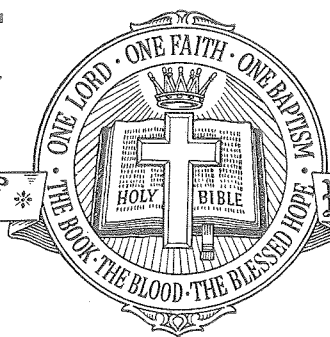


Baptist Bulletin

General Association of Regular Baptist Churches North



THE HIGH COST OF STAYING IN

An Editorial Addressed To Fundamental Brethren Within the NBC

Some of our brethren who have stepped out of the Northern Baptist Convention because they believed that remaining involved being "unequally yoked" with those who are unsound in the faith, have had to pay a price for their separated position. Sometimes the fear of what that cost might entail has deterred some fundamental men from stepping out. Others, who would not count any personal price too much to pay for loyalty to the Word, have looked at the investments, the endowments, and properties in the N. B. C. and have asked, "Why should we surrender these things which were made possible by the giving of Bible-believing Baptists? Is not the loss of these things too high a price to pay for separation?"

However there is another factor which is often ignored because it involves elements that are not so tangible, although far more important. We refer to "the high cost of staying in." This editorial is frankly addressed to those precious brethren on the other side of the fence who, up to the present hour, have followed the policy of remaining in organic union with the Convention. We appeal to them to consider the price which they, their loved ones and their churches may have to pay for that policy. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost?" (Luke 14:28).

Churches Gone

We invite our Conservative brethren in the Convention to look over Convention history of the past 25 years, and mark those churches which once were fundamental in faith and practice, but which now are counted in the ranks of the Modernists, or are characterized by a Laodicean luke-warmness and lack of testimony. It is a matter of common knowledge that many of the Convention secretaries endeavor assiduously to place in vacant pulpits men from "Liberal" Seminaries. In many states it has long been the practice for the Convention representatives to give graduates of those schools the preference. As a consequence many churches that once were loyal to the faith have been captured by the representatives of "modern religious liberalism." This editorial would run into length beyond the confines of this paper if we were to enumerate even a quarter of such examples, and such enumeration is not necessary for anyone who has been acquainted with conditions in the Northern Baptist Convention for the past decade. Let such an one thoughtfully consider the situation for his own state, or in that state with which he is most familiar, and we believe he must find many examples to enforce our contention that any pastor who deliberately chooses

to stay in the Convention is putting in jeopardy the flock which God has entrusted to his care. Howsoever loyal he himself may be to the faith, his church, exposed to the liberalizing tendencies of Convention leadership, is quite likely to find itself shepherded in succeeding years by men who are increasingly "liberal" in their theological views, or in their policies.

We are not disputing the possibility of this tragedy occurring in any church, regardless of its relationships, but we are arguing that the probability of such a downgrade is considerably augmented by the fact of Convention affiliation. Every honest pastor is conscious of the fact that he has been entrusted with the most solemn responsibility as the shepherd of the flock, and we lovingly invite our brethren in the Convention to consider prayerfully, and as before the Chief Shepherd, whether they are dealing fairly with the Lord, or with His sheep, when they pursue a course which must inevitably enhance the danger that the flock may eventually become a prey for wolves in sheep's clothing.

Let no one attempt to take refuge in the belief that because Conservative seminaries are graduating more men than are the "Liberal" schools, and that, in one or two instances, State Conventions have been "captured" by Conservative men, the danger of which I speak has been eliminated or even greatly minimized. The tragic fact is that in so many instances the graduates of Conservative schools and the Conservative men holding positions of leadership in State Conventions are *not orthodox in their policies or practices*. Many of these men who have been trained in sound schools have been so thoroughly indoctrinated with the idea that they must support the Convention, come what may, that in all practical matters their orthodox theology is rendered null and void. If you doubt this, look at the names of those who have signed the "Baptist Covenant," (see editorial "Deterioration").

Lost Testimony

We come a little closer home at this point and introduce a consideration which many may find difficulty in appraising at its full value. We are referring to the fact that many men, as well as institutions, had their faith so blighted, or their testimony so compromised, that whereas once they were known as sound, conservative brethren, they now no longer are rated as such—their testimony for the faith is gone.

The difficulty in appraising this fact at its full value in the present discussion arises from the fact that the average man is loathe to believe that
(Continued on page 7)

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

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

Lesson XVII—I Corinthians 10:1-14

EXAMINING THE FOUNDATIONS OF LIFE

It is likely that verse 12, in which it is written, "Wherefore let him that thinketh he standeth take heed lest he fall," is the key to what was in the mind of God, as He caused this message to be penned, that men might learn to carefully examine the foundations upon which they are building their lives.

This would no doubt be true in a national sense too. Before men subscribe whole-heartedly to the programs of national leaders, there should be a careful consideration as to what is involved in such a course. This is so today, as perhaps never before, and yet I think it safe to say, that the average American goes on subscribing to National leadership, the leadership of the few, but with little idea as to what the eventual outcome of such leadership will be. This often, to the very great harm of the Country. Awakening too late, and finding ourselves party to a predicament from which it is difficult to extricate ourselves, and all because we fail to take heed where standeth a nation nationally and politically.

The analogy holds true in individual experience. There is many a man today who is a physical wreck, for no other good reason than that he failed to consider this principle. Yielding to the influence of others who have suggested to him that he ought to learn what life has to offer, that it is perfectly natural for the average person, in growing up, to "sow a few wild oats," he has failed to consider the outcome in years to come, and finds himself today without health, because he failed to stop, look and listen. Likewise, many a man is a financial wreck today because of this same principle, failure to consider what was involved in the investment he proposed to make. And so one might continue drawing from life's experience picture after picture to indicate that it is of imperative necessity, that men consider the foundations upon which they are building their lives.

But the saddest picture of all is that of a man who reaches the end of life's little day, a SPIRITUAL WRECK, simply because he has drifted with the masses, giving neither time nor thought to the foundations upon which his vague spiritual hope rests.

Such are the plain implications of our text. There is a vast difference between the Christian church of this age and Israel of the past age, and yet God uses Israel in the Scripture before us, to bring out certain spiritual lessons pertinent to our lives as Christians today. For, if men are to become Christians, or, AS Christians, are to LIVE successfully,

the foundations upon which each builds, must be of enduring material, else his is but a house of dreams, which will one day crumble about him to his eternal hurt.

So, as we look at the Scripture which comprises our consideration for this article, we ask you to observe first of all

I. THE APOSTOLIC REVELATION, Vs. 1-4

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

The word "moreover" warns us against divorcing what is now before us, from that previously considered in chapter 9. THERE has been the exhortation, "to run the race," in a manner in which we OBSERVE THE RULES, in which we exercise SELF-CONTROL, in which we FIGHT LIKE SOLDIERS.

But now he says, "Moreover" or, furthermore brethren; there are more matters to consider when talking of living in such fashion as to please God. For it is possible to live as exhorted and yet NOT be a Christian, or, IF a Christian, to so live as not to be pleasing to the Lord. And he illustrates this point by saying, First, as to the UNSAVED. It is possible to have been baptized and to have entered into fellowship with professing Christians, and yet be unsaved, unless all is based upon a TRUE relationship to Christ. An illustration of this fact from the Scriptures themselves, is found in the 8th chapter of the book of Acts, where the story centers around the experience of one who is called Simon Magus. In the 13th verse of Chapter 8 of the book of Acts, referring to the ministry of Deacon Philip, it is said concerning Simon, "Then Simon himself BELIEVED also: and when he was BAPTIZED, he CONTINUED with Philip, and wondered, beholding the miracles and signs which were done." Now notice won't you, what is said concerning this man in this verse? It is said that he BELIEVED that he was BAPTIZED, that he CONTINUED IN FELLOWSHIP with Philip. Yet it is written concerning him, that later on, when the Apostle Peter came that way and examined him as to his faith, that he said unto him, as recorded in verse 20 of Acts 8, "Peter said unto him, Thy money perish with thee because thou hast thought that the gift of God may



be purchased with money. Thou hast neither part nor lot in this matter: FOR THY HEART IS NOT RIGHT IN THE SIGHT OF GOD. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." In other words, Simon Magus was a mere PROFESSOR of faith in Christ, and not the real POSSESSOR. So, there is involved in our text in I Corinthians 10, this warning, for men to examine the foundations upon which they are building, whether or not they are looking to baptism, and to church membership, and to mere profession in any other fashion, as their hope of eternal life.

Secondly, there is the warning to the Christian to examine himself, to see, despite the fact that he has truly drunk of the Water of Life which is Christ, and has had a true experience in baptism, even then, whether or not he is LIVING in such fashion as to demonstrate whole-heartedly that he has been born from above.

Here then is the Apostolic revelation. That the experience of Israel in the past, should be used as an instrument for the analysis of our own present experience, to see whether or not our lives conform to the profession we make, to the standard laid down of God for the conduct of the Christian life. Consider secondly,

II—THE HISTORIC RETALIATION, Vs. 5-6

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

The verses which follow, verses 7, 8, 9, and 10, set before us a list of those things, characteristic of many of the people of Israel in that day to which our text refers. It says of them, that some became idolaters, that others were fornicators, that others found fault with Christ by finding fault with the leadership provided of God, that others murmured against Him. All of this, mind you, on the part of those who professed to be followers of the Lord Jesus Christ. The result was, as it is written in verse 5,

that God was not well pleased with them. Hence, because of their exceeding sinfulness, it became necessary for God to chasten them, punishing many of them even with death.

Let none of the children of God suppose that they can live their lives as they choose, for God says otherwise. In the 11th chapter of I Corinthians, with which we will shortly deal in these articles, we are faced with a picture of disorder at the Lord's Table, resulting on this wise, in the language of the Apostle Paul as recorded in I Cor 11:30 "For this cause many are weak and sickly among you, and many sleep." It occurs to the writer to wonder if much of the physical difficulty that is to be found in the lives of so many of God's people cannot perhaps be traced to this very fact, namely, disobedience. He realizes that it does not always follow that such is the case, but it is certainly worthy of the consideration of any Christian who is passing through deep waters continually, to examine the foundations upon which he is building his Christian experience, that he may find if indeed there is something remiss in his own life which makes it NECESSARY for God in life, and for correction's sake, to bring judgment to pass.

At any rate, this was exactly the situation obtaining in Israel in the day to which the Apostle refers. Because of their disobedience, because of their unbelief, because of their murmuring, because of their unspiritual attitude toward God as to the way in which He led, it became necessary for God to exercise His judgment. May it be given to you who read these words, to carefully, and prayerfully, examine your own Christian experience. Again, consider,

III—THE SPIRIT'S RECOMMENDATION, Vs. 11-12.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall."

In the 5th chapter of Galatians at verse 25 it is written, "If we live in the Spirit, let us also walk in the Spirit." By which the Apostle is reminding the believer that the foundations upon which our lives should be built as Christians, are those dictated by the Spirit of God, for this he says, as at Galatians 5:16, "This I say, walk in the Spirit, and ye shall not fulfill the lust of the Flesh." Now, the Israelites referred to in our text were not walking in the Spirit, but in the lust of the flesh. They were walking in darkness, and thus it became necessary for God to exercise His chastening. So the Spirit of God, in the verses now under consideration, verses 11 and 12 of I Corinthians 10, defines for us the manner in which we can walk so that God will not find it necessary to bring His judgment upon us. In effect he says: "walk in the Spirit." Now, how does one walk in the Spirit? Well, since the mind of the Spirit is revealed in the Word of

God, it simply means that you and I should acquaint ourselves so well with the Word of Truth, that we shall KNOW as to how we should conduct ourselves, in our speech, in our actions, and in our habits. The Word of God is nothing if it is not "practical." And that it has always been understood as practical, is evidenced by such words as those of the Apostle John, who in the 3rd Epistle of John had this to say, as recorded in verse 3, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." And of course, every instructed believer understands that to "walk in the truth," simply means to walk in the light of the WORD OF GOD, for did not the Lord Jesus Christ Himself, in addressing the Father in the great prayer of John 17, remind God in these words, "Thy word is truth?" Indeed He did. Hence, we who think we are above falling into such sinful practice as is recorded of the Israelites in our text, are exhorted, "take heed lest ye fall." And the sure way of taking heed, is to follow the Spirit's recommendation that we should "walk in the truth," that we should, "walk in the Spirit."

This brings us then to our final division for this study,

IV—THE APOSTOLIC DISSERTATION, Vs. 13-14

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry."

There will be little progress in spiritual things until Christians become persuaded that the temptations, the testings to which they are subjected, are the common lot of ALL. If one supposes his trials to be unique in human experience, he will be unable to see a way of escape. To him, some new miracle must be performed to meet the emergency. IF, on the other hand, he can be made to see that others, that many have passed along the same way, then he will learn that the provision has long since been made.

So, says the Apostle, remember the faithfulness of God as revealed in His past dealings with others. In this particular instance, with the Israelites. Remember, says He, the Manna with which God fed the Israelites in the Wilderness; the WATER from the Rock with which He quenched their thirst; the BRANCH at Marah with which He sweetened the Well; the WALL OF FIRE with which HE protected them; the WAY through the sea by which He delivered them; and, in the light of this, flee from IDOLATRY to GOD. That is, flee from anything that would separate the believer from the simplest and the strictest dependence upon God for every need. Remember His PREVENTING mercy which may have kept you FROM trial; or His SUP-

PORTING mercy which He promises to give you IN trial; or His DELIVERING mercy which is promised as always being there to make a way of escape.

These are the firm foundations upon which God desires that the Christian shall build his life, and may it be given to such as read these lines to re-examine carefully his whole Christian experience, to see whether or not the foundations are secure. For, "if the foundations be destroyed what can the righteous do?"

Again, this last word of reminder to any who may be unsaved who read these words. Reminding you of the fact that it is written, as in I Corinthians 3 at verse 11, "Other foundation can no man lay than which is laid which is Jesus Christ," for "there is none other name under heaven given among men whereby ye must be saved." Remember that there is nothing that will meet the approval of God, as the basis of a life acceptable to Him; there is nothing that will win the forgiveness of sin, except to receive into one's heart and life, the Lord Jesus Christ as Saviour, for He ONLY is God's divinely appointed way of redemption. Walk ye in it!

ANOTHER NEW ENGLAND CHURCH WITHDRAWS

On September 28, 1944, the members of Grace Baptist Church of Springfield, Massachusetts, voted to withdraw from the Northern Baptist Convention and its affiliates. Notice of this action, which was sent to each of the organizations involved, said, "This action was prompted by the unhappy knowledge that control of these organizations is now vested in those who have departed from the 'historic Baptist faith' and who deny cardinal doctrines of orthodox Christianity.

"In view of these well-known facts, and in obedience to clear Scriptural commands (as II Corinthians 6:14-18) be it known that Grace Baptist Church hereby severs all relations and connections with the Westfield Baptist Association, the Massachusetts State Baptist Convention, the Northern Baptist Convention, and the Federal Council of Churches of America."

In reporting this action one of the Springfield papers said, "Several ministers of the Baptist faith in this section expressed the opinion that the action taken was equal to withdrawal from the denomination. Mr. Holland, (church clerk) denied that accusation and said that a statement would be forthcoming from the group at Grace Church."

(Editor's Note: It is a part of Convention policy to seek to establish in the minds of the uninstructed the idea that the Baptist denomination and Northern Baptist Convention are synonymous terms. This is not true as Baptist history, Baptist manuals, and civil courts alike, bear witness).

Rev. Kenneth R. Muck is now the pastor of this church, having gone there from the Calvary Baptist Church of Binghamton, New York.

EDITORIAL COMMENT

"DETERIORATION"

A third organization has now made its appearance within the Northern Baptist Convention. First the Conservatives organized, then the "Liberals" countered by forming the Roger Williams Fellowship (February Bulletin—pp. 2 and 6) and now the middle-of-the-roaders are getting together and signing a solemn covenant. They call their outfit the Baptist Covenant Fellowship.

Rev. Edwin R. Greene, President of the Conservative Baptist Fellowship of Southern California, has published a mimeographed letter commenting on this, and one statement which he makes can certainly not be questioned. In fact it will probably remain as the prize understatement of 1945. "It stands out in bold face before me," he says, "that our Northern Baptist Convention is in a state of deterioration!" Then Mr. Greene observes shrewdly that this newest organization has one significant thing in common with the Roger Williams Fellowship of the "Liberals." He says: "Neither Liberals nor 'Covenants' claim any doctrinal stand. Both groups welcome any Baptist minister, unitarian or otherwise, who will swear loyalty to the denomination and its societies."

Actually it appears that this is a secret society which may be joined only by those who enter into the covenant agreement, part of which is the pledge "to support the agency and work of our denomination . . . and to accept the decisions reached by duly constituted authority." How is that for signing away one's right of private judgment? And men who will not sign a doctrinal statement submitting to the authority of God's Word, will sign an unconditional commitment submitting to the authority of a Baptist hierarchy. Such a pledge might not be inappropriate for Roman Catholics but it is profoundly inconsistent with the spirit and genius of our historic Baptist faith.

We must all say a hearty "amen" to the following statement from our Brother Edwin Greene. "I would," he says, "a thousand times rather sign a creedal statement which agreed in every respect with the plainly written Word of God and stop there, than to sign up any unconditional loyalty to any man-made denominational program or institution." Mr. Greene declares that one charter member of the Baptist Covenant Fellowship told him heatedly that he would never sign a statement of belief, even though it might agree in every respect with the Scriptures. "Now," says Mr. Greene, "I see his signature and those of a number of others of like opinion, not upon a statement of Scriptural evidence, but upon another 'creed,' this time a creed which, without reservation, ties them to denominational loyalty, come what may."

Moreover, even though one sign such a covenant, he may not be admitted to

the group until he has been personally interviewed by some designated members in "an orientation meeting."

The call for this Fellowship was issued over the signatures of the following men: J. W. Brougher, Jr., Theron M. Chastain, Hubert Davidson, Arthur George Downing, Leslie Eads, Winfield Edson, Ernest O. Forde, Hugo Foucar, Edward Goodman, Paul Goodwin, John Hargrave, Ernest Hasselblad, Lester Hearn, George Hill, Merrill Jensen, Frank Kepner, Paul Kopp, Virgil Ledbetter, Wayne Murphy, Martin Luther Long, Howard Plummer, Hermon Ray, Frank Robertson, Charles Shipp, Paul Sturges, George Thompson, Charles Thorman, Boyce Van Osdel.

It is interesting to note that this list contains the name of Rev. Paul Sturges, who is a member of the Executive Committee of the "Liberals" organization. How many others are members of the Roger Williams Fellowship we have no way of knowing, but this thing bears on the face of it, evidence that it is a "front" for the "Liberals," and an adroit move to divide and weaken the Conservatives.

As this dividing and weakening process continues, those Conservatives who have the most virile faith and the most positive convictions will continue to break with the Convention, just as the rest of us have done. And we, who have in the General Association of Regular Baptist Churches a blessed Christ-centered Fellowship, must have such a testimony as shall commend our Fellowship to them, and such cordiality toward them as shall assure them of a welcome.

NO ANNUAL MEETING THIS YEAR

In accordance with the government's directive against conventions the Council of Fourteen decided in its meeting in Gary, Indiana, in January not to hold our annual meeting this year.

Those religious bodies which are highly organized groups, and at whose annual meetings the creak of machinery is usually more audible than the voice of the prophet, are confronted this year with a problem which we of the General Association of Regular Baptist Churches do not face. We shall indeed miss the fellowship and glowing inspiration of the annual meeting, but because our organization is very simple and business details have been kept at a minimum, these present no particular problem. The method which is being followed this year in electing to the Council of Fourteen has already been explained to the fellowshipping churches by correspondence, and the plan has been put into operation. Newly elected members of the Council will be promptly notified as soon as the churches have indicated their choice, and the entire Council will assemble May 15-17 in the Walnut Street Baptist Church of Waterloo, where the annual meeting was to have been held.

Two matters yet need to be emphasized in connection with our decision not to meet in May. In the first place, it should
(Continued on page 11)

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STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

LESSON XII

GALATIANS—AN EXPOSITION OF GOD'S GRACE

INTROUCTION: Chapter five closes with some practical words of instruction to those who have the "fruit of the Spirit," and since they are filled with the Spirit, they should therefore evidence it by their *death* to the flesh, their *walk* in the Spirit, and their brotherly *conduct* toward others. In this last statement we have the direct link in the connection with the material in chapter six. Let us, therefore, observe the last verse of chapter five.

"Let us not be desirous of vain glory, provoking one another, envying one another."—Galatians 5:26.

The clear implication of this verse is that one who is filled with the Spirit will seek to be on the best possible terms of brotherhood with his fellow-Christians. We are therefore admonished not to provoke our brethren, nor to envy them, but rather we are told to be true spiritual guardians of their welfare. This leads us directly into the opening message in chapter six.

THE HOLY SPIRIT'S ATTITUDE TOWARD ERRING BELIEVERS. 6:1-5.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden."

In verse one of the above portion of Scripture, we have a most precious admonition, one that every Christian should carefully observe and richly treasure, yet it is more frequently overlooked in our relationships than almost any other teaching in the Word. It is the admonition to the spiritual ones to restore those who are overtaken in a fault. There are two reasons for the prevalent disobedience of this teaching. First, many Christians are not spiritual enough to meet the requirements and therefore they side-step the whole matter. Second, they often regard themselves as being the judges of others rather than themselves; therefore, they act as Pharisees in such matters. Instead of meeting the requirements of this verse head-on and facing the responsibility involved, they are often inclined to take snap judgment with no other evidence than that

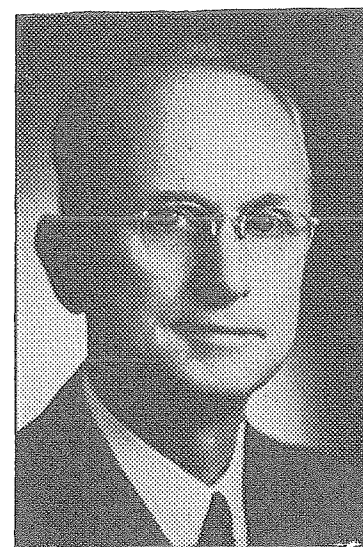
which they have received by the "grapevine." Often instead of restoring an erring brother, they wound his heart and life for all the future. Many a person has been "queered" in all of his spiritual relationships by an unspiritual attitude in such matters.

Let us make some very practical observations relating to the matter which is brought to our attention in this portion of the Word. First, it is a *recognized possibility*, not only here but in many other places in the Word of God, that a Christian may stumble and fall, but it ought to be observed that no Christian can fall away from Christ and possibilities of restoration. However, the urgent and important thing in all such cases is to show those who have erred portions of Scripture like this first verse and many others, especially I John 1:9 and I John 2:1, and 2, which clearly teach that it is possible for any one of us to meet temporary defeat in our daily experiences and contacts. Not only do we find this revealed in the New Testament, but we also find it revealed in the Old Testament. For instance, in Proverbs 24:16-18, we have the following revelation:

"For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: Lest the Lord see it, and it displease Him, and He turn away His wrath from him."

Second, we are specifically instructed *not to condone sin*, but in meekness to restore one whose sin has been recognized and dealt with. This is one of the most difficult undertakings that the children of God ever face. It isn't difficult for us to bring an erring brother to confession and repentance, or certainly not so in some cases, but it is exceedingly difficult for Christian people to show the same attitude toward a brother, after he has fallen and been restored, that they felt and manifested toward him before he was overtaken in a fault. In this, we will either be moved by the grace of God or the pride of the flesh. A case is brought to our attention in Corinth. After the brother had been sufficiently censured for his sin, we find Paul writing them the following instructions:

"So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore, I beseech you that



ye would confirm your love toward him." II Corinthians 2:7, 8.

The churches of the Lord Jesus Christ are given the privilege of dealing with a brother as a brother, not as a criminal with whom they have no concern or sympathy.

Third, there is a spiritual guardianship committed to Christians of common fellowship which is wonderfully comforting for those who are imperiled by sin and temptations. We do not believe in the power of a priest to forgive and remit sins, but we do believe that the Word teaches that the *local New Testament church* has power to bind and loose. As we read Matthew 18:18, it becomes apparent that there is a trusteeship committed to the local church in dealing with an erring brother which is both blessed and awful. If a church, acting under the immediate superintendency of the Holy Spirit, should so discipline a brother as to completely withdraw fellowship from him, we have strong Scriptural grounds for believing that God the Father in Heaven would seal such an act with His power, and in that sense there is a solemn and awe-inspiring teaching connected with this whole subject. Under such circumstances, the soul involved is under a spiritual cloud until the church restores him. However, we must not lose sight of this other and more comforting truth: if a church, acting under the immediate superintendency of the Holy Spirit, forgives and restores a brother, that, too, would be approved of God and sealed to the blessing of such an one. Thus we see that high and holy responsibility rests upon us in a common fellowship of Christians in the local church.

Now before concluding this part of our subject, there is a word of caution which is of great importance. You will note that our text says, "*Ye which are spiritual* restore such an one in the spirit of meekness." It is of the supremest importance that any company of brethren who may be called upon to deal with an erring brother shall approach him from the standpoint of spiritual guidance rather

than natural understanding. To have any other spirit than that of complete subjugation to the power of the Holy Spirit in dealing with such matters, is to invite trouble and disaster in both the church and the erring Christian's life.

One very important phase of the teaching here is that we are to remind ourselves of the dangers of being tempted, as shown by the words, "considering thyself lest thou also be tempted." Even the Christians who deal with those who are troubled may have the same peril in their lives, unless they guard against the temptations.

In verse 2, we have the answer to the legalists.

"Bear ye one another's burdens, and so fulfil the law of Christ."

If there were yet some legalistic brethren in Galatia who were inclined to demand obedience to the law, Paul here answers them with the truth as it is in Christ Jesus. Fulfilling the law in the New Testament is far more than attempting to carry out the requirements in the Levitical system, it is fulfilling the law of Christ. We are not under the Levitical system—we are under the grace system—and being under grace, our method of meeting all the demands, both moral and spiritual, which may have been set forth in the law, is shown to be in this one verse, "Bear ye one another's burdens." Of course, it may be observed that we are not discussing salvation, but salvation in its manifestations in the community life of Christians. This is also borne out in Galatians 5:14:

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself."

In Verse three we are brought face to face with one of the commonest sins of Christians. The every-day word for this sin is "egotism," and when egotism gets into the spiritual realm it is more obnoxious than in any other realm; it is also more dangerous. The enemy is great to take advantage of any of us when we get "puffed up" in our opinions regarding ourselves. The best way to avoid self-deception in spiritual matters is for us to test ourselves by the standards of the Word of God; and in this way we are either brought to conviction for sin or to rejoicing for the fellowship of the Holy Spirit.

Verse five will appear, at the first glance, to be a contradiction to verse two. It might be difficult for the casual reader to see how the Holy Spirit can say "Bear ye one another's burdens" in one verse, and "Every man shall bear his own burden" in another verse. The explanation of it lies in the difference of meaning which is apparent when we explain the latter verse. Two things may help us get a grasp on the meaning in verse five: first, each man stands alone in his own responsibility when he stands before God. Second, it is apparent to all that in a Christian fellowship we must not be willing to unload our personal

responsibilities on others. In verse two the writer is dealing with the individual in his community responsibility.

THE LAW OF THE HARVEST Galatians 6:6-10.

"Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all."

1. The primary message here has to do with giving. We realize that this will be a shock to many people, but contrary to the generally accepted viewpoint regarding the emphasis here, Paul is calling attention to the fact that those who receive spiritual blessings from their spiritual teachers, should respond with material blessings which they may be able to bestow upon such teachers. In order to clarify this simple value, let us note the following translation of this passage, "But let those who receive instructions in Christian truth share with their instructors all temporal blessings" (Weymouth). The same subject is continued in verse seven, where sowing and reaping are specifically mentioned, and in verse eight it is further explained by showing that if we sow to the flesh—spend our money for fleshly gratification—we are most surely destined to reap a harvest in the same field.

2. It is to be made clear, however, that the principle here related to giving is applicable to all other relationships of life. This principle is clearly stated in the words, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." There is never any doubt among us that these words apply with great force to those who are outside of Christ, but there may be some of us who have never thought that they could apply just as forcefully in the lives of Christians. There is the inevitable law of the harvest in the law of cause and effect. If we violate some fundamental law of health, we may expect the corresponding effect in ill health to come to pass in our lives. A man may get drunk and do something of physical harm to himself while intoxicated, and while God would forgive him of his sin, he may not heal him of the loss of his health. The law operates even on a much wider scale than has yet been suggested. For instance, one of the outstanding preachers of America was a very heavy drinker before he was saved. When he accepted Christ as his Saviour, God forgave him for his sins and delivered him from the power of the lust, but there was a health problem that remained with him for the balance of his life, due no doubt to the excesses in drinking before he was saved. It is pos-

sible for some diseases to follow on into the Christian life on grounds of the natural law of cause and effect. If a man abuses his body to the point of utter intemperance in work, he may expect the law of the harvest to take effect in his body, even when that work is called Christian service. I know a fine preacher, who, if he does not stop his foolishness along this line, will one day have a crack-up, and possibly go to pieces mentally.

A Christian who sows in the realm of the flesh, regardless of what kind of sowing it is, will surely reap in that same field. This principle holds good in all realms of human experience. If one sows wheat, he does not expect to harvest potatoes from that sowing. If one expects to harvest a wealth of spiritual experiences, he must do his sowing in the spiritual realm.

3. The larger view of this whole passage would lead us to see that one may turn the temporal things of this life into spiritual values by sowing them unto spiritual ends. There is a vast field of speculation right in this field of thought, but the evident purpose of the teaching in this brief statement quoted above is to show that one may sow his temporal things as spiritual seeds, and then with confidence expect them to grow into a spiritual harvest. Let us be specific. Suppose that one has a choice between spending a thousand dollars for his fleshly gratifications or spending the same thousand dollars for the true spiritual ends suggested here? Then let us imagine that he spends that money for selfish and fleshly ends, what will the harvest be? No doubt but what he will receive some pleasure, if that is what he is seeking, but that isn't the real harvest of his sowing; that is the pleasure which he gets out of sowing: the harvest will come when the logical results have fully developed in his character and thought-life. On the other hand, let us suppose that the same person decides to turn that thousand dollars into spiritual values by placing it where it will enable God's servants to carry on the work which He has appointed them to do, what will the harvest be? He will receive two kinds of joy, the joy of giving and the joy of harvesting spiritual returns on his investment. It is doubtful if there could be found a stronger argument in all the Bible for using the wealth which God has entrusted us for spiritual ends than this passage in Gal. 6:6-10. It is so strong that one can find a direct connection between his giving and all of his spiritual life, and we are confident that we have not plumbed the depths of this wonderful word yet. Get a man right in his money and he is likely to be right in all other matters, but get him to use his money wrongfully and it is likely to disturb all of his spiritual condition of heart and life.

RENEW!

The American Council and Post-War Military Training

By PRESIDENT R. T. KETCHAM

The Executive Committee of the American Council of Christian Churches recently adopted a resolution declaring its position in the matter of possible post-war compulsory military training. Some misunderstandings have arisen, because of this resolution, which we are certain can be cleared up by a full and comprehensive statement concerning the action of the Executive.

First of all let us be clear as to what the post-war compulsory military training is. Briefly it is the proposition now before our government that after this present war is over every young man in the United States shall be required to take one year of military training.

The resolution of the American Council simply states that in view of the fact that the Scriptures declare that war is inevitable down to the end of time, therefore "we approve the principles of post-war compulsory training."

We realize how easily and readily one's first and instant reaction to such a proposition would be to reject it, but we believe furthermore that all of us who constitute the American Council of Christian Churches, if we think this thing through to the end, will come to the conclusion that the proposition should not be rejected. It seems to us that no thoroughly informed student of the Word can miss its clear declaration that this world is to be the scene of wars and rumors of wars right down until the end of time. The only thing that can ever stop war on this earth is the personal return of the Prince of Peace. We recognize that certain human machinery may be set up, which in its operation may deter war, but there is no human machinery that can eliminate war. *Let it be crystal clear that as long as this age continues, war is inevitable.* No matter how much we may shrink from it or wish it otherwise the fact remains that our grandsons and their sons will have to engage in war. If the Lord Jesus Christ tarries, there is positively no escape from that proposition. That being the case, it seems to us that just plain, simple logic and good sense would indicate that if our boys in coming generations *must* fight, then the better trained they are for the conflict, the shorter will be the duration of that particular war, and the number of casualties due to inexperience tremendously reduced. In this present war we have known of instances where youngsters have been inducted and after a short, hurried course of training, have been rushed off to the battlefield and their bodies, today, are sleeping beneath the sod of foreign soil. It is no "military secret" that in the early days of the activities of our troops in Europe our officers admitted that we were handicapped with what they called "green troops." This is simply another way of

saying that because our men were untrained they would be more vulnerable to the risks of war. As much as I would hate to see my son, who is now 14, go to a peacetime military training camp for a year between his high school and college days, I am still convinced that I would rather see him do that than to go into battle 15 or 20 years from now minus that year of valuable training.

If there were any possible way whereby human peace machinery could give us the faintest hope of a warless world, then we would be utterly opposed to compulsory military training in peacetime, but since that is impossible and war is inevitable, I want my boy to have the best break possible when war does come.

Another thing which we feel has been conducive to possible misunderstanding is the fact that the few who have written us their criticism have failed to read carefully the exact wording of the Council's resolution. The few who have written critically seem to have jumped to the conclusion that the American Council has just approved compulsory military training regardless of what kind of training, or what age youth it is to affect, what moral safeguards will be thrown around it, and so forth. When the Council's resolution is carefully read it will be discovered that we approve only the PRINCIPLE of post-war compulsory military training. The Council is fully aware that all these questions and conditions and methods will have to be watched with the utmost care but that has nothing to do with the present resolution. In the present resolution we are dealing with the principles involved and not the method involved.

It would be well to remember, furthermore, that some fourteen groups jointly signed a resolution published in the New York papers condemning the principles of post-war military training. These fourteen groups, for the most part, were groups which are known all over the country as Pacifists. The Federal Council of Churches of Christ in America and such groups have joined their united voices in protest against this move on the part of our government for an attempt at some kind of preparedness for the next war. The Executive Committee of the American Council felt that we would be negligent and fail in our duty to the very denominations which compose our body, had we remained silent when these other fourteen notorious modernistic and pacifistic organizations were becoming vocal.

The American Council has not endorsed anything other than that which the Scriptures have already endorsed. War is inevitable, therefore prepare. The American Council's resolution does not endorse any indiscriminate kind of military training under any kind of immoral conditions. The American Coun-

cil has simply and only approved the principle of military training, and will stand ready as such training is made compulsory, to do its best to see that the interests of Christian boys are safeguarded to the utmost.

It needs to be kept in mind that peacetime military training cannot be thought of in the same connection as wartime training. Many of the evils of present wartime training camps would be eliminated entirely in peacetime, and others would be greatly reduced.

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such a thing can happen to him. But, in faithfulness to such, we point to the tragic example of others, who for one reason or another, have succumbed to the blandishments of modernistic leaders, and we would ask, with all candor, Are you stronger than they? Are you stronger than a Cornelius Woelfkin who once preached the gospel and the Blessed Hope with such eloquence and power? We may rejoice that on his deathbed he reaffirmed this faith, but what a tragedy that he should ever have yielded to those influences which made him waver. And his was by no means an exceptional nor isolated case.

Glance over the roster of state secretaries. How many of these men are graduates of Conservative schools, and once preached a sound gospel? True, some of them are still personally orthodox, but their influence cannot be counted on the side of orthodoxy today. Many a young man, because he stayed in the Convention, sincerely intending not to compromise, has succumbed to the lure of prospective advancement, a prominent official position, or some other reward for being a good boy and playing the game the way the machine wanted it played. Are you so sure, my brother, that you are immune to the subtle appeal involved in such prospects? Satan employed that temptation in dealing with our Saviour, and where He stood, many of His followers have fallen, who were not shown even half the glories of the world. We would admonish you to "be not high-minded but fear," and do not tempt the Lord by deliberately remaining in a situation whereby your soul is constantly exposed to such a test.

Lost Children

In the third place, we would press upon our Conservative brethren this consideration that even though your confidence in your own faith and integrity may be well placed, you may be exposing other members of your family, your children and your children's children to spiritual dangers against which they are not so well fortified.

Perhaps we should explain that by the term "lost children" we do not neces-

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ABSENTEEISM

A radio message given over WLW, Cincinnati, Ohio

By H. O. VAN GILDER

Last year three billion man-hours were lost to American industry through "absenteeism." That is, roughly, equivalent to 138 thousand workers taking one year's vacation each! It represents a 56 per cent increase over peace-time records, and is a serious drag on the Nation's war-gear industrial machinery. It is a serious hindrance to our successful prosecution of the war.

That particular form of absenteeism is not a problem which lies within my province; its solution is being sought by both government and industry. There is, however, another form of absenteeism with which it is my prerogative to deal, of which it is my obligation to speak, and which I believe is just as serious a menace to our Nation as is the other. I refer to that against which the writer of Hebrews warns us, saying:

"Let us consider one another to provoke unto love and to good works: *not forsaking the assembling of ourselves together, as the manner of some is!*" (Heb. 10:24, 25).

The writer is addressing Christians, and is, of course, referring to the Christian assembly for fellowship and worship. Even in this day, it was "the manner of some" to forsake such assemblies.

Now don't say, "Oh he's going to give us a lecture on church attendance," and reach over there and turn that dial. I may have something rather pointed and personal to say to you in this brief message, and it may hurt you, but it won't harm you.

The New Testament affords us three striking illustrations of the sort of absenteeism of which the author of Hebrews speaks.

THE INSTANCES OF ABSENTEEISM are found in the 20th chapter of the Gospel of John, in chapters 1 and 2 of Acts, and in chapter 17 of the Gospel of Luke. In each of these instances, we see something of the consequences of such absenteeism, and in the third instance we learn at least one cause.

In John 20, we have the story of how the risen Saviour appeared to His disciples in the room where they had gathered that first Easter Sunday night, and in verse 24 we read:

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came!"

It was night. It was Sunday night, "the first day of the week." We don't know where Thomas was that morning; perhaps he had met with some of the disciples. There have been plenty of "Thomases" since who have seemed to

think that going to church on Sunday morning was quite enough, and that meeting with the Lord's people on Sunday night was not important; many, who, like Thomas, have missed a meeting with the risen Redeemer because they were not with the others when He came among them.

I think it is not without significance that Christ chose the evening hours of those first Sundays to meet with His disciples, not without significance to us in this day when in countless communities all over this Nation costly church buildings stand idle, dark and deserted every Sunday night because so many who profess His name are not truly concerned about whether they or any others ever meet the risen Lord!

In the first chapter of the Acts we have the account of the prayer meeting which was held from Ascension to Pentecost, and in verse 15 we are told that there were present "about an hundred and twenty."

Now we do not have complete statistics as to how many believers there were at that time, but in Paul's first epistle to the Corinthians, chapter 15, he says that after the resurrection, Christ "was seen of above five hundred brethren at once."

There were, then, certainly more than five hundred brethren, and about one hundred and twenty of them attended the prayer meeting. Prayer meeting "absenteeism" is evidently not a very modern phenomenon, and its evils are just as ancient as its practice. But I shall speak of these evils when I come to deal with the consequences of absenteeism. At the moment, I am simply citing Scriptural instances of such practice.

The third such instance is related by Luke, who tells us of ten lepers who were healed by the Saviour. One—only one—returned to thank Him for such gracious exercise of His glorious power, and, in wonder at man's ingratitude, Christ exclaimed: "Were there not ten cleansed? But where are the nine?"

They were "absentees." They had other things on their minds; other interests claimed them, and the Saviour went unthanked and unworshipped!

Now let us look at these three examples again to see

THE CONSEQUENCES OF ABSENTEEISM.

The consequences to the *individual* may be numerated as follows:

First: *A lack of Personal Development.* Look again at the experience of Thomas: In one leap the other disciples passed him because they were present at just one meeting which he missed. As a result of his absence on that occasion, he failed to keep pace with the others in both knowledge and faith.

They KNEW that Christ was indeed risen. To them the resurrection had become a glorious and well authenticated fact, but not to Thomas. To the others, the crucifixion had now become a blessed work of redemption. To Thomas it was still an inexplicable and tragic defeat.

What a terrible price to pay for one Sunday night's absence! And think what might have happened had he not attended the next Sunday night, or had Christ not been graciously pleased to manifest Himself on that occasion for Thomas' benefit. He would probably have dropped out of the company of the disciples, been lost to sight, and have amounted to nothing for God, like thousands since who have failed to keep pace with their fellow-believers because they have become victims of habitual absenteeism.

A second consequence suffered by such absentees is *A Lack of Special Fellowship.* That there is a special fellowship with Christ to be experienced by those who meet in His name is a fact for which we have the word of Christ Himself. In Matt. 18:20, He says:

"For where two or three are gathered together in my name, there am I in the midst of them."

This is indeed a *special* fellowship. Christ is present always with each individual believer; He has promised never to leave us nor forsake us. But where His believing ones meet together to praise and worship Him, He is present to manifest Himself in a special and blessed way.

This fellowship you cannot obtain in any other place nor in any other way than by meeting with His own. This fellowship of which Christ speaks is one thing we cannot bring you by radio. I thank God for the radio; I thank Him for every Gospel service being broadcast today. And yet—

This radio religion may

For shut-ins do a heap;

But for those who still can go

There's little good to reap;

And whether folks are Methodists,

Or Baptists, here or there,

No church on earth can be replaced

By "service on the air."

A third inescapable consequence of absenteeism is *A Lack of Fruitful Testimony.* There were about 120 present at that prayer meeting mentioned in Acts. That meeting climaxed with the coming of the Holy Spirit on the day of Pentecost, "And they were ALL filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language."

The hundred and twenty gave their testimony, and about three thousand were saved that day. We err if we suppose

that Peter was the only witness whom God used on that occasion. They were all filled with the Spirit, and they all spoke in the languages understood by those who were present. God had one hundred and twenty witnesses to the resurrection whom He was able to use that day for the blessing of the multitudes.

But what of the 380, and more, who, according to Paul, had seen the risen Christ, but who did not attend that prayer meeting? They had no part in the glorious harvest of souls that day. They were "absentees," and God could not use them.

Now let me ask you some pointed questions. Have you today less knowledge and faith than a Christian of your years ought to have? Have you less fellowship with the Lord than you once had? Have you no fruitful testimony for Him? All of these are consequences of the sort of absenteeism of which I am speaking today.

But there is, I believe, another consequence which I have not yet mentioned, and one which must appeal to the heart of every true Christian. I cannot escape the conviction that such neglect and indifference grieves the Saviour's loving heart. That grief rings in the very words with which in tender sadness He asks: "Were there not ten cleansed? but where are the nine?"

These things that I have mentioned are personal consequences, but there are no less grievous *national consequences*. How great our national loss has been because of such absenteeism, no one can say, but I pray God His grace may prevent our national loss from becoming as great as it might justly be.

It was Daniel Webster who declared in solemn warning:

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

And Woodrow Wilson showed equally good judgment and clear insight when he said:

"Our civilization cannot survive materially unless it be redeemed spiritually."

I believe posterity will hold those guilty of sabotage who in this time of national crisis continue to neglect the houses of worship, continue to ignore the claims of God, and continue to act as though national security could be achieved by material resources alone. The Psalmist declared,

"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." (Psalm 127:1).

And it was a truly wise man who said, in the book of Proverbs (21:31):

"The horse is prepared against the day of battle; but safety is of the Lord."

This war can be won on the field of battle, and lost at home.

When our men come home from war will it be to discover that the things we asked them to be willing to die for were things we ourselves were not willing to live for?

Bedraggled, weary men stood in the jungle heat of Guadalcanal to listen to the Word of God, and to join in prayer with their Chaplain. Emaciated men on life rafts pulled their frail craft together each day to hear the Word of God read, to pray, and to see God work miracles in answer to their feeble cries.

It is usually just too hot to attend church in the summer time. But last August 85 per cent of the 41,000 men in one great army camp attended service every Sunday, and in another camp the attendance was 90 per cent.

Dare we break faith?

Before the war, crime was costing this country over fifteen billion dollars annually. How much responsibility for this will posterity say is chargeable to you who have supposed your neglect of the things of God was harming no one but yourself?

How much of the present appalling tide of juvenile delinquency is due to the fact that so few parents have made a practice of taking their children to Sunday School and church?

Today our churches stand in every neighborhood with doors invitingly open. No bombs have wrecked them, no tyrant closed them. Within their pleasant interior may be heard the message of God's miracle Book of the ages, the Bible; and there will resound the voices of His people singing the grand old hymns of the church. Was there a day when these things meant something to you, back in the old community where you used to live? Have you become too engrossed with other things? Or was it some disillusionment, some disappointment that caused you to become an "absentee?" Whatever the cause, it is not irremediable, and it does not justify you in imperiling your nation and in grieving your Lord.

And now, let me take you again to the 17th of Luke's Gospel, to call your attention to one cause of this kind of absenteeism. Ten lepers were healed, but only one came back to say, "Thank you Lord."

Do you think the nine would have stayed away had they been truly grateful? Do you suppose anything could have prevented them from coming had they truly appreciated what the Saviour had done for them?

But wait! Before you commit yourself on that point, let me remind you of what that same gracious Saviour has done for you. In order that you might be healed and cleansed from the leprosy

of sin, He shed His precious blood. For you He bowed His head to the rod of God's judgment. For you His soul was riven by the thunderbolt of God's wrath. He was "made a curse for us" (Gal. 3:13). He was "made sin for us," (2 Cor. 5:21), "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24). He "hath once suffered for sins, the just for the unjust," (1 Peter 3:18).

And now it is too hot to go to church, or too rainy, or I'm too tired, or too busy, or—Nay! May He deliver us from such cruel ingratitude!

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sarily mean that the children are lost eternally. In some instances, we have no doubt, even such a price has been paid because the parents were not clean-cut in their separation from unbelief, but we are thinking of children lost to the cause of fundamentalism, of sons whose fathers fearlessly proclaimed the truth as it is in Christ, but who, themselves, have not followed in their fathers' footsteps. Some of them have entered the ministry, and, while we do not question in every instance their salvation, we deplore the fact that many of them have honored a God whom their fathers knew not.

Among the militant fundamentalists of Bible Union days, there was none more outstanding than Dr. John Roach Straton, pastor of the Calvary Baptist Church of New York. Straton stayed in, although we are convinced that he did so only because the separatist movement had not begun in his day, and that if he were living today, he would not be in the Convention. But the point is that he *was* in, and the Lord called him home before he could get out. Today his son, Hillyer Straton, is a member of the Convention's Federal Council Committee, and a popular contributor to the *Christian Century*. J. Whitcomb Brouger, Jr., stayed in, and his son's name is found among the signatories of the document mentioned in our editorial on "Deterioration."

There are innumerable other more serious, but less notable, examples of the effect which continued Convention affiliation has had on the families of men who were as uncompromisingly loyal in their convictions as any who are in the vanguard of Conservative forces today.

Staying in may be costly, my brother. If you could find a clear scriptural injunction to stay in, then you would have no right to count the cost of obedience to the Word. When God speaks, no question of expediency is ever admissible. However, as touching this issue, the scriptural injunction is not to be found on the side of those who will stay in. The positive command is, "Be ye not unequally yoked together with unbelievers." We have, therefore, no right to count the cost of separation, but there is a profound need, on the part of many, to *count the High Cost of Staying In*.

CHAPLAINCY COMMITTEE'S CORNER

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

CONCERNING OUR CHAPLAINS

Name	Last Address
Fremont L. Blackman	Holland
Vernon R. Bliss	Assam, India
Roy H. Boldt	Ft. Riley, Kans.
C. Douglas Burt	England
Alfred P. Conant	Indianapolis, Ind.
Milton L. Dowden	South Pacific
William V. Goldie	France
Arlin M. Halvorsen	Belgium
Clarence R. Nida	Philippine Islands
Karl B. Smith	Strother Field, Kans.
C. Allen Taff	Fitzsimons Hosp., Denver
Frank L. Wasser	California

PRAY REGULARLY FOR EACH MAN

Both of the chaplains of whom we have news this month have distinguished themselves by conspicuous bravery while fulfilling their duties toward their men. We knew this was the stuff our men who stand for the old faith are made of, but we rejoice to get this added evidence. (Most independents are men of courage and conviction, or they would not be independents. A young fundamental preacher before a liberal or middle-of-the-road ordination council always did remind me of Daniel in the lions' den).

In the December issue we reported how Chaplain Halvorsen was awarded the Silver Star Medal, as well as the Purple Heart for wounds. Now, we reprint from the CHRISTIAN BEACON an account of the Bronze Star having been awarded Chaplain Clarence R. Nida:

Chaplain Clarence R. Nida, a member of the General Association of Regular Baptists, who is serving in the Philippine invasion, has received the Bronze Star from his commanding officer for meritorious service in connection with military operations against the Japanese on the Island of Leyte from December 7 to 22.

Chaplain Nida received his commission through the American Council's Commission, and holds the rank of captain in the chaplains' corps. The citation follows: "Chaplain Nida performed his duties as Regimental Graves Registration Officer during the campaign in an outstanding manner, often going into the front lines under enemy fire to give spiritual comfort to the wounded and to evacuate the bodies of deceased American soldiers.

"By his prompt and respectful attention to our dead and his faithful service to those in need of spiritual help, he gave our soldiers confidence and impressed them with the need for spiritual as well as medical aid

on the field of battle. By his actions throughout the campaign, Chaplain Nida won the deep respect and reverence of all with whom he came in contact and inspired those working with him."

And here is a most interesting letter from Chaplain (Captain) Halvorsen:

Somewhere in Belgium,
26 January 1945

Dear Brother Mason:

The days and weeks have sped by and here it is past time for writing to you and the praying friends back home. We can honestly say "Hitherto hath the Lord helped us." The path of duty has led us into Luxembourg, Germany and now Belgium. Our eyes have received first hand information of the beauties of God's Creation and the terribleness of man's destruction. It will be a blessed day when our Lord Jesus Christ is seated on the throne of His father David.

The past Quarter rewarded us with many experiences even to witnessing for the Saviour in the German Language. I assure you that my use of the language was very poor, but the people seemed to understand. During the Christmas Season we had 5 Services besides taking a group of 16 Soldiers out Christmas Caroling. As we sang the Carols all around the Battalion area the German Civilians came to their doors and windows and listened. When we finished they cheered and thanked us. The men all enjoyed it very much.

It is seldom that I am led of the Lord to rebuke the soldiers for swearing, but one particular occasion I did with benefit. I was evacuating a wounded man from the battlefield and he started cursing and swearing. The place was being shelled constantly and, as usual, the Lord's presence was very manifest to me. Very kindly and yet firmly I told him if he expected me to risk my life for him he would have to cease taking my Lord's Name in vain. I continued to say that the Lord had been very gracious to me and it was only through His power that I could work as I was. He was very ashamed of himself and asked forgiveness saying it was without thinking. This incident occurred last summer and on Christmas Day a young man came to me after the service saying, "Do you remember me, Chaplain?" Of course I couldn't place him among so many. He said, "I'm the one you spoke to about swearing, and I want to thank you because it has really set me to thinking.

While I was in the hospital I began reading the Bible every day. You can be sure things are different now than they were before you rebuked me." God does bless rebukes that are given by direction of His Holy Spirit.

Services for the Quarter 69, with 3167 attendance, 8 Communion, 87 New Testaments presented, 605 Devotional Booklets (Seeks) distributed, 150 Pastoral Contacts.

Yours in His Abounding Grace,
ARLIN M. HALVORSEN, 0-531524,
Ch. (Capt.) U. S. Army,
1st Bn. Hq. Co., 329th Inf., APO 83,
c/o Postmaster, New York, N. Y.

DR. FULLER IN TRAINING

The February Bulletin carried the announcement that Dr. David Otis Fuller, pastor of the Wealthy Street Baptist Church, Grand Rapids, Michigan, had applied for a commission as chaplain with the United States Navy. He has since been accepted, and on February 27th he left Grand Rapids to enter the College of William and Mary at Williamsburg, Virginia, where he is taking the course of study prescribed for naval chaplains, along with a daily regimen which involves rising at 5:30 a. m., shining his shoes, policing his room, (dusting to you) and such other items as may be required in the routine of a Navy Chaplain.

The Wealthy Street Church and the General Association will greatly miss Dr. Fuller, and we feel sure that a greater volume of prayer will go up from all of our churches for all of our chaplains because this dear brother is numbered among them.

The Wealthy Street Church extended to Dr. Fuller a leave of absence for the duration, hoping in this way to make sure of his ministry again when he is no longer needed in the Navy. On February 25th the Church extended a unanimous call to Dr. Paul Jackson of Ceres, California, to become interim pastor. Dr. Jackson has accepted the call and is to begin his ministry in Grand Rapids early in May, or sooner if possible.

Please send all contributions for the G. A. R. B. C. to the new treasurer:

REV. J. IRVING REESE
232 East Ave.,
Elyria, Ohio

RECENT APPLICATION FOR FELLOWSHIP IN THE G. A. R. B. C., have been received from the Hosford Park Baptist Church, E. F. Brown, Pastor, Gary, Indiana; First Baptist Church, George B. Mac Aleese, Pastor, El Monte, California; Grace Baptist Church, H. Leroy Wortman, Pastor, Richmond, California; the Nottingham Baptist Church, George A. Bates, Pastor, Cleveland, Ohio.

THE CHRISTIANS' DEBT TO THE JEW!

By REV. COULSON SHEPHERD

We do not expect Gentiles to manifest love toward God's ancient people, the Jews, for the Word of God plainly warns His chosen people that they would be hated by Godless Gentiles (Deuteronomy 28:37). But when Christians discriminate and show hatred against their Lord's "kinsmen according to the flesh," they become misnomers, and cause us to question their profession.

Even if all the charges and accusations being hurled against the Jews were true, that would be added reason for us to get the Gospel to them, for only the Gospel can save and change Jew or Gentile. And we all need to remember the Gospel is effective only when given in love.

When people undertake to chasten God's covenant people, (the thing that only God has a right to do) they must expect to be dealt with by Him. His Word to Abraham still stands and is operative: "I will curse him that curses thee" (Genesis 12:3).

A questionnaire was sent out by the Presbyterian Board of National Missions to one hundred and twenty Hebrew Christians, asking, among other questions, what it was that first led them to consider Christianity. In ninety-eight per cent of the answers it was, "the kindly interest of some Christian man or woman." Many Jews will never learn the real nature of Christianity except through contact with Christian people.

True Christians realize they owe a great debt to the Jewish Nation, and they do what they can to pay that debt. "Owe no man anything, but to love one another" (Romans 13:8). Think of this debt: Christians are indebted to the Jewish Nation for:

1. A knowledge of the only wise and living God.
2. The Bible that made them wise unto Salvation. (Romans 3:2).
3. The Saviour, Christ the Lord, who was and is a Jew. (Matt. 1:1; John 4:9; Romans 9:5).
4. Salvation, which is of the Jews. (John 4:22).
5. Future blessings coming to the world (Genesis 12:3; Zechariah 8:23; 14:20-21).

To these people who call themselves Christians, but who dislike the Jews, and show hatred toward the sons of Jacob, I would say—

"Who taught you tender Bible tales?
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say,
Who gave your Christian creed? Yea,
yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated
Jew!"

EDITOR'S NOTE: The author of the above article has been a close personal friend of the editor since we were in school together more than twenty years ago. We have rejoiced in the way in which the Lord has blessed, not only in his ministry as pastor of the First Baptist Church in Atlantic City, but in his most unusual radio ministry to Israel, which has developed during the past nine years.

Concerning this ministry, Brother Shepherd writes as follows:

In the nine years of this work of faith, God has so led and blessed that today the message is going over fifteen stations throughout the country, and we are believing He will send in close to \$20,000.00 this year to meet the financial need. Accurate records are kept, and books are open for inspection to any one, and are audited at the end of the year by a certified accounting concern. The week we are writing this, twenty requests came from Jewish people who heard the Broadcast, asking for the Old Testament Prophecy Edition of the New Testament or for a copy of the message heard. Our schedule of Stations which carry our message every Sunday is as follows:

WHBI, Newark, N. J.	9:30 A.M.
WFGP, Atlantic City	9:45 A.M.
WRLC, Toccoa, Ga.	9:45 A.M.
WWSR, St. Albans, Vt.	10:00 A.M.
KWRC, Pendleton, Ore.	10:15 A.M.
KWOC, Popular Bluff, Mo.	12:15 P.M.
KODL, Dalles, Ore.	2:15 P.M.
WBYN, New York City	3:45 P.M.
WWSW, Pittsburgh, Pa.	4:00 P.M.
WJPR, Greenville, Miss.	5:30 P.M.
WMBI, Chicago, Ill.	6:15 P.M.
WDIM (FM), Chicago	6:15 P.M.
KFRO, Longview, Tex.	6:15 P.M.
WIBG, Philadelphia, Pa.	6:30 P.M.
KSAN, San Francisco, Calif. ...	7:30 P.M.

DR. VAN GILDER REPORTING

In February your Representative spent eight days in Massachusetts, arriving at Boston on February 10th in the wake of the worst blizzard that section had experienced in 25 years. The blizzard struck on February 8th. When I arrived on the 10th, Bostonians were just beginning to crawl out of the drifts. The attendance in the Emmanuel Baptist Church of Lowell on that Sunday was surprisingly good, considering the weather conditions and the fact that no taxis, and few cars, were able to run. This church, while it is still in the Convention, is definitely on the way out under the leadership of Rev. Stanley Gregory, a graduate of the Baptist Bible Seminary. On Wednesday of that week I spoke in the Calvary Tabernacle at Watertown, Mass. On Thursday, met with the official board of the First Baptist Church of East Dedham, and presented the work of the General Association, and the answer which our Fellowship has

for the problem created by modernism in the Convention. On Friday I met with some of the Baptist pastors of that area in Boston, and it was there decided to begin holding regional meetings to provide a Fellowship for independent-minded pastors and churches. Tentative arrangements were also made for your Representative to spend three weeks in the New England area next October in a series of Bible Conferences, which we hope will result in the beginning of a New England G. A. R. B. C. Sunday, the 18th, was spent with the First Baptist Church of East Dedham in a time of happy fellowship around the Word of God. Ralph W. Williams is the pastor of this church, and we believe that this group, too, will soon seek fellowship with us.

It was my privilege to speak at both services on the 4th of March in the Jameson Baptist Church of Alton, Illinois, where my son is beginning his first pastorate. Tuesday night, March the 6th, was spent in a time of happy fellowship with a number of Indiana brethren meeting in the Kossuth Street Baptist Church of LaFayette, Indiana. The pastor of this church, Rev. Koven I. Smith, was unable to be present at the Fellowship meeting because of having been called to St. Louis the previous Sunday by the death of his father.

As this is being written, I am preparing to leave for Colorado where meetings have been arranged at La Junta and Denver. From there I go to California where the following engagements have been arranged:

Petaluma Baptist Church	March 22
Hayward Baptist Church	March 23
Walnut Creek Baptist Church	March 25—A. M.
Richmond Baptist Church	March 25—P. M.
Ceres Baptist Church	March 26
Santa Maria Baptist Church ..	March 27
Los Angeles Irving Memorial Baptist Church	March 28
Wilmington Baptist Church ...	March 29
Los Angeles Calvary Baptist Tabernacle	March 30
Phoenix, Arizona	April 1
Associating Meetings	April 3, 4, 5

(Continued from page 4)

be kept in mind that at these meetings we always receive general offerings which have proved extremely helpful in maintaining the work of the Fellowship. In order to offset the lack of these, the churches should make some special contributions this month if it is possible to do so. In the second place, the annual meeting always brought in a number of new subscriptions for the Bulletin. It would be extremely helpful if on May 13, (the Sunday on which hundreds of our people would have been headed for Waterloo to enjoy the greatest fellowship of Baptists to be found anywhere in the world) these two needs of special offerings and Bulletin subscriptions might be brought to the attention of the congregations.

FLASHES FROM FOREIGN FIELDS

A SAVING GOD AT WORK IN LIBERIA

Jan. 10, 1945

Dear Doctor Ketcham:

Just a few lines to let you know that we are still alive and well. We arrived in Liberia after nearly two months on the way, and are really happy to be back here once again. We found the Millers here and also met Carl Barber on the way to Monrovia as we were going to the interior. Harlan Rahilly came down for the annual conference which was held at Sua Koko this year and of which we are sending a report to the office. It was decided that Millers and Carl would go to Tappi Town and that Harlan and ourselves would remain here at Sua Koko for this year.

The Lord has been blessing here at Sua Koko—much time is being spent in prayer and things are beginning to happen. We started a Sunday School and have seen a steady increase in attendance, our highest being 79. There are several who are interested, and two new folks who have made a profession. Besides this, George Lambert, a rather old man who had been our interpreter, but whom we had to stop using because of his liking for palm wine and also certain other sins, stood up in the morning service a few weeks ago and publicly confessed his sin and asked that we pray for him. He said that he did believe in Jesus and wanted to follow Him, but that he had yielded to temptation, and now he was asking God to forgive him. He seems a different man since that morning.

Then we have a man by the name of Clarence Moore who is our carpenter, head deacon, and also a part time evangelist. We have always thought a lot of him, but the other day he put us all to shame with his faith and trust in the Lord. His little son, David, about six months old, was taken sick, and we had him at the mission trying to minister to him and give him some medicine that would make him well again. We saw the little one brought back from the gates of death in answer to prayer on Christmas day, and we feel that God was trying to speak to the mother who is not a Christian. David seemed to be improving, but suddenly took a turn for the worse, and for a whole week none of us did much sleeping. Finally on New Year's Day, the Lord took the little fellow to be with him. As the baby lay in his father's arms and breathed his last, Moore turned to his wife and said, "If you ever want to see David again, you will have to believe on the Lord Jesus Christ, because David is with Him now." He then went on to tell all the people around about

how Job was stripped of everything but how that because he was faithful to God that he received even more than he had at the first. The next day we had the funeral and I had charge, Dick and Mary Miller sang "Safe in the Arms of Jesus," Carl and Harlan each led in prayer. When we were all finished Moore said that he had a few words to say, and he proceeded to tell them that the reason that he was not crying and carrying on at the death of his son was that he knew he would see him again one day. He said that if it had been his wife who died he would be crying, because she was not saved and he would know that he would not ever see her again. Our hearts were touched and we learned a real lesson in trust from one of our native Christians. We thank God for such as Clarence Moore, who really show a living faith in a living God.

We are in the process of building a house just now, and that is really a job. Both Carl and Harlan are working hard, and we are really going ahead with the job. It is not quite as fancy as it would be if it was a house at home, but it begins to show evidence of being livable anyhow. We have to have the house—as the mud and stick affair we built when we first came to Sua Koko will not last through another rainy season they tell us.

Plans for the leper colony are going ahead, we have had a talk with the government doctor here and he is in hearty agreement, in fact he said that the government would cooperate with us in the matter. We have a site selected and plans for the colony are now being drawn up, we hope that another letter may carry the news of the beginning of the work, although labor is so scarce and also expensive that it may take us a little while to get all of the projects planned under way. This is a land of delays and slow progress, but we get there eventually.

Please continue to pray for Liberia, and also to urge the new folks to get out here just as soon as they possibly can, as there is a tremendous need here and the workers are still too few. We have been looking anxiously for a sight of some whom we expected to be on their way shortly after we left—and we shall certainly welcome the day when we see an army of Mid-Missioners here in Liberia. Pray for us and for Liberia, that we may see a mighty moving of the Spirit of God in this land.

Yours in Christ,
Arthur and Dorothy Nickerson.

BARBERS HARD AT WORK IN IUCABY

Dear friends at home:

The old spiritual goes

"Its me, its me oh Lord,
Standing in the need of prayer"

and our hearts echo across the miles to you faithful friends, "Hold tight to the prayer ropes!" Our God is faithful and He has been good to us beyond measure. When we were stranded in Manaus, waiting for transportation back to Iucaby after attending the missionary conference there, He allowed us once again to fly in the army plane right into our own port here, guiding us safely among the rocks. He supplied us with workers for the farm, adding three husky young chaps to our regular group. And for food—not only did our neighbors bring us fish and wild pig to sell, but one day a deer came swimming right into our port as the boys were paddling their canoe, and all they had to do was to hit it on the head with their paddle to bring in meat for many meals. So, with humbled and thankful hearts we say, "Hitherto the Lord hath helped us."

Just now we're in a low spot, with few workers, and little equipment to tackle the jobs that are to be done. Supplies are low and the next boat will be delayed in bringing us more, but how can we doubt when we have "The God Who provides" watching over us.

The tests and trials we are having with a family of workers at present would make a good "Comedy of Errors," and it helps a lot to see the funny side. Their self-stated qualifications were so high that we should have been forewarned, but once they arrived on Christmas night, bag, baggage, children, potted plants, and phonograph complete, it was too late for regrets. The "seamstress" was put to work at making trousers for our boys, until we found a boy with scissors wanting to rip his apart and cut off some of the leg, it was so baggy and and poorly made. Defending herself, the would-be seamstress said with a shrug, "Oh these hicks don't need pants to fit, all they want is something they can get their legs into." Then one day the father was working on our new garden fence. Our boys had worked all afternoon the day before carving the pickets into nice points; he immediately started putting the pickets point down in the ground. Being corrected in this, he turned them point upward and began to hammer them into the ground by pounding on the points, mashing them all down. One afternoon I had the girls working in the kitchen to make a native bread. As they worked the wet mass with their hands, temptation became too great, and I later found the kitchen walls, floor and door generously plastered with gobs they had thrown at each other! It takes patience and a strong supervising hand to get the work done.

Just a word or two about our Tommy who keeps himself busy chasing chickens, pigs and cats. He is blathering his

thoughts as yet but we can figure out what he means and then he laughs as though it was a great joke. He is screened in a room by himself in this country of snakes and scorpions. Don't worry about the bats flying around his bed for it is also screened in. During the day he is everywhere in the yard, guarded carefully by his little native watchers who love him dearly. We have a baby "anta" that gets to be about the size of a baby beef which Tommy loves to chase. Its general build is much like that of an elephant.

Our services are well attended in spite of the fact that we have no school kiddies here to help in singing, and our organ also is still in the baggage that has not yet followed us from Manaus. We ask your prayers for Alexander, who seems serious and attentive at every service, but has not made a decision to give his heart to Christ. Just before we left for Manaus in September, he shot himself in the leg while cleaning his gun, and I treated him, taking out much shot and dirt by tedious probing. Afterwards he went to a medicine man, but finally had to make a long journey up river to a doctor. I believe it is only by God's grace that he escaped with his leg; he can walk without a cane now. Let's bring him in, by our united prayer!

Dona Adalgiza, our school teacher, and Manuel and Eunice who will be carpenter and sewing teacher, are expected on the next boat. All three are fine Christians from Mid-Missions work in Manaus, and will be a real help to the work here. Our school kiddies start coming next month, so pray them in, from all the scattered homes.

Yours in His happy service,
Wayne and Elva Barber.

SCHWARTZ REPORTS FROM VENEZUELA

Dear Dr. Ketcham:

The LORD has given us another son, —and truly he is a great "reward" to us, His unprofitable servants. We count it a wonderful blessing to receive this bit of "heritage of the LORD" while we yet labor for Him on this sin-darkened earth. Long before his birth we dedicated him back to the Lord, and our one prayer concerning him is that the Lord Jesus Christ will give us sufficient wisdom to bring him up in His nurture and admonition so that all the days of his life he may be usable to bring honor and glory to the Father in heaven. Will you pray with us that he may early come to know Jesus as his Saviour, and then be called out into the service of the Master's choice.

Daniel Charles, for so we have named him, was born at 3 A. M. on the first day of this new year (Monday, January 1). He weighed nine pounds and is twenty-one and a half inches long. He has light brown hair and blue eyes. Mama says he's beeeeaUTiful, and I

must admit she's right. He is a good baby though: he has hardly cried at all. The natives think he is wonderful too; they say he is "muy gordo" (very fat), which is a great compliment in this country. Both he and Mildred are doing fine, (so is daddy), and we are indeed thankful for this gift from heaven.

We want to thank you all so very much for your prayers which we know have been going heavenward these past months helping us to continue on in the service, the meanwhile preparing for this great event. Praise God for you all. We thank the Lord also for the lovely little one room house He enabled us through you to build; it is so pleasant and cool through the heat of the day and cozy and warm through these cool damp nights.

* * * *

Now I do not want to send you a note from the field without including some information about the work. Things are going along now in a routine way here and on the other stations. We did, however, receive an extraordinary letter from the town of Santa Elena in the Gran Sabana the week before Christmas, and I want to translate a part of it for you. (The Gran Sabana is a very high, rugged, almost inaccessible, prairie-land, several hundred miles to the south, near the Brazilian border. It is a land of fabulous stories of untold wealth in diamonds and gold which entice many fortune hunters from their homes, some to go to their death from all sorts of diseases caused by malnutrition, and the greater part of them to great poverty both of body and soul.—But to make a story shorter, a brother whom we never knew who had gone there to make his fortune wrote to one here in El Callao,—the following:—

"Very esteemed Brother: I write this with the object of greeting you very Christianly in union with your esteemed family and the rest of the brethren in the faith. Well, brethren, you do not know me but I have heard of you, how you have wrestled in the work of the Lord. Well according to that which Brother Barry told you in his last letter, I have built here in this mining camp a little Chapel for the glory and honor of our Lord Jesus Christ. It is almost finished; or better said, I guarantee to finish it so that we might have service the 24th of December at midnight. The building will remain destitute of doors and windows because of scarcity of money and time to go to cut the boards myself.—(It seems that this brother did all the work by himself—from tree and clay pit to boards and bricks.) He continues, "It is my desire that we celebrate service for the first time on the date mentioned, but we have no Pastor for the inauguration. But I trust in the Lord like Abraham that God will provide. As I am from another State, or better said, the church to which I pertain, is in another State, I must turn over this Chapel to your mission which is of this State. And so the Lord has put it upon my heart." (I found out that he is from a church supplied by the Orinoco

River Mission which works to the north of us mostly between the Orinoco River and the coast.)

He then goes on to beg that we send someone down there to conduct a Christmas service and subsequently take charge of any work that could be established. But, as you must already surmise from having heard of our situation regarding our lack of missionaries and workers, it was impossible that one go there to answer that call at this time. Furthermore, it is almost impossible yet for one to enter the Gran Sabana except by airplane. Tumeremo is our last station; after that the real wilderness begins. There are a few brethren in El Dorado, and Carabobo, further on the road in, but to the best of my knowledge there has never been a missionary further in than Tumeremo. True, there are not so many people in that part of Venezuela, but everyone of them has a soul of infinite value for whom Christ died.

This brother closed his letter thus:—

"So then, brother, upon finishing this Chapel, the responsibility rests upon you, because there are hundreds of persons thirsty for the Word of God."

Yes, the responsibility is ours, and yours. What are we going to do about it?

Oh my brethren; PRAY THE LORD OF THE HARVEST!

Yours in Calvary Love,
Ed and Mildred Schwartz.

LATEST WORD CONCERN- ING A.B.W.E. MISSIONAR- IES IN PHILIPPINES

Christians are rejoicing in the deliverance of the internees held in the various prison camps throughout the Philippine Islands. These people have been interned by the Japs for three long years and have known much in the way of suffering, persecution and starvation.

At the beginning of the war, the A. B. W. E. had twenty missionaries, with their eleven children, held as prisoners of war. In the last few weeks word has been received from Rev. and Mrs. Earl Roberts and family, Rev. and Mrs. Paul Friedrichsen and family, Rev. and Mrs. Fernie Naylor and family, Rev. and Mrs. Edward Bomm, Mrs. Harold Palmer and daughter Carole Jean, Misses Edna Hotchkiss, Esther Yerger, Helen Hinckley and Elsie Parks, and Rev. Robert Smallwood. All of these have suffered greatly, and are in poor health. The Friedrichsens wrote telling they had eaten a cat for supper the day before they had been liberated! Miss Yerger spoke of how she had almost sold her engagement ring for only three kilos of peanuts. Ed Bomm stated that when he met his wife Marian, after being separated for two years, he did not even recognize her!

We are even yet awaiting word from Miss Mona Kemery, Miss Ruth Woodworth, Miss Elsie Howell, Miss Evelyn Congleton and Rev. and Mrs. Henry DeVries and family. No word, since the

beginning of the war has been heard from Miss Howell. We would ask Christians to pray for these soldiers of the cross. Articles of interest concerning our missionaries and the work they are doing for the Lord are being run every month in *THE MESSAGE*, subscriptions for which may be sent to Association of Baptists for World Evangelism, 1310 Schaff Bldg., 1505 Race Street, Philadelphia 2, Pa., at the rate of twenty-five cents per year or five years for one dollar. The latest issue off the press gives pictures of all the Philippine missionaries who have been in internment camps these past three years.

The following letter from Rev. Earl Roberts was received recently by his mother in Johnson City, N. Y.

Manila,
February 8, 1945

Dear Mother:

At long last the time has come when once again we may live and speak as free Americans. Varied and harrowing have been our experiences these more than three years, and soon we hope to see you and tell the whole story. We are free now and in the care of our dear countrymen, since February 4, 1945. I need not tell you the news of the war here in Manila. You are no doubt kept informed of the progress by radio. Suffice to say that we are experiencing to the fullest the ravages and destruction of warfare in the city of Manila.

Plans are being made by MacArthur to have us sent to the States immediately. The kiddies are well, and anxious to see their grandmother again. Inform friends in Johnson City. Tell Rachel's mother (who lives in Scranton) immediately. Will write more later. Keep praying.
Earl and family.

(The family consists of Mrs. Roberts, son Don, age 11, and daughter, Joan, age 13.)

BRAUNS ARRIVE HOME

Dear Someland Friends:

To us, this is "some land!" Upon arrival here of a soldier, absent one year, we saw him lovingly throw his body on U. S. Soil. We too are happy to be in the States and we look forward to seeing our many friends.

We left Bangui by plane Jan. 16th flying around 5,200 miles to Miami. These flights were our first, but we trust not our last between our two beloved lands.

We are staying awhile with friends and plan a visit in Georgia, thence Northward is our present thought. We likely will have some fun—as may other folks as well—as we get acclimated to ration books and decide which pan or leaf best suits Lillian's head. Things in general and in detail are quite odd to us!

Until we see you, thanks on paper for every good wish and prayer which preceded us in our African work and on our whirl back. We appreciate and value the given dollars and will thank you more specifically when we can get duplicates of the records mailed to Africa before knowledge of our leaving there.

First question asked us here: "You are not planning to return to Africa, are you?" We are! First mistake: Put buttermilk on cornflakes . . . two items out of our current usage!

The Sindersons and Mr. Peterson of our mission flew back from Africa with us.

We shall be happy to hear from you and to have long-time unheard of family news from most of you. We love and appreciate you, both personally, and in direct connection with the work. The address is: c/o Mid-Missions, 314 Superior Avenue, Cleveland 14, Ohio.

Yours in His happiness and appreciating safe return,

Ray and Lillian Braun.

BAPTIST BIBLE SEMINARY



A new day has been added to the Seminary calendar, known as Laymen's Day, held February 16 at the First Baptist Church, Johnson City, the Seminary home. The afternoon service was held in Bancroft Hall under the direction of the Seminary President, Dr. E. G. Griffith. An inspirational musical period followed the opening remarks, and this was followed by an address given by Mr. Erling C. Olsen, prominent New York business man. At six o'clock some 200 students, alumni, pastors, and friends of the Seminary gathered for the banquet, (Continued on page 16)

GLEANINGS

Edited by R. F. HAMILTON

VIRGINIA

ARLINGTON: The Cherrydale Baptist Church will have Rev. Sale Harrison for a Bible Conference, April 29-May 6.

Pastor Robert L. Ryerse held a Bible Conference at the Stanley Avenue Baptist Church in Hamilton, Canada, February 4-11.

Pastor Ryerse was recently elected vice-president of a newly formed Metropolitan Fundamental Ministers' Fellowship for the greater Washington area.

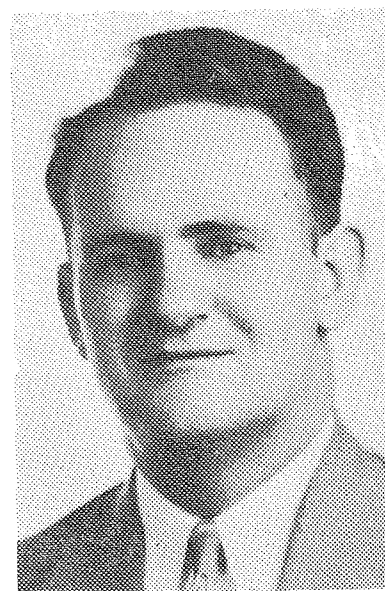
NEW JERSEY

ATLANTIC CITY: Rev. Coulson Shepherd, pastor of the First Baptist Church, conducts the well known "Message to Israel" broadcast, a splendid ministry which is reaching a large number of Jews with the Gospel. This radio ministry is carried on in addition to his pastoral duties. Pastor Shepherd states that the budget for the broadcast for this year amounts to \$20,000. We heartily commend this ministry to the consideration of our readers. Remember Brother Shepherd and the broadcast in prayer and with your gifts.

PENNSYLVANIA

LOCK HAVEN: Rev. and Mrs. Abraham Guenter were recently received into the membership of the First Baptist Church where Howard Young is Pastor. This couple is preparing to go to the mission field in Liberia, and have been adopted by the Lock Haven Church as their missionaries. They plan to conduct a Summer Bible School, and supply the pulpit in the Pastor's absence during the summer.

SPRINGVILLE: This church reports encouraging progress on the new building which replaces the one destroyed last March by fire. Building operations have been considerably hindered by the unusually severe winter. The new pastor, Rev. Wm. McCullough, took up his duties with this church in January, having previously pastored the Fourth Baptist Church of Philadelphia.



Rev. Wm. McCullough

NEW YORK

GREAT VALLEY: The Humphrey Baptist Church recently called to its pastorate Rev. David E. Stone. Rev. and Mrs.

Stone are graduates of the Baptist Bible Seminary class of '43. They have served as missionaries in Virginia for 14 months. For the past 4 months he has been acting as supply pastor for the First Baptist Church of Arcade, New York. They have one daughter, Electa. Rev. Stone began his pastorate at Great Valley, Sunday, March 4th.

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THE EMPIRE STATE BAPTIST, a monthly publication representing the Empire State Fellowship of Regular Baptist Churches, made its first appearance with the March issue. It is being published at Ithaca, with Rev. Joseph M. Stowell as the Editor. The subscription rate has been set at fifty cents a year. We are confident that this paper will be a valuable help to the work in the Empire State.

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CORNWALL: Pastor Robert Noles, who with his wife has done a very splendid work at the Cornwall Baptist Church, has tendered his resignation effective February 28th. He will be taking up a work of an independent nature in the State of Oregon. During his ministry at Cornwall an unusual work among the young people has been done. Since July the Church auditorium has been redecorated with new lighting fixtures, pulpit and communion chairs, velvet drapes, and a new paint job at a cost of over \$1,300.00. Recently an offering of \$270 was received for a printing press for William Webster, Mid-Missions' missionary to Hawaii.

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MICHIGAN

NORTHVILLE: On February 25th a youth rally was held in the Northville Baptist Church, where Rev. Lloyd E. Young is pastor, with the Wheaton College Ambassadors Quartet in charge. The speaker was Rev. Ralph E. Hone of Columbus, Ohio. Brother Hone continued with services in the church throughout that week concluding on March 4th.

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LAPEER: The Editor of Gleanings is in receipt of a very stirring letter from Rev. E. C. Shute, pastor of the First Baptist Church. We are reproducing here-with the entire contents as we wish our readers to rejoice with us in this unusual blessing. "We are experiencing a most unusual spiritual awakening in our midst. Late last fall we gathered a group of young people together and began what is now known as the "Young People's Christian League." They decided to meet Tuesday evenings and to take up the study of personal evangelism. There were just eight young people at the first meeting, but without exception, there was a determination in each heart to let the Holy Spirit have His way in their lives. The attendance soon went to thirteen, then to eighteen, then to twenty-five, thirty, thirty-five, forty. The major portion of these were being brought in by the busses visiting the rural routes. The attendance continued to increase slowly but surely. To see forty young people was a thrill indeed, especially to the

hearts of the original eight. Soon the attendance went to fifty-nine, the next week to seventy-five, then on to one hundred and twenty-five and still increasing. After prayerful consideration it was decided to dedicate Sunday, January 28, to the interests of the young people. The day was announced as "Victory Christian Youth Crusade and Rally." Rev. Bert Turner of Detroit was invited as guest speaker for the day. The entire day was charged with deep spiritual fervor. At the close of the evening service our hearts were rejoiced to see no less than thirty-five young people step forward in response to the invitation; quietly, without pressure of any description they began to come, mostly young people of the Senior High School age. The question that arose in all of our minds was this: "Had we made a mistake in not continuing the meeting through the week?" At the end of that week—too late for publicity or announcements to be made—Brother Turner was invited to return for a week of services. Quiet and deep conviction was being evidenced in the hearts of God's people, and souls began to cry to God for mercy, and salvation. Opposition set in; some one, bent on destruction loosened all the nuts of the rear wheels of one of the busses, the wheels came off late at night as the young people were being returned to their homes, but no damage or injury was done, thus God marvelously protected and intervened.

"Toward the close of the week it was increasingly being borne upon us that the meetings should continue another week. Brother Turner was scheduled to begin a series of meetings with Rev. H. H. Drake of Terre Haute, Indiana.

"After earnestly looking to God for guidance in the matter, it was decided to contact Rev. Drake by long distance phone, and to take it that inasmuch as this engagement had been booked for more than a year, that if Brother Drake showed any hesitancy in that matter that we would close, but if he felt that it would be wise for us to continue, we would take it as a direct leading of the Lord. That Saturday night as we made the long distance call we were shocked and stunned to learn that our dear brother had that morning suddenly dropped dead in his hotel room in Chicago, where he had been attending the Moody Bible Institute Founders' Week Conference. The Board of Deacons were contacted, and they readily relinquished the opening date of their meetings and decided to "carry on" for God in the way that they felt sure Dr. Drake would have done, had he continued to live. On Saturday evening, February 17, a great Christian parade was staged through the streets of Lapeer. Two of our busses headed the parade with about 150 young people following, together with members and friends of the church, followed by a fine array of cars and with two other church busses bringing up the rear. It was an impressive sight, and the city is now fully aware of the stand our people take

for the Gospel of the grace of God. Over 100 souls made a decision of faith. Two baptismal services have been held and others are to follow.

"At the first prayer meeting of the New Year we invited our people to join us in asking the Lord to give us at least 100 souls during 1945, and while very earnest prayer had been going up to God previously, yet, this new and definite objective seemed to test the faith of many. And here we are face to face with the fact that what we asked God to graciously accomplish in one year He has done in two weeks! Thank God we are happily confident that the end has by no means yet been reached. Prior to this general awakening other young people had been led to the Lord and followed Him in baptism during the early part of January.

"Brother Turner is a man of humble spirit, a man of deep prayer life, and a fearless flaming sword in the pulpit. He fearlessly denounces sin and exalts the Lord Jesus Christ as the sinner's only hope of salvation. His messages are crystal clear, sane, safe, and scriptural. His wife, Mrs. Turner, is a lovely Christian lady and a talented pianist. Our entire church is looking forward to a possible return visit as the Lord shall direct."

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FLINT: Rev. F. C. Hurley reports that Grace Baptist Church has been enjoying great blessing. At a Sunday morning service in January every member of the church who was present responded to a call for rededication and two presented themselves for membership following baptism. The men of the church have organized their own Fellowship with a 3-fold objective; to win men to Christ, to prepare for more effective Christian service, and to provide Christian fellowship.

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ST. LOUIS: The First Baptist Church, Rev. Glenn Blossom, pastor, was host to the General Association of Regular Baptist Churches of Eastern Michigan on February 16. Messages were given by Rev. James Patton, Evangelist Bert Turner, Evangelist Phil Ward, Rev. Gordon D. Mellish, (a Mid-Missions' missionary recently returned from Liberia) and Rev. W. S. Hottel. The host church has only recently come into the fellowship of the General Association of Regular Baptist Churches.

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GRAND RAPIDS: At the Sunday morning service in the East Leonard Baptist Church, Rev. Earl F. Buffum preached on "The Christian Race" and when the invitation was given at the close of the service, eleven persons professed faith in Christ and signified their desire for baptism and church membership.

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IONIA: Sunday, February 25th, marked the end of the first full year of ministry in the Orthodox Baptist Church of which Rev. M. W. Stadt is pastor. During this time the church debt has been paid in full, \$750 has been paid on the

newly purchased parsonage, and \$1,360 has been given to missions. Over \$7,000 has been received into the treasury of the church and Sunday School. Many new members have been received into the fellowship of the church.

On Thursday, March 8th, a "mortgage burning" service was conducted with Rev. Robert Dice as the special speaker.

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INDIANA

BOONVILLE: The Calvary Baptist Church continues to be blessed under the aggressive ministry of Pastor Forrest Morningstar. Beginning March 11th and continuing throughout the 25th, he conducted two weeks of special meetings in the church. The first week was given to the presentation of fundamental truths on prophecy. The second week was given to a simple, but highly practical, approach to the book of Revelation.

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ELKHART: Rev. E. R. Hill, pastor of the First Baptist Church, announces the coming of Dr. William L. Pettingill, for meetings in the church, September 23rd through the 27th.

Rev. O. G. Harris, the Gospel artist, held two weeks of meetings beginning March 25th.

EVANGELIST ARTHUR G. ANNETTE held an eight day meeting with them beginning February 25th. Brother Annette has recently moved from Joliet, Illinois, to Green Camp, Ohio (P. O. Box 52). During the summer he will again be representing the Christian Refugee Association under the direction of the Interstate Evangelistic Association.

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GARY: The Central Baptist Church of this city and the First Baptist Church of Mishawaka are engaging in another Sunday School contest. The first contest was won by Mishawaka. This contest will continue until Easter Sunday, April 1st. A beautiful plaque has been provided for the winner.

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ILLINOIS

THE ILLINOIS ASSOCIATION OF REGULAR BAPTIST CHURCHES will hold their spring meeting April 16, 17, and 18, with the First Baptist Church of Sylvan, where Rev. Kenneth Romig is pastor. Permission from the O. D. T. has been granted to hold this meeting in view of the limited outside attendance. The First Baptist Church and a few neighboring churches are planning to entertain any outside visitors in their homes.

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IOWA

CRESTON: A very fine annual report has come to us from the First Baptist Church where Harold E. Cole is Pastor. We congratulate Pastor Cole and his people on the splendid growth in all departments of the work. There have been 28 additions to the church during '44. Missionary giving has increased from \$712 in '42 to \$2,933 this past year. The total giving has doubled since 1942 amounting to \$9,119 this last year.

WAVERLY: Ordination services were conducted in the First Baptist Church for Merwin Burman on Jan. 29th. Rev. Burman, a graduate of the Baptist Bible Seminary gave a most excellent account of himself before the examining council. He is Pastor of the Baptist Church at Floris, Iowa.

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CALIFORNIA

LOS ANGELES: Pastor H. Carrel Aagard of the First Baptist Church of Graham is rejoicing with his people in the recent clearance of a long-time mortgage.

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LOS ANGELES: Rev. Bernard Bancroft has been called to the Fremont Baptist Church succeeding E. C. Eymann. Rev. Bancroft was formerly assistant to the Dean at the Baptist Bible Seminary, Johnson City, New York. Pastors Bancroft and Aagard have been co-operating in Evangelical Teacher Training classes in the Fremont Church with 17 teachers enrolled.

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LOS ANGELES: Dr. W. P. Nicholson conducted two weeks of meetings in the Calvary Baptist Tabernacle. The services began on Sunday, February 11th. Dr. Nicholson, an Irish preacher, has been around the world 12 times in preaching missions.

Pastor Carl Sweazy conducted a week of meetings in Santa Maria the week of February 11th.

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HUNTINGTON PARK: A fundamental Baptist church was started in this city just two years ago last December when Rev. R. G. Nicholas, Jr., and eight others, who were determined that a true, uncompromising testimony should be established in this community of 70,000, rented a small store building, equipped it with seats and pulpit, and a short time later organized the church with fifteen members. A few weeks later the church was received into the Fellowship of the General Association at the annual meeting in Johnson City.

The pastor writes to say that "some 130 folk now come to this humble and unattractive store building every Sunday. We cannot take care of many more in our present quarters. God knew about that too, and in answer to our prayers, He has enabled us to buy the best plot of ground in Huntington Park and South Gate (value—\$7,000). On this site we are planning to erect our new building which is so urgently needed. We are asking your prayers and help that God will speedily give us a church building to take care of the precious souls that are being born into His Kingdom every week, and to care for the believers who seek a separated testimony and fellowship."

The lots are paid for and the church has \$300 in a building fund. They are asking the Lord for \$20,000 and they report that "checks are coming to our treasurer from many sources that we did not know existed, all in answer to prayer."

Rev. Carl Sweazy, member of the Council of Fourteen, is scheduled for an evangelistic campaign with this church, closing on Easter Sunday. The entire offering during the week of special meetings, including that of the three services on Easter Sunday, will be devoted to the building fund.

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HAYWARD: Brother Herbert Farrar writes us as follows: "During the Northern California Regular Baptist Young People's Summer Conference in July 1944, the registrants from the San Francisco Bay Area were called together to discuss the formation of a "Bay Area" quarterly rally. It took! A temporary committee worked out plans and a program, which included as speaker, Dr. Paul Jackson of Ceres, who is a member of our National Council of Fourteen. The first Rally was held in October in the First Baptist Church of Hayward, where Herbert A. Farrar is pastor. The second Rally was held on January 19th at the Grace Baptist Church of Richmond, of which H. Leroy Wortman is pastor. A total of approximately one hundred were in attendance at the latter meeting from five groups, namely, First Baptist Church of Petaluma, Fred Brock, pastor; Walnut Creek, Jerold F. May, pastor; Hayward, Grace Baptist of Richmond, and the San Mateo Chinese group under the leadership of Rev. Elmer Jones.

A minimum form of organization was adopted and first officers of the "Bay Area Regular Baptist Young People's Fellowship" were elected. Marian Malmstrom of Richmond was chosen as president; John Brookshier of Hayward, vice-president; Ruth Whittaker of Richmond, Sec'y.-Treas.; Pastoral Counselors chosen were Pastors Fred Brock and H. Leroy Wortman."

(Continued from page 14)

after which we were again addressed by Mr. Olsen. The refreshing atmosphere was the result of a keen presentation of the Word and the meeting of the soul's desire for a fresh inflow of Heavenly Manna.

We welcome to our teaching staff, Rev. Vernon Grounds of Paterson, New Jersey. Rev. Grounds comes to us one day each week teaching such subjects as Christian Evidence, Biblical Criticism, Heresies and Ethical and Spiritual Life. His work at the Seminary is highly appreciated not only from his scholarly ability to present the subjects, but the giving of his time from an already heavy schedule which includes teaching at King's College and being the pastor of a church in Paterson, New Jersey.

Tentative plans have been approved to develop a picture history of the Seminary. This, it is thought, will be helpful in deputation work. By this means friends of the Seminary may see some of the activities of the work here, as well as the work now being done by the men and women who were trained here. These slides or films may be available at an early date for use in churches and gatherings.