

# The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." — Isaiah 8:20

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WHOLE NUMBER 606

## More About The Union Of Baptists And Campbellites

By J. CLARENCE ORR,  
Lewiston, Idaho

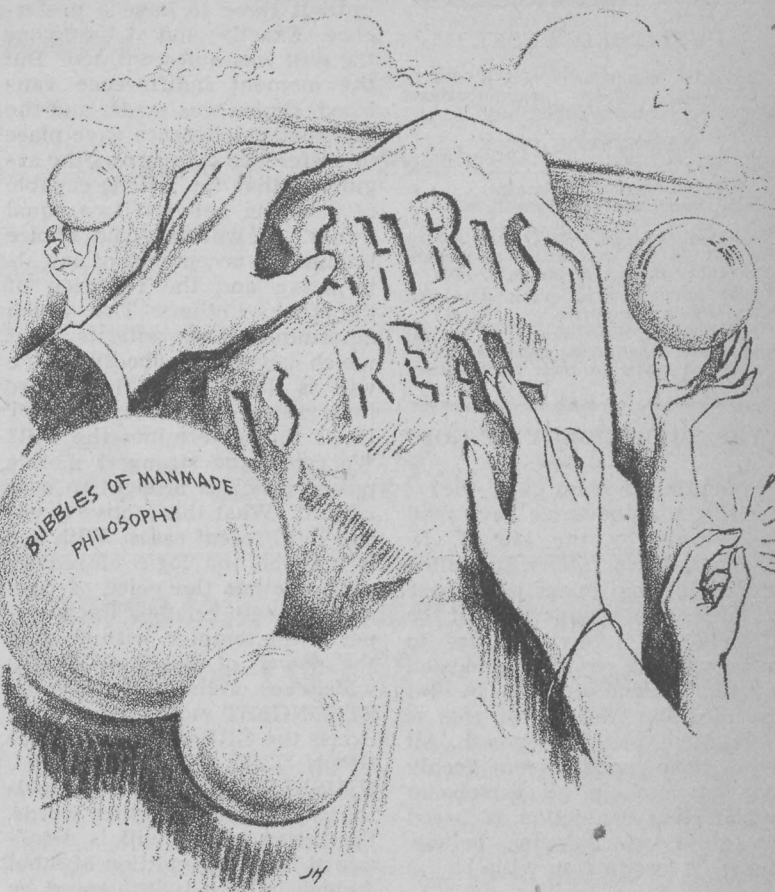
I am a Baptist by conviction and not by birth. It was after a careful study of several denominations that I decided to join the Baptists. The Disciples Church was one that I considered, although I was preaching in a different denomination. I trust, therefore, that all will understand the spirit of my contention.

We are aware that there are good men on both sides of this controversy, and many believe it will be for the unifying of the Baptists that such a union between these denominations be effected, while others are of the opposite opinion.

Historically, these two denominations are far apart. The founder of the Disciples or "Christian" Church began as a member of the Seceder Presbyterian Church, but because of his views he was compelled to withdraw from the Presbyterian Church. After a brief stay among the Baptists, because of his beliefs and preaching, the Baptists disowned him. From this time on, he went his own way and established his denomination according to his beliefs. Everyone should know that the Disciples Church is still "Campbellite" in its doctrines.

### Differences

Our church governments are different. A Disciples church is not a democratic church, for its rule is more Presbyterian in form than Baptist. The board of elders rules the Disciples church in this community and in every community where it has been my privilege to work. While it is true that the local church is independent, nevertheless the board of elders rules and controls the church. This is unbaptistic.



From the standpoint of theology, Baptists and Disciples are far apart. The Disciples churches with which I have become acquainted still insist that baptism is essential to salvation. In the four Western States—Washington, Oregon, California, and Idaho—where I have had contact with the Disciples, "baptism of regeneration" is the heart of their doctrine. Doctrinally, historically, and even theologically, Baptists and Disciples were never one.

If the basis of our union is immersion, then the Baptists and many other denominations are on common grounds. There is a world of difference between baptism as a symbol and baptism as essential to salvation.

### Some Difficulties

The union of Baptists and Disciples creates more problems than it solves, for it is evident that there is not agreement in the Northern Baptist Convention on this issue, and the more this is discussed, the more it is broadening the gap between Baptists and making the unity of the Northern Convention more difficult to solve. If those who are in favor of union between these two different denominations accomplish their

goal, it may mean that a great many who do not favor union will withdraw.

Further, it is evident that those who are working so hard for the union are in disagreement as to the extent that union can be formed. What is to be united no one seems to know. If this union comes from the local churches, it will solve itself, but the pressure is from the top down. This is always dangerous among Baptists.

I, for one, wish that we would stop enlarging the gulf between Baptists. What if the Northern Baptist Convention and the Disciples Convention vote to unite? That will not be binding on any Baptist church. If our local churches would unite and then go to the Conventions and ask for union, it would be simple. But there is no evidence of any movement of this sort among the churches. Trying to push it from the top and saying to the churches that they will unite "or else" means "Tekel" to the Northern Convention.

—Watchman-Examiner.

## SEVENTH DAYISTS

During the recent 10-day annual Seventh Day Adventist Autumn Council in St. Louis, the 500 delegates heard that 63,014 adult baptisms in 1948 marked the largest membership increase in any one year.

Record offerings totaling \$42,302,388 were given by 672,658 Seventh-Day Adventists throughout the world last year. Per capita giving for North American Adventists was \$135.70. Sabbath school members alone gave in their weekly offerings \$4,643,939 for foreign missions, it was disclosed by Washington, D. C., church officials who credited this branch of the church with raising more than \$70,000,000 for overseas work in the past 40 years.

Annual budget adopted by the council, reported the largest in the history of the church, provides for appropriation of more than \$15,000,000 for work overseas and special projects in the home land.

They operate their own system of 3,947 schools, because they believe religion to be "an integral part of education."

Plans for church members to (Continued on page four)

### ... BUT WHAT ABOUT MY BOY?

What have I gained, if men shall say . . .  
He left the world better, ere he went his way,  
And never quite knew of the pleasure and joy  
To be found in the heart, of a barefoot boy?

I've told of the Master . . . with tears of delight,  
I've run a fair race, and fought a good fight . . .  
But . . . what of the lad whom I call my son,  
Did I leave him a candle, when my day was done?

I look with foreboding . . . at the judgment bar,  
I feel that my soul will receive quite a jar . . .

If in my seeking Heaven, with all of its joy,  
The candle was faulty . . . and I LOST MY BOY  
— J. Ray Henderson, from God's Six Acres

## This Is The Way Some Of Our Friends Feel As To Our Paper. Do You Agree?

"I've been reading your paper for a long time. I think it is the best paper I ever read. I consider it next to the Bible in my home."

Ed Ellis  
Murray, Ky.

EXAMINER each week. It is very inspiring and helpful to me."

Robert C. Jones  
Cumberland College  
Williamsburg, Ky.

"Enclosed please find \$10 to help print THE BAPTIST EXAMINER. I hope to get it the balance of my life. I do not know whether it does anyone else any good or not, but it sure is a big help to me. It stands for everything that I do."

C. F. Dalton  
Jackson, Tenn.

"I really love THE BAPTIST EXAMINER. It means much to me."

I. Moore, Catlettsburg, Ky.

### THREE GATES

If you are tempted to reveal  
A tale someone to you has told  
About another, make it pass  
Before you speak, three gates  
of gold,  
Three narrow gates: First, "Is it true?"  
Then, "Is it needful?" In your  
mind  
Give truthful answer, and the  
next  
Is last and narrowest, "It is  
kind?"  
And if to reach your lips at last  
It passes through these gate-  
ways three,  
Then you may tell, nor ever fear  
What the result of speech may  
be.

—Selected

"Think your paper the best  
and truest to the Word there  
is."

Mr. and Mrs. Robert J. Hill  
Hamilton, Mo.

"I enjoy reading your paper  
very much. Have used many of  
the articles in my scrapbook. I  
especially enjoy the sermons."

Mrs. E. L. Jenkins  
Potosi, Mo.

## The First Baptist Pulpit

### "THE SOVEREIGNTY OF GOD AND THE HUMAN WILL"

A. W. PINK

What is the human will? Is it a self-determining agent, or is it, in turn, determined by something else? Is it sovereign or servant? Is the will superior to every other faculty of our being so that it governs them, or is it moved by their impulses and subject to their pleasure? Does the will rule the mind, or does the mind control the will? Is the will free to do as it pleases or is it under the necessity of rendering obedience to something outside itself? "Does the will stand apart from the other great faculties or powers of the Soul, A MAN WITHIN A MAN,

who can reverse the man and fly against the man and split him into segments, as a glass snake breaks into pieces? Or, is the will connected with the other faculties, as the tail of the serpent is with his body, and that again with his head, so that where the head goes, the whole creature goes, and as a man THINKETH in his HEART, so is he. First thought, then heart (desire or aversion), and then act. Is it this way, the dog wags the tail? Or, is it the will, the tail, wags the dog? Is the will the first and chief thing in the man, or is it the last thing —to be kept subordinate, and in

its place beneath the other faculties? and, is the true philosophy of moral action and its process that of Gen. 3:6: 'And when the woman saw that the tree was good for food' (sense-perception, intelligence), 'and a tree to be desired' (affections), 'she took and ate thereof' (the will)." (G. S. Bishop).

These are questions of more than academical interest. They are of practical importance. We believe that we do not go too far when we affirm that the answer returned to these questions is a fundamental test of doctrinal soundness. (Since (Continued on page two)



# THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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## "THE SOVEREIGNTY OF GOD"

(Continued from page one)  
writing the above we have read an article by the late J. N. Darby entitled "Man's So-Called Freewill," that opens with these words: "This reappearance of the doctrine of freewill serves to support that of the pretension of the natural man to be not irremediably fallen, for this is what such doctrine tends to. All who have never been deeply convicted of sin, all persons in whom this conviction is based on gross external sins, believe more or less in free will.")

### The Nature of the Human Will

What is the will? We answer, the will is the faculty of choice, the immediate cause of all action. Choice necessarily implies the refusal of one thing and the acceptance of another. The positive and negative must both be present to the mind before there can be any choice. In every act of the will there is a preference—the desiring of one thing rather than another. Where there is no preference, but complete indifference there is no volition. To will is to choose, and to choose is to decide between two or more alternatives. But there is something which INFLUENCES the choice; something which DETERMINES the decision. Hence the will cannot be sovereign because the servant of that something. The will cannot be both sovereign and servant. It cannot be both cause and effect. The will is NOT CAUSATIVE, because, as we have said something causes it TO CHOOSE, therefore that something must be the causative agent. Choice itself is affected by certain considerations, is determined by various influences brought to bear UPON THE INDIVIDUAL HIMSELF, hence, volition is the effect of these considerations and influences, and in the effect, it must be their SERVANT: and if the will is their servant then it is not sovereign, and if the will is not sovereign, we certainly cannot predicate absolute "freedom" of it.

Acts of the will cannot come to pass of themselves—to say they can is to postulate an UNCAUSED effect. *Ex nihilo nihil fit*—nothing cannot produce something. In all ages, however, there have been those who have contended for the absolute freedom or sovereignty of the human will. Men will argue that the will possesses a SELF-DETERMINING power. They say, for example, I can turn my eyes up or down, the mind is quite indifferent which I do, the will must decide. But this is a contradiction in terms. This case supposes that I choose one thing in preference to another while I am in a state of complete indifference. Manifestly, both cannot

be true. But it may be replied, the mind was quite indifferent until it came to have a preference. Exactly; and at that same the will was quiescent, too. But the moment indifference vanished, choice was made, and the fact that indifference gave place to preference overthrows the argument that the will is capable of choosing between two equal things. As we have said, choice implies the acceptance of one alternative and the rejection of the other or others. That which determines the will is that which causes it to choose. If the will is determined, then there must be a determiner. WHAT IS IT that determines the will? We reply, the strongest motive power which is brought to bear upon it. What this motive is varies in different cases. With one it may be the logic of reason, with another the voice of conscience, with another the whisper of the tempter, with another the power of the Holy Spirit; whichever of these presents the STRONGEST motive power and exerts the GREATEST influence UPON THE INDIVIDUAL HIMSELF is that which impels the will to act. In other words, the action of the will is determined by that condition of mind (which in turn is influenced by the world, the flesh, and the Devil, as well as by God) which has the greatest degree of tendency to excite volition. To illustrate what we have just said let us analyze a simple example: On a certain Lord's day afternoon a friend of ours was suffering from a severe headache. He was anxious to visit the sick but feared that if he did so his own condition would grow worse, and as the consequence be unable to attend the preaching of the gospel that evening. Two alternatives confronted him: to visit the sick that afternoon and risk being made sick himself, or, to take a rest that afternoon (and visit the sick the next day) and probably arise refreshed and fit for the evening service.

Now what was it that decided our friend in choosing between these two alternatives? The will? Not at all. True, that in the end, the will made a choice, but the will itself was MOVED to make the choice. In the above case certain considerations presented strong motives for selecting either alternative; these motives were balanced the one against the other by THE INDIVIDUAL HIMSELF, i. e., His heart and mind, and the one alternative being supported by stronger motives than the other, decision was formed accordingly, AND THEN the will acted. On the one side, our friend felt impelled by a sense of duty to visit the sick; he was moved with compassion to do so, and thus a strong motive was presented to his mind or judgment. On the other hand, his judgment reminded him that he was feeling far from well himself, that he badly needed a rest, that if he visited the sick his own condition would probably be made worse, and in such case he would be prevented from attending the preaching of the gospel that night; furthermore he knew that on the morrow, the Lord willing, he could visit the sick, and this being so he concluded he ought to rest that afternoon. Here then were two sets of alternatives presented to our Christian brother: on the one side was a sense of his own duty plus his own sympathy, on the other side was a sense of his own need plus a real concern for God's glory, for he felt that he OUGHT to attend the preaching of the gospel that night. The latter prevailed.

Spiritual considerations outweighed his sense of duty. Having formed his decision the will acted accordingly, and he retired to rest. An analysis of the above case shows that the mind or reasoning faculty was directed by spiritual consideration, and the mind regulated and controlled the will. Hence we say that if the will is CONTROLLED it is neither sovereign nor free, but is the servant of the mind.

Human philosophy insists that it is the will which governs the man, but the Word of God teaches that it is the HEART which is the dominating center of our being. Many Scriptures might be quoted in substantiation of this. "Keep thy heart with all diligence; for OUT OF IT are the issues of life." (Proverbs 4:23). "For from within, OUT OF THE HEART OF MEN, PROCEED evil thoughts, adulteries, fornications, murders," etc. (Mark 7:21). Here our Lord traces these sinful acts back to their source, and declares that their fountain is the "heart" and not the will! Again: "This people draweth nigh unto me with their lips, but THEIR HEART is far from me." (Matthew 15:8). If further proof were required we might call attention to the fact that the word "heart" is found in the Bible more than three times oftener than the word "will," even though nearly half of the references to the latter refer to God's will. When we call attention to the fact that it is the HEART and not the will which governs the man, we are not merely striving about words but insisting on a distinction that is of vital importance. Here is an individual before whom two alternatives are placed; which will he choose? We answer, the one which is most agreeable to himself, i. e. his "heart"—the innermost core of his being. Before the sinner is set a life of virtue and piety, and a life of sinful indulgence; which will he follow? The latter. Why? Because this is his choice. But does that prove the will is sovereign? Not at all. Go back from effect to cause. WHY does the sinner choose a life of sinful indulgence? Because he PREFERS it—and he DOES prefer it, all arguments to the contrary notwithstanding, though of course he does not enjoy the EFFECTS of such a course. And why does he prefer it? Because his HEART is sinful. The same alternatives, in like manner, confront the Christian, and he chooses and strives after a life of piety and virtue. Why? Because God has given him a NEW HEART or nature. Hence we say it is not the will which makes the sinner impervious to all appeals to "forsake his way," but his corrupt and evil heart.

He will not come to Christ BECAUSE he does not want to, and he does not want to because his heart hates Him and loves sin. In defining the will we have said above that "the will is the faculty of choice, the immediate cause of all action." We say the IMMEDIATE cause, for the will is not the primary cause of any action any more than the hand is. Just as the hand is controlled by the muscles and nerves of the arm, and the arm by the brain, so the will is the servant of the mind and the mind, in turn, is affected by various influences and motives which are brought to bear upon it. But, it may be asked, does not scripture make its appeal to man's will? Is it not written, "And whosoever WILL, let him take the water of life freely" (Revelation 22:17)? And did our Lord say, "ye WILL not come to me that ye might have

life" (John 5:40)? We answer: the appeal of the scripture is not always made to man's "will;" other of his faculties are also addressed. For example "He that hath EARS to hear, let him hear." "HEAR and your soul shall live." "LOOK unto me and be ye saved." "BELIEVE on the Lord Jesus Christ and thou shalt be saved." "Come now and let us REASON together," etc., etc.

### The Bondage of the Human Will

In any treatise that proposes to deal with the human will, its nature and functions, respect should be had to the will in three different men, namely; unfallen Adam, the sinner, and the Lord Jesus Christ. In unfallen Adam the will was FREE, free in BOTH directions, free toward good and free toward evil. Adam was created in a state of INNOCENCY; but not in a state of holiness as is so often assumed, and asserted. Adam's was therefore in a condition of moral equipoise: that is to say, in Adam there was no constraining BIAS in him toward good or evil, and as such Adam differed radically from all his descendants, as well as from "the Man Christ Jesus." But with the sinner it is far otherwise. The sinner is born with a will that is NOT in a state of equipoise, because in him there is a heart that is "deceitful above all things and desperately wicked," and this gives him a BIAS TOWARD EVIL. So, too, with the Lord Jesus it was far otherwise: He also differed radically from unfallen Adam. The Lord Jesus Christ COULD NOT SIN because He was "the Holy One of God." Before He was born into this world it was said to Mary, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that HOLY thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Speaking reverently then, we say, that the will of the Son of Man was NOT in a condition of moral equipoise, that is, capable of turning toward either good or evil. The will of the Lord Jesus was BIASED TOWARD THAT WHICH IS GOOD because, side by side with His sinless, holy, perfect humanity, was His eternal Deity. Now in contradistinction from the will of the Lord Jesus which was biased toward good, and Adam's will which, before his fall, was in a state of moral equipoise—capable of turning toward good or evil—the SINNERS WILL is BIASED TOWARD EVIL and therefore is free in one direction only, namely, in the direction of evil. The sinner's will is ENSLAVED because it is in bondage to and is the servant of a depraved heart. In what does the sinner's freedom consist? This question is naturally suggested by what we have just said above. The sinner is "free" in the sense of being unforced FROM WITHOUT. God never FORCES the sinner to sin. But the sinner is not free to do good or evil because an evil heart within is ever inclining him toward sin. Let us illustrate what we have in mind.

I hold in my hand a book. I release it; what happens? It falls. In what direction? Downward; always downward. Why? Because, answering the law of gravity, its own weight sinks it. Suppose I desire that book to occupy a position three feet higher; then what? I must lift it; a power outside of that book must raise it. Such is the relationship which fallen man sustains toward God. Whilst Divine Power upholds him, he is pre-

served from plunging still deeper into sin; let that power be withdrawn, and he falls—his own weight (of sin) drags him down. God does not push him down anymore than I did that book. Let all Divine restraint be removed and every man is capable of becoming, would become, a Cain, a Pharaoh, a Judas. How then is the sinner to move heavenwards? By an act of his own will? Not so. A power outside of himself must grasp hold of him and lift him every inch of the way. The sinner IS free, but free in one direction only—free to fall, free to sin. As the word expresses it: "For when ye were the servants of sin, ye were FREE FROM righteousness." (Romans 6:20). The sinner is free to do as he pleases (except when he is restrained by God), but his pleasure is to sin.

In the opening paragraph of this chapter we insisted that a proper conception of the nature and function of the will is of practical importance, nay, that it constitutes a fundamental test of theological orthodoxy or doctrinal soundness. We wish to amplify this statement and attempt to demonstrate its accuracy. The freedom or bondage of the will was the dividing line between Augustinianism and Pelagianism, and in more recent times between Calvinism and Arminianism. Reduced to simple terms, this means, that the difference involved was the affirmation or denial of the total depravity of man. In taking the affirmative we shall now consider:

### The Impotency of the Human Will

Does it lie within the province of man's will to accept or reject the Lord Jesus Christ as Saviour? Granted that the gospel is preached to the sinner, that the Holy Spirit convicts him of his lost condition, does it, in the final analysis, lie within the power of his own will to resist or to yield himself up to God? The answer to this question defines our conception of human depravity. That man is a fallen creature all professing Christians will allow, but what many of them mean by "fallen" is often difficult to determine. The general impression seems to be that man is now mortal, that he is no longer in the condition in which he left the hands of his Creator, that he is liable to disease, that he inherits evil tendencies; but, that if he employs his powers to the best of his ability, somehow he will be happy at last. Oh, how far short of the sad truth!

Infirmities, sickness, even corporeal death, are but trifles in comparison with the moral and spiritual effects of the fall! It is only by consulting the Holy Scriptures that we are able to obtain some conception of the extent of that terrible calamity.

When we say that man is totally depraved, we mean that the entrance of sin into the human constitution has effected every part and faculty of man's being. Total depravity means that man is, in spirit and soul and body, the slave of sin and the captive of the Devil—walking "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:2). This statement ought not to need arguing: It is a common fact of human experience. Man is UNABLE to realize his own aspirations and materialize his own ideals. He CANNOT do the things that he would. There is a moral inability which paralyzes him. This is proof positive that he is no free

(Continued on page four)



MISSIONARIES  
IN BRAZIL

J. F. Brandon  
Mrs. L. M. Smith  
Mr. L. M. Smith  
Miguel Ibernon  
Cicero Bicipo  
Maio Dutro  
Eufrazo Soraes  
Francisco Santiago  
John Dias  
Zacharias Nunes de Abriu  
Gabriel Seraphin  
(Portuguese Language)

## Missionary Department

## BAPTIST FAITH MISSIONS

In Peru Since 1935    In Columbia Since 1947    In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE  
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

Go — Make Disciples — Baptize Them — Indoctinate Them. Mt. 28:19, 20

MISSIONARIES  
IN PERU

R. P. Hallum  
Mrs. R. P. Hallum  
Miss Marguerite Hallum  
Don Simon Guima  
(Spanish Language)  
IN COLUMBIA  
Jose Tomas del Castillo  
(Spanish Language)

## The Smiths Are Leaving For Brazil

R. P. Hallum, God's Man In Iquitos, Peru,  
Persistently Keeps At The Mission Task

Iquitos, Peru,  
December 6, 1949.

Greetings to all, and from all in these parts. Your letter dated December 1 came to hand today with two checks for the current month enclosed. Thanks for same. Will forward Don Tomas' to him immediately. There are some encouraging evidences in the work in Iquitos. Namely: We have two young men that manifesting good interest in the work. They have qualities that if used in the Lord's service would count much for His glory, they have intelligence, capacity and as yet are not manifesting the evil of being puffed up. These as well as every male member takes his turn in conducting mid-week services (excepting one man who has shown himself unfit, by his evil words and high opinion of himself, so we left him out until we see his reaction). 2. Don Simon makes weekly trips on the little river Momon to preach and work with the small groups of his people, the Wititos, when he is not with me.

He is the man we are supporting as a church. The man I speak of as speaking evil words has bitterly opposed Don Simon as a worker. I ask your prayers for these two young members, that the Lord call them into his service to preach if it be His will and purpose. 3. The Adventists who have had a nice temple on the next corner from us are going strong proselyting, endeavoring to persuade our few members to leave the Baptists and join them, telling them that their congregation is much better. They spend hours trying to persuade a member, but so far have not succeeded. I made them very hot evidently by distributing a tract which was a translation of chapter five of "Why Be a Baptist" by H. B. Taylor. This chapter has the title "The Name Baptist" and under my own name I mentioned names not found in the Bible including Roman Catholics and Adventists. The Adventists do not identify themselves as Seventh Day Adventists, but advertised (Next page, Column one)

Brother Lawrence Smith and wife and baby daughter are leaving for Brazil the last of January, the Lord willing. They are preparing to leave at the very earliest moment. They must be vaccinated for smallpox, and take shots for typhus, typhoid fever, tetanus and for yellow fever. Brother Smith and wife have received all these shots, but are having to wait on the shots for the baby, as she cannot take them so fast and she must have more shots (for diphtheria, etc.) and the doctor is giving them as fast as she can take them. The Lord willing the Smiths will be in Manaos about the first of February to take over the work there. They will go by plane all the way from Detroit, which will be cheaper than by boat, because of the lay-over time in the hotels between boats. Their baggage will follow them by boat. Brother Smith has some knowledge of the language. He had Spanish in college and then he has taken a course in Portuguese in Detroit and was able to converse with Brother Parrott in Portuguese when he spoke slowly. So he will be able to take over right away.

Brother Parrott left all the equipment in the house he was (Next page, Column One)

Brandon Tells Experiences In Leper Colony  
Using Psalm 139:7-10 As A Foundation,

Psalm 139:7-10.

I have taken the wings of the morning and burst through the heavenly glories at the dizzy heights of thousands of feet, where the heavens are so vast that the earth seems small. My thoughts, as did my heart, soared upward still. We were flying through space at a remarkable speed, and likely were passing through regions unexplored by man. From beneath there was nothing to support our weight, yet we were securely held in an orbit, not by any earthly magnet, but the eternal arms of the Ever-living were beneath us which vouched safe our passage all the way. There were no less than fifty other people in the Constellation; among them men of great ability and wealth, yet none who held the authority as did the unseen "Nobleman" who stood beside me. The assurance He gave encouraged me. I was overcome by the consolation He offered. His presence strengthened as an edifice built upon a rock foundation. How could I give

expression to my soul when I realized that the Angel of Jehovah's guard stood at my right hand, my companion, protector and guide. His gentle way of endearing Himself to me, reassured me that His is an unfailing care. If on earth His comfort was complete, much more so when elevated to those lofty heights with the vexations of the flesh far beneath. Such a blessing that He gave, relief from anxiety and pain, and entire satisfaction with His fellowship. Well did He assure me: "Fear not for I am with thee, be not dismayed." "As I carried thee over the waters, I will carry thee over the clouds." Now is that not comfort from the One who seeks for me the better things of life? Yes, that indeed is more than life itself.

Uttermost Parts Of The Sea

I have embarked on an ocean going craft and for days dwelt in the uttermost part of the sea, passing through those waste regions both in tempest and sun- (Next page, Column two)

## Billy Parrott Resigns As Missionary

Billy Parrott has resigned as a missionary. He came home from Brazil with his family for medical treatment for his wife. Upon arriving in New York they went direct to Jackson, Tenn., to the home of his wife's parents where they stayed for about three weeks before coming to Detroit. When he reached Detroit he met with Brother Z. E. Clark and us on the last day of November (November 30, 1949) and the first question we asked him was if he was looking for an excuse to resign. He assured us that he was not, and that he planned to return to Brazil about the first of February and discussed his plans for the work, etc. Two days later, on Friday night, December 2, he spoke in Fenton Road Baptist Church at the regular monthly meeting of the Detroit River Association and in a thrilling message told of the work in Brazil, etc. The following Wednesday night (December 7) he spoke at Friendship Baptist Church, Lincoln Park, Mich., and the following Sunday morning (December 8) at Harmony Baptist Church, Detroit, Mich., and that night at Oak Baptist Church, Royal Oak, Mich. Two days later on Tuesday, December 13, 1949, he announced that he was resigning. He said that:

1. He found it was necessary after much consideration and

prayer and agony of spirit, to resign immediately. 2. He said that he considered this to be the most scriptural mission in existence. 3. That he fully enjoyed the time he spent in Brazil under this mission. 4. That the work in Brazil is a great work with great possibilities of growth and development. 5. That since his reasons for resigning were purely personal that he had determined not to discuss them. 6. That whatever blame there is for his action rests upon his shoulders and that he publicly and freely absolves any others of any blame whatsoever. 7. He promised to pay back Baptist Faith Missions the \$250.00 he received as his last salary on December 1, 1949, so that no one would think that he had dishonestly accepted the check knowing that he would not earn it, and that had he known at that time that he would resign, he would not have accepted the check. 8. He turned over to the mission Brazilian money equal to \$97.88 promising to pay the balance of \$152.12 out of his refund on G. I. insurance. This Brazilian money will be purchased by Brother Smith when he leaves for Brazil and the refund from Brother Parrott will be banked, as all money received is banked and everything paid out by check without exception. Now we have reported

BROTHER BRANDON  
IS INTERNED AGAIN

Brother Brandon sent a note along with the article in this issue saying: "There is nothing to write about, I am interned and know but little of what is going on." This means that he is out of the colony and back in the hospital again. Pray earnestly for him. Write him a card of encouragement. Address him: Elder J. F. Brandon, U. S. Marine Hospital, Carville, La.

to you all we know about why Billy Parrott resigned. Since he has determined to not discuss his reason, we will leave the matter there. Brother Parrott made a great start. He learned the language in a very short time and reported two souls saved his first time to preach. He had a good grasp of the work and seemed to be just the man to carry on where Brother Brandon had to lay down. Most preachers who profess to be called to the mission field never go, then the most who do go do not stay. In fact only a few stay. The difference in this mission and others is first, it is the most scriptural that we know of, second all who support it know where the missionaries labor and what they do and about their successes and failures. When they return all know about it, whereas the hundreds who quit elsewhere are not

## Finder Of Purse Takes Own Reward

By Tom M. Olson

While Mrs. J. McConnell, a tourist from Calgary, Alberta, was passing through Butte, Montana, she lost her purse. She telephoned an advertisement to the newspapers of the city, offering an unspecified reward and saying she would return in a few days.

The next morning a woman came to the classified advertising department of one of the papers, and gave the handbag to a clerk, saying: "Here's the lost Canadian purse," and started to leave.

The clerk asked her name and told her a reward was being offered; but the finder refused to give her name and stomped out

known about by the rank and file who support them. But we remember that a young man by the name of John Mark went out as a missionary with Paul and Barnabas on Paul's first missionary journey, Acts 12:25 and when they got as far as Paphos the going was too tough for John Mark and he returned to Jerusalem, Acts 13:13. So this is nothing new. We are determined to work a little harder at the job and we believe that when these times of testing come that they are for our good and only serve to prove that which the Lord would have us all to know.

after declaring: "I've already taken my reward. There's a deposit book in there showing \$1,130, so I've got my reward."

When Mrs. McConnell claimed the purse she said that the woman's self-fixed reward was \$40—all the cash the purse contained.

According to the Word of the Lord there are at least two ways in which a person can take his own reward in spiritual matters. One is to blow a trumpet about his benevolent gifts; the other is to pray with the motive to be seen of men.

Here are the Scriptures: "... when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward." (Matthew 6:1-6).

—From Now

Ed. Note: God's people should not be serving the Lord for rewards. We ought to serve Him out of love. May His people do their best for missions and leave the rewards in His hand.



## NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY  
1210 E. Grand Blvd.  
Detroit 11, Mich.

## Hallum's Labors

(Preceding page, Column two)  
tise as gran conferencia.

A Prosperous Journey With  
Many Souls Saved

On the fifteenth of November I made a three day trip up Nanay River, stopping at Mapa Cocha, Cano, Cocha, Tarapota Niniruma and En Caon Cocha. After Don Simon and I had taught, and preached the Gospel, four men gave their hands as a manifestation of faith in the Lord. I would not dare say that these were or were not genuine conversions. The women stood outside and laughed. The next night at Mapa Cocha there were those there that had previously made profession of faith together with several others, eleven or twelve men these all arose and came forward and gave their hands when I asked for any one who was trusting in Christ at that time or who had accepted the Lord that night to come and give me their hand. Some of these men are living with women unmarried, some are young men without women. All these are laboring people and so far as I have been able to learn are not drunkards, etc. On another paper I will give an account of another trip.

Your co-laborer in the Lord,  
R. P. HALLUM.



## The Smiths Are Leaving

(Preceding page, Column 3)  
living in and the Smiths will just move in and take over. A record of all the equipment is kept in a ledger for Brother Smith and he will purchase the things such as the refrigerator, stove, typewriter, camera, mimeograph machine, radio, furniture, etc. He will pay back the mission for these things, a little at a time, and then they will be his property. He prefers it that way and that is the way other missions and missionaries do. That will lessen the expense of sending out new missionaries and will be the policy of this mission in the future. The money that has been given towards the building of the church building in Manaos is in the bank in the mission account and will be kept there and added to until enough is received, then it will be sent to Brazil to Brother Smith and he will see that the church building is built and then send a picture of it. The lot has been purchased and the legal papers about all finished. Now we need another missionary couple for Brazil and also one for Peru. If the Lord has called you, then why not answer, "Here am I send me," and get on the way as soon as possible? The Smiths are members of Oak Baptist Church, Royal Oak, Mich., of which Brother Deward O. Calvin is the pastor. Oak Church is sending out the Smiths under her authority as a local Baptist church and this church hopes to be able to give enough in the near future to support the Smiths entirely herself. Do you have a preacher in your church that is called to be a missionary? Then why not send him out? Pray for the Smiths and look forward to reports of his work.

## FINANCIAL REPORT FOR DECEMBER 1949

Liberty Baptist Church, Toledo, Ohio.....	\$ 17.58
New Hope Baptist Church, Dearborn, Mich. ....	15.80
New Hope Baptist Church, Dearborn, Mich. (for Smiths' trip) .....	25.00
Buffalo Avenue Baptist Church, Tampa, Fla. ....	65.55
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class) .....	50.00
Bellview Baptist Church, Paducah, Ky. ....	8.90
South Side Baptist Church, Paducah, Ky., B.Y.P.U. ....	5.74
Tabernacle Baptist Church, Lewisburg, Ky. ....	61.00
United Baptist Church, Muncie, Ind. ....	10.00
Grace Baptist Church, Owensboro, Ky. ....	5.00
Little Obion Baptist Church, Wingo, Ky. ....	14.42
South Side Baptist Church, Winter Haven, Fla. ....	55.00
East Main Baptist Church, Des Plains, Ill. ....	5.00
East Main Baptist Church, Des Plains, Ill. (Young People, for Smiths) .....	5.00
North Side Baptist Church, Mayfield, Ky. ....	35.08
Ryan Road Baptist Church, Van Dyke, Mich. ....	26.19
Raiford Baptist Church, Raiford, Fla. ....	5.00
South Union Baptist Church, Cadiz, Ky. ....	13.00
Ahava Baptist Church, Plant City, Fla. ....	45.00
Ahava Baptist Church, Plant City, Fla. (for lamp parts) ..	5.00
Ahava Baptist Church, Plant City, Fla. (for Smiths' trip) ..	185.21
Mt. Pleasant Baptist Church, North Kenova, Ohio .....	10.50
Friendship Baptist Church, Lincoln Park, Mich. ....	25.00
First Baptist Church, White Plains, Ky. ....	15.00
Second Baptist Church, Marion, Ky. ....	11.42
Second Baptist Church, Marion, Ky. ....	11.81
Second Baptist Church, Marion, Ky. (B. T. U.) .....	6.72
Cleaton Baptist Church, Cleaton, Ky. ....	30.00
Park Hill Baptist Church, Pueblo, Colorado.....	75.00
Park Hill Baptist Church, Pueblo, Colorado (for Smiths' trip) .....	100.00
Liberty Baptist Church, Central City, Ky. ....	7.36
Grace Baptist Church, Base Line, Mich., B.Y.P.U. ....	2.83
Grace Baptist Church, Base Line, Mich. ....	36.06
Pleasant Grove Baptist Church, Hickory, Ky. ....	19.39
Harmony Baptist Church, Detroit, Mich. ....	70.00
Westwood Baptist Church, Toledo, Ohio ....	15.00
Dublin Baptist Church, Dublin, Ky. (Y. W. Bible Class, for Ch. Bldg.) .....	18.00
Calvary Baptist Church, Mission, Lawtey, Fla. ....	5.20
Gorham Street Baptist Church, Jackson, Mich. ....	18.19
(Fidelia S. S. Class for Smiths' trip) .....	18.19
First Baptist Church, Russell, Ky. ....	77.48
Micanopy Baptist Church, Micanopy, Fla. ....	5.00
Scotts Grove Baptist Church, Murray, Ky. ....	3.00
Oak Baptist Church, Royal Oak, Mich. ....	61.16
Maranatha Baptist Church, Grand Rapids, Mich. ....	9.74
Bethesda Baptist Church, Wayne, West Va. ....	52.00
New Hope Baptist Church, Newtonville, Indiana .....	10.00
Ferrell Kennedy, Grafton, Ohio ....	1.00
Miss Maude Hunt, Franklin, Ky. ....	5.00
John M. Holtzclaw, Taft, Texas (for Smiths' trip) .....	15.00
John M. Holtzclaw, Taft, Texas ....	5.00
Elder and Mrs. William D. Pettitt, Wales, Alaska (for church building) .....	100.00
Elder and Mrs. William D. Pettitt, Wales, Alaska (for Smiths' trip) .....	25.00
Chas. T. Holbert, Flint, Mich. (for Smiths' trip) .....	1.00
Mrs. O. P. Marrs, Hampton, Ky. (for Smiths' trip) .....	1.00
Luther R. Upton, McLeansboro, Ill. (for Smiths' trip) ....	10.00
Henry C. Barker, Jr., Covington, Ky. (for Smiths' trip) ....	5.00
Hugh D. Jobe, Natalia, Texas (for Smiths' trip) .....	10.00
J. H. Kain, West Cape May, N. J. ....	10.00
Georgia Brandon, Benton, Ky. ....	10.00
Elder Carey Witt, Franklin, Ky. ....	30.00
Mrs. Bona Keith, Barger, Texas ....	50.00
G. E. Duncan, White Plains, Ky. ....	25.00
Mr. and Mrs. G. M. Hix, Memphis, Tenn. ....	10.00
A friend from Minneapolis, Minn. ....	10.00
A friend from Minneapolis, Minn. (for Smiths' trip) .....	5.00
Mr. and Mrs. Fred Saulsbury, Jeffersonville, Ind. ....	5.00
Jack Moore, Alexander City, Alabama ....	23.00
Mr. and Mrs. W. H. Sego, Glendale, Ky. ....	5.00
Mrs. John James, Rocky Mountain, N. C. (for Smiths) ....	2.00
<b>TOTAL.....</b>	<b>\$1717.33</b>

As the Lord leads you, send all offerings for mission work to the Treasurer of this Mission. It is best to send by check or money order. It is not safe to send cash in envelope. Place your return address on the corner of the envelope. Address:

Z. E. CLARK, Box 215, Cannelton, Indiana

## Brandon Letter

(Preceding page, Column five)  
shine, gale and calm, but I never passed that way without the assurance of being compassed about by the Angel of the Most High and feeling the gentle touch of His guiding hand. How my heart has taken courage at the sound of the still small voice; His message of love and care for me.

From The Earth's Remotest  
Bounds

I have abode in the isolated extremities of the earth, but never alone, in such regions smitten by the mad hand of ne-

cessity, where man had reached the end of his journey, resources exhausted, all facilities to advance barred, here he dwells, for better or for worse. As I took my abode among them, I was found by the High and lofty One who careth for me, He who knows no difficulties, administered such comfort and joy unspeakable to my withering soul, anointing my afflictions with His healing balm. The blessings received were such as could be expected after crossing Jordan's rugged waves. Yes, the voice of my Shepherd seemed sweeter amid the desert gloom than it had ever appeared on mountain tops in brighter climes. The One who careth for

my soul neither slumbers nor sleeps. He guides with unchanging live, with an all seeing eye, along the weary pilgrimage of life's uneven pathway. His chief concern for me is such, that He will never leave me nor forsake me.

## If I Make My Bed In Hell

If I make my bed in Hell, there Thou wouldst be. This part of the passage is just as true as the other. Its message may be better understood by the leper. Hell is the grave, the deepest sorrow that can invade the human life is encountered there, mingled with tears it is there, the dreaded separation is made. A leprosarium is the only thing on earth I could compare with the grave. When people are sent to such a place it is because they are physically and socially unfit for association with others. Necessity demands they be interned for treatment, thus the broken heart of separation, in some respect is worse than the grave. I frankly believe the suffering in a leprosarium is unequaled this side the flaming abyss of eternity. I do not speak hastily as complaining of my sufferings, but after observing the lives of the four hundred patients here. Men and women whose lease on life was just as legal as your own, and whose appearance offer no evidence why they are suffering such embarrassment, have become wearied and weakened by a continued life among the unclean. With a drooped countenance, a fading complexion, agitated nerves, irritated by continued pains that the doctors cannot understand nor prescribe for. Impatient because of complaints of others, saddened by the midnight weeping of comrades, and when the facilities can properly function, there comes the sad remembrance of yesterday and the doubtful prospect for tomorrow. Temptations unknown to the people on the outside must be endured by the unhappy victim of the malady. A person with leprosy has the same nature he had before, he is neither better or worse by having it. What happens without well might happen within the gloomy walls of our abode. One's life as well as the body is soon effected if the disease is not checked. The spirit of love and gratitude is conspicuous because of its absence, while self-

ishness, envy, lust, profanity, and such like prevail with a lack of confidence in man and faith in God. If alcohol was at their disposal you may imagine what would happen. Some make no profession of religion at all, others have learned to hate God since being here. People lose courage in life. There are many here now who have been discharged. These could get out into the world and begin life anew, but they beg to remain, they fear the reception the world would give them. Now there is a hope of recovery from this evil, and when one does recover and recognizes it with an honest heart, then with joy and gratitude and the feeling of youthful vision and determination, sets his face and steps forward to enter into and overcome the world, thankful to God for another opportunity to finish life in health. So as the incoming may be likened to a burial, likewise the outgoing may be compared with the resurrection from the dead. My personal experience in finding God in this place has been surprising. First, let me say we find a congregation of professing believers but they are not a regular organized church. It carries no denominational name, preaches only what is called fundamental doctrines, exercises no discipline and most of all who are not Catholic or Jew go to the services sometime or other. (This work is carried by a Mission to Lepers with offices in New York City. The man in charge in New York wrote to us as soon as Brother Brandon came to Carville. He wrote a nice letter and told us the name of the chaplain and we also had a nice letter from the chaplain that carries on these services that Brother Brandon writes about. Editor). Communion is offered to all present and later carried to those in the hospital who were hindered from coming to the service. All services are under the supervision of a chaplain and are formal. Very few are regular in attendance and personal work is discouraged. In the past I have made doctrine question of fellowship. I find it here almost opposite to what I have believed and taught. Thus I repeat my surprise in the way the Lord meets with us here and blesses. Thus if I make my bed in hell, Lo! He is there.

## SPECIAL OFFERINGS

## Church Building In Manaos

Total for August to November.....	\$ 486.30
<b>DECEMBER</b>	
Elder and Mrs. William Pettitt, Wales, Alaska .....	100.00
Dublin Baptist Church, Dublin, Ky., Young Women's Bible Class .....	18.00
<b>TOTAL.....</b>	<b>\$ 604.30</b>

## Offering For Smith's Passage

Total for August to November .....	\$ 790.05
<b>DECEMBER</b>	

East Main Baptist Church, Des Plains, Ill. (Young People) .....	5.00
J. M. Holtzclaw, Taft, Texas .....	15.00
Elder and Mrs. Wm. D. Pettitt, Wales, Alaska .....	25.00
Chas. T. Holbert, Flint, Mich. ....	1.00
Park Hill Baptist Church, Pueblo, Colorado .....	100.00
Mrs. O. P. Marrs, Hampton, Ky. ....	1.00
New Hope Baptist Church, Dearborn, Mich. ....	25.00
Luther Upton, McLeansboro, Ill. ....	10.00
Henry C. Barker, Jr., Covington, Ky. ....	5.00
Hugh D. Jobe, Natalia, Texas .....	10.00
Ahava Baptist Church, Plant City, Fla. ....	185.21
A friend in Minneapolis, Minn. ....	5.00
Mrs. John James, Rocky Mountain, N. C. ....	2.00
<b>TOTAL.....</b>	<b>\$1179.26</b>

Ahava Baptist Church, Plant City, Fla. (for lamp repairs) 5.00  
The above special offerings have been included in the regular report.—Z. E. Clark, Treasurer.

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# The God Of Jacob

"The God of Jacob is our refuge" (Psalm 46:7).

This Divine title—"The God of Jacob"—is found at least fourteen times in the Old Testament, and in addition, three times we read of "The mighty God of Jacob." Such frequent repetition argues a deep significance, and suggests valuable lessons to be learned. We never read of the God of Moses, the God of Joshua, or the God of Solomon. Why then has God identified Himself with Jacob? What is there in the Lord's dealings with this man which will suggest to us the import of this title? What is the particular significance of this expression which occurs and recurs through the Psalms like a familiar refrain?

## 1. The God of Jacob is the God of Election.

Jacob supplies us with the clearest and most unmistakable illustration of God's sovereign choice to be met with in all the Bible. Whatever quibbles may be raised in reference to God's choice of Abraham to be the father of the faithful, or of the nation of Israel to be the recipients of His peculiar favors, there is no getting around God's election of Jacob. The case of Jacob gives the most emphatic refutation to the theory that God's choice is dependent upon something in the creature—something either actual or foreseen—and shows that the eternal election of certain individuals unto salvation is due to no worthiness in the subjects but results solely from God's sovereign grace. The case of Jacob proves conclusively that His choice is entirely arbitrary, wholly gratuitous, and based upon nothing save His own good pleasure. "When Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth); It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:10-13).

The God of Jacob then is the God who chooses one and passes by another. He is the One who exercises and exhibits His own sovereign will. He is One who shows Himself to be the Most High ruling in Heaven and earth and disposing of His creatures according to His own eternal purpose. He is the One who singles out the most unlikely and unworthy objects to be fashioned into vessels of glory. Yet, He is the One who necessarily acts always in harmony with His own perfections. Election is not, as some have supposed, harsh and unjust, but is a most merciful provision on the part of God. Had He not from the beginning chosen some to salvation, all would have perished. Had He not before the foundation of the world chosen certain ones to be conformed to the image of His Son, the death of Christ would have been in vain so far as the human race is concerned.

Reduced to its simplest terms, Election means that God chose me before I chose Him. Said our Lord, "Ye have not chosen Me, but I have chosen you" (John 15:16). We love Him because He first loved us. Election means that before I was born, yea before the foundation of the world, I was chosen in Christ and predestinated unto a place in God's family. Election means that we believed because He made us willing in the day of His power. Election then strips the creature of all merit, removes all ground of boasting, strikes us helpless in the dust, and ascribes all the glory to God.

## 2. The God of Jacob is the God of All Grace.

If ever there was a man who illustrated in his own person that God hath chosen the "base things of the world, and things which are despised" (1 Cor. 1:28) it was Jacob. According to the flesh there was nothing winsome or attractive about him. Selfish, scheming, deceitful, treacherous, untruthful, he was a most unlovely character. What was there in him to attract the love of God? Absolutely nothing. We should have thought that Esau was a fitter subject for God's favors. Exactly. But God's thoughts are not our thoughts, neither are His ways our ways. Spiritual things are hidden from the wise and prudent and are revealed unto babes. Self-righteous Pharisees are passed by, while publicans and harlots are constrained to

partake of the Gospel banquet. The rich are ignored, while to the poor the Gospel is preached. Esau is hated while the "worm" Jacob is loved with an everlasting and unfathomable love.

The full force of this Divine title, "The God of Jacob," can only be apprehended by a careful study of the patriarch's experiences. The first time we see God entering his life was that memorable night at Bethel. A fugitive from his father's house, fleeing from his brother's wrath, with probably no thought of God in his mind at all, the son of Isaac "lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep" (Gen. 28:11). As we see him there, asleep on the bare ground, we get a striking picture of man in his natural state. Man is never so helpless as when asleep! It was while he was in this condition that God appeared to him, and said, "I am the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." The God of Jacob then, is the God who met Jacob while he had nothing, and deserved nothing but wrath, and who gave him everything. Happy indeed are they who have such a God for their God.

*This great message you are reading is printed with special permission of Bible Truth Depot, Swengel, Penna. They have this message for sale in tract form, very nicely and attractively printed. It sells at 7c per copy, 75c per dozen, or \$5.75 per hundred. It is a great message. Be sure to order a number of copies for your friends. Remember: order from Bible Truth Depot, Swengel, Penna. (Add 10% for postage on orders under \$2.50).*

## 3. The God of Jacob is the God of Infinite Patience.

A careful study of the whole life of Jacob as it is recorded in Genesis is necessary to discover the whole force of this fact. We can now only call attention to the leading events in that life, leaving our readers to work out the details for themselves. To say that Jacob was naturally a most despicable character, and that as a believer he lived a most God-dishonoring life, is only to state a fact which is well known to all Bible students. What we desire to particularly emphasize in this connection is the continued and marvelous forbearance of God in dealing with His wayward child.

At the hour of his birth God made known the fact that Jacob was to have the firstborn's portion, yet, instead of waiting God's own good time and way to secure for him his inheritance, Jacob resorted to ignoble and underhand methods to obtain it himself. The picture presented in Genesis 27 is truly a pathetic one. In brief, the facts were as follows:

God announced to Rebecca that Esau was to serve his younger brother, Jacob, which was the equivalent of saying that the place and portion of the firstborn was promised by God to Jacob. Now Esau was Isaac's favorite son and he rebelled against the idea of Jacob being exalted above him. He thereupon conceives a plot. In the time of his old age he calls Esau to him, speaks of his approaching death, bids his son prepare food for him and at the same time gives him the patriarchal blessing. The hurry and secrecy which marked his actions reveal a determined effort to thwart the purpose of God and to transfer the blessing to his older son. Though Esau must have been acquainted with the Divine purpose and though he had actually sold his inheritance to Jacob at an earlier date, yet, seeing an opportunity to recover and regain his lost birthright, he readily falls in with his father's plan. But Rebecca, with whom Jacob was the favorite, had overheard Isaac's plot, so she

sets out to neutralize it with a counter-plot. She is determined to preserve for Jacob the blessing which Jehovah had promised him. She felt a great wrong was about to be done her favorite; she imagined the purpose of God was in danger; she believed that wrong means would justify a right end. Having laid her plans, she takes Jacob into her confidence, and instructs him how to proceed in order to get the better of Esau. Now what ought Jacob to have done? Clearly, it was a sore trial of faith. God's promise seemed about to fail: apparently His purpose was to be defeated. There was only one right course for him to follow, and that was to lay the whole matter before God and supplicate His aid. Man's extremities are God's opportunities. But God was not in his thoughts; he had more confidence in fleshly means, and therefore he agreed to carry out his mother's scheme.

It is important to note here that Jacob's fall was no mere succumbing to a sudden and unexpected temptation. The twelfth verse of Genesis 27 unmistakably brings out the fact that the deception which Jacob practised upon his father was a deliberate and premeditated act. He clearly saw the sin of it in the sight of God, and feared that he might bring down upon him the Divine curse, yet, nevertheless, he defiantly complies with his mother's suggestions. His preparations were quickly and cleverly made, and the food which his mother had prepared is brought to his father. He boldly declares that he is the firstborn, lie follows lie, Isaac is completely deceived, and Jacob obtains the blessing. The sequel is well known. The plot is uncovered, the deception is unveiled, Esau's anger is kindled, and Jacob flees for his life.

It is at this point that the marvelous grace and patience of our God comes out. On the first night of his absence from home God reveals Himself in a vision to Jacob and promises Himself to be with the fugitive, to protect him wherever he went, and to bring him back again into the promised land. Jacob's response to these gracious declarations reveals the condition of his heart: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God" (Gen. 28:20, 21). This vow which Jacob made well reveals the bargaining spirit of the man, and shows how little he knew of the character of God.

Passing over the years which he spent upon the farm of his father-in-law, we note the next appearance of God to Jacob. "And the Lord said unto Jacob, Return unto the land of thy father's, and to thy kindred; and I will be with thee" (Gen. 31:3). Years before, on the night when He was first revealed to him, God had promised to bring His erring child back again to the land of promise. No doubt an intense longing had filled Jacob's heart throughout his exile. The time had come for God to commence the fulfillment of His promise and to reveal to Jacob that it was now His will for him to start on his homeward journey, and once more God assures him that He will be with him. What is Jacob's response to this? His first thought was to secure the wages which were due him from Laban—wages which were in the form of cattle and sheep, many of which had been gotten by a trick. His next thought was to steal away secretly. Instead of telling his father-in-law that God had commanded him to return to Canaan, "he stole away unawares" (v. 20) taking with him the cattle of his getting, which he had gotten in Padan-Aram" (v. 18). Confidence in God was altogether lacking; faith in His gracious promises was a negative quantity; and his conduct was most unworthy and unbecoming in one so highly favored by Jehovah.

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of this place Mahanaim" (Gen. 32:1, 2). This was one of God's tender mercies and provisions for the way. A long and difficult journey lay before Jacob, so the Lord assures His child that angels are his attendants. But no sooner have these heavenly visitants appeared and disappeared than Jacob forgets all about them and acts as though

they had no existence. "And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak to my lord Esau; Thy servant Jacob saith thus; I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and men servants, and women servants: and I have sent to tell my lord, that I may find grace in thy sight" (vv 3-5). As he journeys toward the land of Canaan memory revives and conscience is at work. He thinks of the brother he had wronged and is afraid. You may say that was quite natural. True, had Jacob been an unbeliever. But God had promised to be with him and bring him back again into the land of his fathers, and He was well able to deal with Esau. But again we see that God was not in his thoughts. He has more confidence in his own wisdom and devices than in Divine aid. The message which he sent to Esau was utterly beneath the dignity of a child of God: such fawning phrases as "my lord Esau" and "thy servant Jacob" tell their own sad tale. But Jacob's hopes are disappointed. No friendly greeting comes from Esau; on the contrary, there are indications that he has designs upon his brother's life. Esau was coming to meet Jacob, and with him four hundred men. Jacob is now thoroughly afraid: "And Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and the herds, and the camels, into two bands; and said, If Esau come to the other company, and smite it, then the other company which is left shall escape" (vv. 7, 8). Instead of casting himself upon the Lord he at once begins to plan and scheme. Having completed his plans, he then turns unto God and supplicates His aid. Alas! how true to human nature. Scarcely has he risen from his knees, than once more he leans upon the arm of flesh. Esau's host drove out of his mind "the host of God." Having divided his party and possessions into two companies, so that in case one was attacked and destroyed the other might escape, and thus a part at least be spared, Jacob then prepares and sent on ahead a costly present for Esau, that by this means his brother's wrath might be appeased (vv. 13-20). Thus, instead of allowing God to manage Esau, Jacob by this obsequious cringing seeks to buy his brother's favor. Truly, "The fear of man bringeth a snare."

But the above only provides a dark background upon which may shine forth the riches of Divine grace. In spite of all his unbelief, lack of confidence in God, and trust in himself, Jehovah once more appears to His servant, this time in the form of a man who wrestled with Jacob all night (Gen. 32:24-30), but even so, Jacob has still to learn that "Whoso putteth his trust in the Lord shall be safe." The actual meeting with Esau still had to be faced, and when the crisis is reached the old Jacob once more came to the fore. As Esau approached him, seven times Jacob bowed himself to the ground (33:3)—what an unbecoming position to take, for one occupying the relationship to God which Jacob enjoyed! The excessive deference here shown to the brother he had wronged betokened a servile fear; the waning obloquy was evidently designed to suggest that he was still prepared to acknowledge Esau's superiority.

The generous way in which Esau acted puts Jacob to shame. He showed himself quite friendly toward his brother, in fact anxious to help him. How often the children of God compare unfavorably with the children of the world! Esau suggests that the two companies unite, and that they journey together to the old home. Jacob meets this generous proposal in a very characteristic way, and by means of a plausible excuse cleverly declined it. Fear still possessed him. Esau's mood perhaps might change; the old enmity might awaken. Jacob therefore suggests that Esau go on ahead, while he with his children and flocks come along more slowly in the rear. He promises to meet him at Seir (33:14). But no sooner had Esau and his four hundred men departed than Jacob deliberately journeys in the opposite direction, and went and settled in Succoth. Thus by his lying and treachery, once

(Continued on page four)



## "THE SOVEREIGNTY OF GOD"

(Continued from page two)  
man, but instead the slave of sin and Satan.

"Ye are of your father the Devil, and the lusts (desires) of your father ye will do" (John 8:44). Sin is more than an act or a series of acts; it is a state of condition: it is that which lies behind and produces the acts. Sin has penetrated and permeated the whole of man's makeup. It has blinded the understanding, corrupted the heart, and alienated the mind from God. **AND THE WILL HAS NOT ESCAPED.** The will is under the dominion of sin and Satan. Therefore, the will is not free. In short, the affections love as they do and the will chooses as it does because of the state of the heart, and because the heart is deceitful above all things and desperately wicked. "There is NONE that SEEKETH after God." (Romans 3:11).

We repeat our question: Does it lie within the power of the sinner's will to yield himself up to God? Let us attempt an answer by asking several others: Can water (of itself) rise above its own level? Can a clean thing come out of an unclean? Can the will reverse the whole tendency and strain of human nature? Can that which is under the dominion of sin originate that which is pure and holy? Manifestly not. If ever the will of a fallen and depraved creature is to move Godward, a Divine power must be brought to bear upon it which will overcome the influences of sin that pull in a counter direction. This is only another way of saying, "No man can come to me, ex-

cept the Father which hath sent me, DRAW HIM" (John 6:44). In other words, God's people must be **MADE WILLING** in the day of His Power. Ps. 110:3. As said Mr. Darby, "If Christ came to save that which is LOST, free will has no place. Not that God prevents men from receiving Christ—far from it. But even when God uses all possible inducements, all that is capable of exerting influence in the heart of man, it only serves to show that man will have none of it, that so corrupt is his heart, and so decided his will not to submit to God (however much it may be the devil who encourages him to sin) that nothing can induce him to receive the Lord, and to give up sin. If by the words, 'freedom of man,' they mean that no one forces him to reject the Lord, this liberty fully exists. But if it be said that, on account of the dominion of sin, of which he is a slave, and that voluntarily, he cannot escape from his condition, and make choice of the good—even while acknowledging it to be good, and approving of it—then he has no liberty whatever (Romans 7). (Italics ours). He is not subject to the law, neither can be; hence, they that are in the flesh cannot please God. The will is not sovereign; it is the servant, because influenced and controlled by the other faculties of man's being. The sinner is not a free agent because he is the slave of sin—this was clearly implied in our Lord's words. 'If the Son shall therefore MAKE YOU FREE, ye shall be free indeed' (John 8:36). Man is a rational being and as such responsible and accountable to God, but to affirm that he is a

**FREE moral agent IS TO DENY THAT HE IS TOTALLY DEPRAVED**—i. e., depraved in will as in everything else. Because man's will is governed by his mind and heart, and because these have been vitiated and corrupted by sin, then it follows that if ever man is to turn or move in a Godward direction, God Himself must work in him "both to **WILL AND TO DO** of His good pleasure (Philippians 2:13).

Man's boasted freedom is in truth "the bondage of corruption," he "SERVES divers lusts and pleasures." Said a deeply taught servant of God, "Man is impotent as to his will. He has no will favorable to God. I believe in free will; but then it is a will only free to act according to nature (italics ours). A dove has no will to eat carrion; a raven no will to eat the clean food of the dove. Put the nature of the dove into the raven and Satan could have no will for holiness. We speak it with reverence, God could have no will for evil. The sinner in his sinful nature could never have a will according to God. For this he must be born again." (J. Denham Smith). This is just what we have contended for throughout this chapter—the will is regulated by the nature.

Now in conclusion let us anticipate and dispose of the usual and inevitable objection—why preach the gospel if man is powerless to respond? Why bid the sinner come to Christ if sin has so enslaved him that he has no power in himself to come? Reply: We do not preach the Gospel BECAUSE we believe that men are free moral agents and therefore capable of receiving

Christ, but we preach it BECAUSE WE ARE COMMANDED TO DO SO (Mark 16:15), and though to them that perish it is **FOOLISHNESS**, yet "unto us which are saved it is the **POWER OF GOD** (1. Cor. 1:18). "The foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:25). The sinner is dead in trespasses and sins (Eph. 2:1) and a dead man is utterly incapable of willing anything, hence it is that "they that are in the flesh (the unregenerate) cannot please God (Rom. 8:8). To fleshly wisdom it appears the height of folly to preach the gospel to those that are DEAD, and therefore BEYOND the reach of doing anything themselves. Yes, but God's ways are different from ours. It pleases God "by the **FOOLISHNESS OF PREACHING** to save them that believe" (1 Cor. 1:21). Men may deem it folly to prophesy to "DEAD BONES" and to say unto them, "O, ye dry bones, hear the word of the Lord" (Ezekiel 37:4). Ah! but then it is the word OF THE LORD, and the words He speaks "they are spirit, AND THEY ARE LIFE" (John 6:63). Wise men standing by the grave of Lazarus might pronounce it an evidence of insanity when the Lord addressed a DEAD man with the words, "Lazarus, come forth." Ah! but He who thus spake was and is the Resurrection and the Life, and at HIS word even the dead live. We go forth to preach the Gospel, then, not because we believe that sinners have within themselves the power to receive the Saviour it proclaims, but because the Gospel itself IS THE **POWER OF GOD UNTO SAL-**

## Seventh Dayists

(Continued from page one)  
visit 6,000,000 homes in 1950 were approved by the delegates March 4, June 3, and September 2 are the days designated by the council for a mass visitation by ministers and lay members.

This legalistic system teaches that all persons observing the first day of the week, instead of the seventh day, possess the "mark of the beast" (Rev. 13:17); and that all such persons shall be "tormented with fire and brimstone... and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night" (Rev. 14:9-11). At the same time they deny the fact of eternal punishment.

They spend millions of dollars at home and abroad and visit millions of homes annually to spread their errors. Believers of the gospel of the grace of God admire their zeal and sacrifice but deplore their unscriptural teaching.—Tom Olson

Ed. Note: Furthermore, Seventh-Dayists are the worst beggars that ever came to town. Remember, every time you contribute even a penny, you are helping to build up a religious system which is as contrary to the doctrines of grace as day is to night. It is well to guard your heart, home, and business against them.

## VATION TO EVERYONE TH BELIEVETH.

This is a chapter from "THE SOVEREIGNTY OF GOD," by A. W. Pink. It sells for \$2.75 and has nearly 300 pages. Order from Bible Truth Depot, Swengel, Penna.

## "The God Of Jacob"

(Continued from page three)  
more Jacob dishonored the Lord. Moreover, Jacob did not content himself with a temporary stay in Succoth; he built him a house there, evidently purposing to abide in that place. This act of his was not only a wrong done to Esau, but in defiance of God's plain command "Return to the land of thy fathers" (Gen. 31:3).

"Where sin abounded grace did much more abound." The more unworthy the subject the more is God's grace glorified. In spite of Jacob's waywardness and wickedness, in spite of his distrust and disobedience, in spite of his repeated failures, God still deals with him in mercy. "And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and He called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. 35:9-12). How incomparable is God's patience! How infinite is His forbearance! How matchless His grace!

Jacob is a pattern case. Unless our eyes be dim, we cannot help but see in the sad history of the old patriarch a faithful description of our own characters. Our experience is very much like his. The evil heart of unbelief abides in us all, and only too often regulates the life of the believer. Like Jacob, we are ever planning and scheming, and then asking God's blessing upon our devices. Like it was with Jacob, God has appeared to us again and again, cheered us with His promises, delivered us out of the hand of the enemy, guided us by His Spirit, protected us with His angels, yet we continue to grieve and dishonor Him. We are slow to learn. Fresh crises invariably result in fresh failures. But blessed be His name, Jacob's God is our God. He bears with us in infinite patience. He suffers our dullness with wondrous forbearance. He never leaves us nor forsakes us. He is with us to the end. Happy, thrice happy, they who can say, "The God of Jacob is our refuge."

## 4. The God of Jacob is the God of Transforming Power.

"At evening time it shall be light." The sunset of Jacob's life reveals the triumph of God's mighty grace. In the closing scenes of his life we see the spirit victorious over the flesh. Not only is it deeply interesting to study closely the last pages of the patriarch's biography, but they bring before us the marvelous transforming effects of God's power.

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die" (Gen. 45:25-28). At first, the news that Joseph was alive seemed too good to be true, but the wagons he had sent to reassure his father convinced him; his spirit revived and he at once set out on the journey to Egypt. It is beautiful to note that the first thing recorded after the journey was begun was an act of worship on the part of the aged patriarch: "And Israel took his journey with all that he had, and came to Beer-sheba and offered sacrifices unto the God of his father Isaac" (46:1). Long years of discipline in the school of experience had at last taught him to put God first. Ere he goes down to Egypt he worships the God of his father Isaac! At once God met him, and said, "Jacob, Jacob." Note the ready response (46:2)—"Here I am." No need now to send an angel—Jacob had learned to recognize the voice of God Himself.

Another scene brings out the remarkable change which Divine grace wrought in Jacob's character. "And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh" (Gen. 47:7). The aged and feeble patriarch is brought before the monarch of what dignity now marks Jacob! What a the mightiest empire of the world. And contrast to the day when he bowed himself seven times before Esau! There is no cringing and fawning here. Jacob takes the true place of a child of God. He was

bassardor of the Most High. Brief is the the son of the King of Kings, an am-record, yet how much the words suggest—"And Jacob blessed Pharaoh." "The less is blessed of the better" (Heb. 7:7). Note further, "And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years" (v. 9). At last Jacob had learned that his home was not here; that he was but a stranger and sojourner on the earth. He sees now that his life is but a journey, with a starting-point and a goal—the starting point, conversion; the goal, heavenly glory.

"And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt: But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place" (Gen. 47:29, 30). Once more we see evidences of the change which had been wrought in Jacob. This request of his not to be buried in Egypt but in Canaan, carries with it far more than appears on the surface. God had promised, many years before, to give Jacob and his seed the land of Canaan, and now the promise is "embraced." Jacob had never possessed the land, and now he is dying in strange country. But he knows God's Word is true, and his faith evidently looks forward to resurrection. At last the easily besetting sin (unbelief) is laid aside and faith triumphs. This is confirmed by the words which immediately follow: "And he said, Swear unto me. And he swear unto him. And Israel bowed himself upon the bed's head" (Gen. 47:31), the word "bowed" signifying "worship."

"By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff" (Heb. 11:21). The account of this is found in Gen. 48. All through this chapter we see how God was now in all Jacob's thoughts, and how His promises are the stay of his heart. He recounts to Joseph how God had appeared to him at Luz (v. 14) and how He had promised to give the land of Canaan to him and his seed for an everlasting possession. He spake of God as the One who "fed me all my life long unto this day" (v. 15), and as the One

"who redeemed me from all evil." Setting aside the inclinations of the flesh, and the will of man (Joseph's own desire), Jacob bows to God's will and by faith blesses Joseph's sons, setting "Ephraim before Manasseh" (v. 20). After blessing Joseph's sons, Jacob turns to their father and says, "Behold, I die; but God shall be with you, and bring you again unto the land of your fathers" (v. 21). How unlikely this appeared! Joseph was now thoroughly settled and established in Egypt. No longer is Jacob walking by sight. Firm now was his confidence, and with an unshaken faith he grasps the promise of God (that his seed shall inherit Canaan) and speaks out of a heart filled with a quiet assurance.

The last scene (Gen. 49) presents a fitting climax, and demonstrates the power of God's grace. The whole family is gathered about the dying patriarch, and one by one he blesses them. All through his earlier and mid life, Jacob was occupied solely with himself; but at the end he is occupied solely with others! In days gone by he was mainly concerned with planning about things present, but now (see Gen. 49:1) he has thought for nothing but things future! One word here is deeply instructive: "I have waited for Thy salvation, O Lord" (49:18). We saw at the beginning of his life "waiting" was something quite foreign to his nature: instead of waiting for God to secure for him the promised birthright, he sought to obtain it himself. But now the hardest lesson of all has been learned. Grace has taught him how to wait. Verily, "the path of the just is as the shining light, that shineth more and more unto the perfect day!"

To sum up: God took Jacob as the one through whom He could best show forth His grace and power. What more suited for the display of His grace than the chief of sinners! Whom shall He take up to exhibit His power but the one who by nature was the most intractable! And the God of Jacob is our refuge. He is the God of sovereign election, the God of matchless grace, the God of infinite patience, the God of transforming power. This is the One "with whom we have to do." Those of us who have already "passed from death unto life" already know something of His wondrous grace and marvelous forbearance. May we experience more and more of His mighty transforming power.

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