certain that the people and churches supporting this ministry will feel that their money has been well placed in the Lord's service as they follow the development of the work at Pasco. Brother Bramblet will begin a radio broadcast soon from Walla Walla.

We will be glad to correspond with anyone desiring more information, and we urge the Lord's people to remember this work in prayer.

Yours in His service,
COLUMBIA BASIN MISSION
George W. Kehoe, Supt.

CHURCH ENTERTAINMENT, THE RALPH EDWARDS WAY

(EDITOR'S NOTE: This editorial from the pen of L. P. Buroker in "The Fundamental Fellowship," is timely. The tragedy is that apparently there are enough churches using the stuff to keep it going).

The envelope, of high quality paper, was addressed to: Chairman, Entertainment Committee, Baptist Church. Since the Church was short of an occupant for that post, not having anyone Scripturally qualified at the moment, the letter was eventually delivered to the pastor.

The letter opened breezily, "Like to meet a RADIO PRODUCER? Look in the mirror — YOU'RE INITIATED RIGHT NOW."

The opening sentence of the second paragraph ran: "You and I are in the same business—helping other people have a good time."

Thereupon followed the "free offer" of a "kit that's sure fire—my book full of 'Truths' and 'Consequences' and a typical script, just like the one we use on the radio." The letter continued, "The script tells you just how to produce your own show and the book gives you a bag full of really funny consequences for many evenings of laughs."

The letter bore what purported to be the signature of Ralph Edwards, who is reported to be one of radio's funny men.

The "free offer" was made by Edwards on behalf of Proctor and Gamble, makers of soap of many kinds and smells. The Cincinnati company is to be remembered as sponsor of a plan, some three or four years ago, that was calculated

to put the women of the Churches out combing the community for soap wrappers which could be exchanged for money for the Church.

In due time the "Party Book" arrived, a work of art from the printer's standpoint, and undoubtedly a bonanza in the eyes of such Church groups as are held together by fun and frolic rather than by conversion and consecration. Done up in several colors, it was well designed to enhance the standing of Proctor and Gamble and to make the Church folk, with their sides still aching from the laughs at the last Church party, race down to the nearest grocery to lay in a big supply of a wide variety of soaps.

A folder, about the size of a Gospel tract, entitled, "How To Put On Your Own Show," accompanied the script and book. The folder stated:

"A good routine for a three-quarters of an hour show consists of the following acts:

1. HULA DANCE, for one contestant.
2. TELEPHONE BARK, for one contestant.
3. TWANG TRIO, for three contestants.
4. CLEAR THROAT, for one contestant.
5. ALPHABET, for one contestant.
6. SUITCASE RACE, for two contestants.

A footnote states: "Prizes can be anything from a bag of peanuts to a baby bottle."

"Consequences" for the "typical script" include: Dancing the hula, in grass skirt and other equally refined costume items; barking like a dog into a telephone transmitter; singing with a clothespin on one's nose; imitating the master of ceremonies, including the throat clearing propensities of the master of ceremonies; reciting the alphabet like a politician, a love sick girl and shrewish woman; and a race in which various articles of female clothing are donned by contestants.

The possibilities are endless, for the "script" is just a beginning. The "Party Book" contains fifty dandy "Consequences" well designed to pack 'em in at class and Church social gatherings. And when the fifty have been put to the highly essential business of keeping the saints entertained, there yet remains a collection of 175 questions which any wide awake "entertainment committee" can work up into dandy consequences!

A slight omission, though not to

be regarded as really serious in some quarters, is that of prayer, Bible reading and the singing of hymns. But, of course, one script can't have everything, and users of the "Party Book" are supposed to be sufficiently original to inject such things here and there if the crowd is so old-fashioned as to insist upon that sort of thing!

Proctor and Gamble are to be thanked for a great contribution to the spiritual life of the Churches.

BOOK REVIEW

SAVED TO THE UTTERMOST, by I. R. Wall. 7½ x 5 inches, 160 pages, \$1.50 cloth. Fleming H. Revell, publishers.

This attractively entitled book has what might be called a 'sub-title' in the phrase "Expositions In Hebrews."

We rejoice in the position taken by the author on the theme of eternal salvation. He makes it quite clear, not only in his chapter on 'God's Finalities,' but throughout the book that, what God does once He does once for all.

We cannot accompany him, however, in his position on "This Melchisedec." In the chapter so titled he states, "He had no beginning and no ending. In this respect I am inclined to disagree with Dr. Scofield, who maintains that the statement refers to a lack of recorded pedigree. That is, that this Melchisedec's birth, parents, and posterity were not recorded is said to be the reason for referring to him as being without beginning and without end. WE CONCLUDE FROM the Scriptures that Melchisedec is a person of eternal existence. (Emphasis author's). It might also be pointed out here that an eternal being such as this man is did not require incarnation, for it is said that this person appeared as a priest and king. *He was as he appeared forever.*" (Emphasis author's) Further on he raises the question, "Was Christ a facsimile of Melchisedec, or was Melchisedec a facsimile of Christ?" This he answers with the sentence, "They were similar, one was the picture of the other." This receives additional illumination in another statement, "*Melchisedec is a type of the eternal order, therefore he must be eternal.*" (Emphasis Author's.) Shortly after this statement the author declares, "*Melchisedec is hard to understand*" (emphasis author's), and from here on he apparently

identifies them as one and the same being. While we know of other writers who do likewise, it is hard for your reviewer to accept any further identification of Melchisedec than that boldly stated, believing that detailed designation is hidden in the plan of God to make this man simply a type of the eternal High Priesthood of Our Lord Jesus.

We appreciate the author's teaching on Law and Grace, and we glory in his exaltation of the Son of God and the power of His blood alone to save.

Likewise his chapter on 'Rest,' in which he deals with the sabbath question, is a delight to our soul. Well does he present the truth of the issue, and enhances the personal covenant aspect of it by quoting Matthew 11:28 after E. J. Bulgin, "Come unto me, all ye that labor and are heavy laden, and I will be your Sabbath." His chapter on 'Apostasy,' in which he deals with Hebrews six, presents the "falling away" as being those who have heard the truth but who never have been actually saved. It will be readily seen that there are differences over this interpretation as well as those over the Melchisedec question.

His final chapter, 'The Benediction,' presents Hebrews 13:20-21 in outline as follows: 1. Positing God; 2. The Terminus of the Will; 3. The Crucible of Faith; 4. The vindication of Love; 5. The Deity of Christ; 6. Christ a Contemporary; and 7. A Holy Passion. The book is good, but we had to labor our way through it because of its style which is, in the opinion of your reviewer, cumbersome.

V. C. Oltrogge.

MODERNISM AND FUNDAMENTALISM

By BERNARD L. RAMM

On this issue many good fundamental and conservative men are confused. They think that modernism is a passing fever of the day, a minor disturbance among church people, something to be tolerated until its anemic life is dead. Some of them think that modernism is just another way of expressing a faith which is truly Christian in content, but modernism is not a form of Christianity at all. Nothing can lead to more foolishness of action, scourge of compromise, and paralysis of church life than to believe that modernism is another form of Christian belief. We think

of Mohammedanism as being the religion that is at the opposite pole from Christianity, something foreign, different, alien to it. We are agreed Catholicism has things in it which we as evangelical Christians could never tolerate. But the gulf that separates the Gospel from Mohammedanism or Roman Catholicism is NO GREATER than the GULF THAT SEPARATES THE GOSPEL FROM MODERNISM. Modernism is a different religion altogether from historic Christianity. It is foreign, alien and wholly opposed to the faith once for all delivered to the saints.

Philosophically, modernism is based upon the relativity of knowledge, therefore nothing can be permanently true. Fundamentalism is based upon the ETERNAL CHARACTER OF TRUTH, therefore what was true in 30 A. D. is true today. *Psychologically*, modernism is based upon the naturalism of a human religious experience. Fundamentalism is based on the supernaturalness of the regenerating experience. *Biologically*, modernism is based on evolution and the constant change in matter; while fundamentalism is based on CREATION, on the fixation of matter. *Sociologically*, modernism is based on the inevitable progress of man upward; while fundamentalism is based on the total depravity of man, individually

or collectively. *Biblically*, modernism is based on what is known as higher criticism; while fundamentalism is based on the integrity of the sacred texts. *Theologically*, modernism is based on the current human opinions, adapting the religious thinking to the things which are now accepted as natural facts, digestible to the natural man; while fundamentalism is based on the ETERNAL AND UNCHANGING WORD OF GOD, the meaning of such Word being discerned by spiritual and supernatural understanding.

Soteriologically (salvation) modernism is based on the inherent goodness of man, and therefore needs no vital change; while fundamentalism is based on the inherent evil in man, demanding REDEMPTION and REGENERATION as the only cure. Thus at every point of life, of knowledge, of theology, of philosophy, and of the entire scope of salvation modernism and fundamentalism stand in sharp and inevitable contrast, never coming into a common fellowship. They are separated by immense gulfs. There are immeasurable divergencies; there are irreconcilable attitudes and beliefs; and there are inevitable conflicts of life and experience which made these two things two different religions as far apart as the poles. Peace, union or

fellowship, basically and fundationally speaking, is a farce, a caricature, a clear hypocrisy, though it be smoothed over and publically exhibited with vain words of loving fellowship. Such pretensions of peace, peace at any price between two such opposite religions, has cost many a church its life blood, many a minister the silver ring of redemption in his message; and has been the cause of a great paralysis in denominational life and activity. IT HAS TURNED MISSIONARY GIVING FROM A TORRENT TO A TRICKLE, MISSIONARY PASSION FROM A FIRE TO A SMUDGE, AND EVANGELICAL SOUL-WINNING PASSION FROM A DYNAMIC FORCE TO DEAD MECHANICS. What God never put together, let not man try to unite. No, modernism is not a different branch of the Christian faith; it is a new, different, foreign religion of the last days, having a few faint shreds, and a few paltry words which have been purloined from the original New Testament faith, but having been vested with a wholly different meaning. This is truly a challenge to the real believers in this day of wide-spread apostasy. There can never be any sort of compromise with modernism without blighting the soul and destroying the purity of the faith.

—Temple Tidings.

THESE ARE THE BAPTIST MISSION AGENCIES APPROVED BY THE G. A. R. B. C.

They merit your confidence, prayer, and financial support.

ASSOCIATION OF BAPTISTS FOR WORLD
EVANGELISM
1310 Schaff Building, 15th and Race Sts.,
Philadelphia 2, Pennsylvania

AFRICA CHRISTIAN MISSION
(Independent Baptist)
19 Church Street
Paterson, New Jersey

GENERAL COUNCIL OF COOPERATING
BAPTIST MISSIONS (Mid-Missions)
977 The Arcade, 400 Euclid Ave.,
Cleveland 14, Ohio

MEXICAN GOSPEL MISSION
(An Independent Baptist Work)
P. O. Box 2004
Phoenix, Arizona

BAPTIST BIBLE SEMINARY
Main and Baldwin Streets
Johnson City, New York

INTERSTATE EVANGELISTIC ASSOCIATION
(A Baptist Fellowship)
1270 Sixth Avenue, Room 607
New York, N. Y.

FELLOWSHIP OF BAPTISTS FOR HOME
MISSIONS
232 East Avenue
Elyria, Ohio

COLUMBIA BASIN MISSION, INC.
(An Independent Baptist Mission)
P. O. Box 1001
Wenatchee, Washington

HIAWATHA-LAND INDEPENDENT BAPTIST
MISSIONS, Inc.
1711 First Avenue, So.
Escanaba, Michigan

If you desire further information, write to the above addresses.