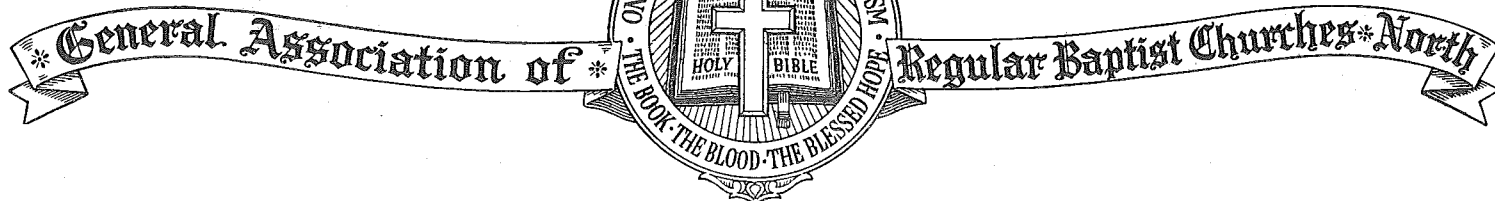


The Baptist Bulletin



MOTIVATIONS IN SANCTIFICATION

By RICHARD F. BARRAM

Does not grace encourage sin, seeing "where sin abounded, grace did much more abound?" Will not sinning in the believer's life bring an increase of glory to God? Is it not a case of simple logic: more sin, more grace, more glory? Furthermore, the believer is "not under the law, but under grace;" therefore, there are no restraints upon him, and he may sin without the slightest fear of serious consequences.

"God forbid." The apostle speaks with tremendous emphasis, for sinning is not Christian at all. How shall the believer continue to sin in the face of the relationship that exists between Christ and himself? Indeed, a proper understanding of his position in grace provides potent motivations to holiness of life, and overrides any antinomian inclinations of his deceitful heart. Out of his own spiritual experience Paul presents three arguments for holiness or Christ-likeness in the Christian's living, in opposition to his objectors' contention that his doctrine of grace gave freedom to sin. And, as always with him, the dynamic is doctrine.

I. BAPTISM.

A proper understanding of what occurred in baptism provides a powerful motivation in sanctification.

1. Baptism symbolizes the believer's identification with Christ in His death, burial and resurrection.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Romans 6:1-5, R. V.

The ordinance, truly apprehended, presents a most expressive picture of the believer's death, burial, and resurrection with Christ. In its personal application it is as though Paul said, not only, "I am crucified with Christ," but also, "I am buried with Christ," and, "I am raised up with Him." Anglicans William Sanday and A. C. Headlam in their helpful work on Romans in the International Critical Commentary put the parallel thus:

Immersion = Death.
Submersion = Burial (the ratification of Death).
Emergence = Resurrection.

2. This identification means death to the old-self-life and resurrection to a new life.

"Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. for the death that he died, he died unto sin once; but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Romans 6:6-11, R. V.

In crucifixion and burial sin's wages are paid to the full, thus bringing release from its bondage. The believer experiences freedom from the bondage of sin by a recognition of the fact that the "old man," all of whose thoughts and deeds are sinful, died and was buried with Christ. As Christ no longer stands related to sin and death, so the evil habits and tendencies of the carnal nature no longer are to rule in the Christian's life: he died and was buried to all of that. But, this victory is accomplished for the believer only on a higher plane; so, he is lifted out of death into a new life, by the power of God. That is, he enjoys the throbs and pulsations of the new life by a recognition of the fact that he was raised from death in the resurrection of Christ. As Christ was raised out of death evermore to live unto God, nevermore to die unto sin, so the believer is to live, never again unto sin, but forever unto God.

3. This identification must affect the believer's conduct.

"Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace." Romans 6:12-14, R. V.

Since sin is vanquished, the believer is not to allow the tyrant to victimize him into obeying the lusts of his mortal body, around which a grievous war is being waged. Instead of continually yielding the body's members to be employed as weapons on

the side of unrighteousness, he is commanded to surrender himself once for all to God, "like men who have left the ranks of the dead and breathe a new spiritual life," that his faculties might be used as weapons on the side of righteousness. All who definitely dedicate themselves to God discover that the domination of sin ceases. The reason? The believer has passed out from under the regime of law, the stronghold of sin, into the regime of grace: while law brings into bondage, by virtue of sin's condemnation, grace brings into liberty by virtue of Christ's righteousness.

A practical illustration of the force of this metaphor is given to us in the life of the great apostle, himself. Picture him as he travelled the Damascus Road, a man of deep passion and dark purpose, a bigoted Jew, his mind filled with conflict and turmoil over Stephen's death, until the stoning of whom he had been satisfied intelligently with his own righteousness and absolutely certain in the conviction of the Nazarene blasphemy. Exactly what was dogging his footsteps he did not know, until the shekinah, "above the brightness of the noon-day sun," blazed from heaven, and the voice out of the glory identified the persecuted Jesus with the prophesied Jehovah. In the ensuing three days' blindness the young rabbi saw more of Israel's Glory than he had beheld in all the three decades of his life. In his darkness he saw the innumerable sign-posts of his sacred Scriptures pointing unmistakably toward the One who was now dealing with him. He beheld the sin of his own proud heart and the spilling for its atonement of the divine Lamb's blood. He saw the filthy rags of his vaunted righteousness consume into smoke in the hot fires of that awful experience, and the spotless perfection of the Son of God clothe him in whole garments of white. Then he knew what an insignificant pigmy he was, and how Jesus of Nazareth towered heaven-high, majestic, above him.

Down, down, into humiliation and death passed Saul, until he experienced a burial of all that had attached itself to his personality, yes, a burial of Saul, himself. There followed a resurrection. The full meaning of it all came with the years, but there the great initial step was taken. There Paul was born; a man whose will forevermore sought to be identified completely with the will of his Lord; a man who so learned to know and walk with Christ that the fellowship of the Son of God was a perpetual, contenting, directing experience; a man whose former, high aspirations and standards were counted as nothing before the entrancing lifting, daily vision of his exalted Saviour; a man whose will adhered to God's in such an experiential adhesion as to enable him to say, "For me to live is Christ," and "The life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Let us never forget the meaning of our baptism.

II. ENSLAVEMENT.

The believer's enslavement to his Lord is a motivation in sanctification. (The analogy of slavery is presented as the first two arguments in answer to the query, "What then? Shall we sin because we are not under law, but under grace?" Here the reference is to an act of sinning, whereas in verse 1 it was to a course of sinning.)

1. The principle of servitude is simple: a man is servant of whom or of what he obeys.

"God forbid. Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:15, 16, R. V.

Servitude includes two things: an attitude and an accomplishment. One who becomes the bondservant of another does so by assuming an attitude of obedience to that person, and that results in the accomplishing of the purposes the master has in mind. Obedience to sin accomplishes death, while obedience to Christ accomplishes righteousness.

2. The believer changed masters.

"But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Romans 6:17, 18, R. V.

Thank God for the change! It came about through heart obedience to the teaching received prior to baptism, doctrine's type of all the believer experiences of death and life to which he was committed for a life of victorious service. Liberated thus from sin, the believer entered the bondservice of righteousness.

3. Because of this emancipation an exhortation to correct and rewarding service is in order.

"I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity, even so now present your members as servants to righteousness unto sanctification. For when ye were servants of sin, ye were free in regard of righteousness. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Romans 6:19-23, R. V.

The apostle takes his illustration from

common affairs to assist our frail minds in the apprehension of the believer's responsibility. As formerly he yielded his members to uncleanness and to iniquity, going ever deeper into sin, so now he is to yield his members to the service of righteousness, growing day by day in sanctification. "No man can serve two masters;" while the believer served sin he gave no obedience to righteousness. But, looking back on that former shameful servitude what of worth, was accomplished, measured by the standards of the rewards of righteousness? Nothing: the fruit of sin is death. On the other hand, the believer, emancipated from sin's galling thralldom, now serves God, who accomplishes in him conformity "to the image of His Son." So that, while the body is mortal and is bound for the corruption of the grave, because the believer is now enslaved to God he enjoys the goal of eternal life, the pleasing prospect of liberation from the very presence of sin. For, sin pays its devotees wages; but, let it be understood that eternal life is not thus merited; that is ever the gift of God, freely bestowed in Christ Jesus our Lord.

In I Samuel 30 is recorded the story of a man who changed masters. David and his powerful marauding band of Hebrews had been given the town of Ziklag for their families by Achish, the only friendly leader of the Philistines. His professed allegiance was so great that Achish permitted him to march in the Philistines' rear as they went against Saul and the army of Israel. But, the other princes of the Philistines objected, strenuously and successfully. So David was forced to return to Ziklag. Upon their arrival the young leader and his men were dismayed to find the town plundered and burned, and all their families taken captive. After counselling together with the Lord, they decided to pursue the enemy. They crossed the brook Besor, and were making good progress, when some of the men discovered, lying in the field, a very sick Egyptian, whom they brought to David. It took valuable time to revive him with food and water, but David considered it not wasted if this man only could give information and assistance in identifying the enemy, and in bringing about a surprise attack. Finally he was able to tell his story: three days previously he had been left to die by his master, an Amalekite and a member of the band of men which had burned Ziklag. "And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company." Evidently David promised him preservation and protection, for the Egyptian led David's men against the Amalekites, recovering their wives, their children, and much spoil.

What a picture the Egyptian is of the believer and his two masters! The

Amalekite, sin, leaves him dying. Our David finds him, restores him to life with soul-satisfying bread and water, and enters into covenant with him not to slay him, nor to deliver him over into the hands of his former master. Praise God for His Salvation! Our Master preserves us, promises us life in service, and provides protection from our arch enemy, sin!

III, MARRIAGE.

The believer's part in the marriage relationship between him and Christ is a motivation in sanctification.

1. The law directs or restrains the actions of living men only; death breaks laws hold.

"Or are ignorant, brethren (for I speak to them that know the law), that the law hath dominion over a man for so long time as he liveth?" Romans 7:1, R. V.

This principle is illustrated perfectly by a ruling recently handed down in Michigan in connection with the absentee voting by servicemen. If a serviceman, after mailing his ballot home, is killed before election day, his vote may not be counted, for, it was pointed out, dead persons have no legal rights.

2. The husband - wife relationship ceases only upon the death of either, and, any other relationship is illicit.

"For the woman that hath a husband is bound by the law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." Romans 7:2, 3, R. V.

This only touches the subject of divorce, upon which other Scripture throw much light. But here we have the general principle laid down; either party is bound to the other so long as they both shall live. Breaking the law of the husband-wife relationship means adultery. Only the death of her husband gives a wife discharge from her responsibility of fidelity; then she is free to marry another man.

3. The application of this principle of the law and of the illustration of how it works provides a vivid picture of the believer's present relation to Christ, the purpose of which is to bear fruit unto God.

"Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. For

when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death. But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter." Romans 7:4-6, R. V.

In his pre-Christian life the believer is pictured here as being married to the law, a rather galling, unhappy state because of the chronic weakness of the flesh. But, one day death came to break the union. The believer passed away. How? The broken law incurred the penalty of death, which was meted out upon Christ, in whom the believer died when He expired on the cross. Thus the dead believer ceased to have any legal rights or responsibilities. But, thanks be to God, when Christ arose from death, He raised up the believer with Him, that he might never again experience the old-law-sinner marriage relationship, but evermore enjoy a new husband, Christ Himself. The Redeemer-Creator and the new creation together bring forth fruit unto God. As the former life was fruitful in lusts that killed and in works which never satisfied God, so the present one is fruitful in Christ-likeness of character by the Holy Spirit.

Of old, Joseph, sold by his brethren into Egypt, found favor with Pharaoh through his interpretation of the king's dream and was given the daughter of the priest of On in marriage. To that union were born two sons. "And Joseph called the name of the first-born Manasseh; For, said he, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction." All the anguish of separation from his father's house from early youth, all the temptations of the court of the king of Egypt, all the agony of the prison experience, when they "hurt his feet with fetters" and "his soul entered into the iron" of his chain, all the diligence with which he sought to honor and magnify the God of his fathers in that heathen land; all of these find ample compensation and reward in the fruit God gave him in Egypt.

Even so, our Joseph sees of "the travail of His soul," and is satisfied. The agonies of Calvary, and all the heart-break of the years of His earthly pilgrimage find compensation in the joy of beholding the fruit His beloved brings forth.

These three great figures, baptism, enslavement, marriage, powerful impelling forces in sanctification, present slightly different angles of the believer's relation to His Lord. However, the result in each case is the same; the new life in each produces "the fruit of the Spirit." What

(Continued on next page, Col. 1)

THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

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

by

GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)

(Independent and Fundamental)

SUBSCRIPTION RATES:

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

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

Editorial Office

Walnut St. Baptist Church, Waterloo, Iowa

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

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this is, the Bible does not leave us to doubt: "the fruit of the Spirit is love, joy, longsuffering, kindness, goodness, faithfulness, meekness, self-control."

How the fruit is needed today in your life and in mine! Not only in war is the need for love made apparent, but also in the little hates of our daily existence; in the home, in the shop, in the church, in general society.

"Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

In these days of distress and gloom, heartache and tribulation, the countenances of multitudes are sad. Only God's joy can meet the need adequately. It ought to be the possession of every Christian, that through our lives they may see that Christ satisfies.

Only the Christian may possess the peace the Holy Spirit produces in the heart. Yet, what a disgrace are all too many of us to the Name we bear! We are troubled, distressed, disturbed, discontented, belligerent, worried and fretful. If we but permit Him, the Holy Spirit will bring us calm. Peace, perfect peace? "On Jesus' bosom naught but calm is found."

Generally, "longsuffering" refers to one's attitude toward people, rather than to the circumstances of life. God was longsuffering with sinners "in the days of Noah," while He waited for men to accept the righteousness the patriarch preached. Do we not need this quality in dealing with carnal Christians and with rebellious sinners? It is a fruit of our union with Christ.

Jesus employed the adjectival form of the word "kindness," when He said, "For my yoke is easy." Are our relationships with men like that—"easy?"

Are we so kind that there are no traces of harshness, austerity, severity, in our contacts with old and young, male and female, strong and weak? The Holy Spirit produces kindness as Christ controls us.

How much downright goodness is needed in American life today! Our standards have been high, but our lives have not measured up. Good deeds, good thoughts, good homes, good churches, good communities are made only by good people. Our fellowship with the "good Master" assures us that these good things shall follow.

Faithfulness is one of the most soul-satisfying attributes of God, our Father. Being His children, we shall be like Him in fidelity to trusts and covenants, as we yield to the pull of the risen Christ to higher things.

Is it not natural to expect one to manifest the spirit of meekness who knows intimately Him, who said, "I am meek and lowly of heart?" This is the condescension that associates with all sorts of needy folk, for none would hesitate to communicate the problem of his heart to one who is able to help, if that one is meek.

The last "fruit of the Spirit" is self-control. It speaks of an imparted ability wherewith the believer directs his thoughts and actions Christward, thereby controlling the body with its desires and impulses. How wonderful!

By conforming to the implications of our baptism, by responding to the will of our new Master, by abiding in the fellowship of our eternal Bridegroom, we shall indeed progress in these virtues and so advance in holiness which is an indispensable preparative for our entering, at last, into that heavenly abode where nothing unclean is tolerated, but where the perfections of God in Christ everlastingly display themselves.

suggestive of heaven to the Christian (Philippians 3:20, 21; Colossians 3:1-4). It is interesting to note that we have in verse 27 the first use of the name "Israel" as applied to the entire family of Jacob.

2. *Care of the dead body of the saint is important today:*

(1) It was the temple of the Holy Ghost, (I Corinthians 6:19).

(2) It belongs to God and will be claimed some day, (I Corinthians 6:20; Romans 8:23).

(3) It shall be raised to new life, (I Thessalonians 4:15-17; I Corinthians 15:53).

B. *The fruit perceived, 48:1-22.*

"God hath showed me also thy seed."

1. The address to Joseph, verses 1:7. Reuben and Simeon had forfeited their birthrights as we see by comparing verse 5 with I Chronicles 5:1, 2. These verses under study here contain the valedictorian address of a retiring monarch, notice the different attitude he assumes than that carried before Joseph in 47-29, there he spoke merely as a tired old man, "If I have found grace in thy sight," but now as the retiring tribal head.

2. The younger preferred before the elder, verses 8:20. Divine election is a matter of Divine revelation as well as Divine sovereignty. See Genesis 25:23 and Romans 9:10-24. In verses 15 and 16 we have the first credal statement found in the Scriptures, "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil. . . ." We are also reminded in verses 17-20 that the way of faith is often displeasing to the flesh, naturally Joseph desired that his elder son should receive the family blessing, but God willed otherwise, according to the Holy Spirit's estimate in Hebrews 11:21 this was Jacob's greatest act of faith.

3. An extra portion given to Joseph, verses 21, 22. As this was the "conqueror's portion," "Moreover I have given to thee one portion . . . which I took out of the hand of the Amorite with my sword and with my bow," Joseph is still a type of Christ (Isaiah 53:12).

C. *The future prophesied, chapter 49:1-28.*

1. Jacob proposes to tell the future, verse 1. The Bible is a unique book in this (Isaiah 41:21-24; 42:8, 9; Lamentations 3:37).

2. The history of the tribes of Israel outlined, verses 2:28.

(1) Reuben — Verse 3 lists the blessing of the birthright which Reuben missed because of the sin recorded in chapter 35:22. No person of renown ever came from this tribe and no distinguishing deed is recorded. In Judges 5:15-17 we learn that Reuben with Asher and Dan failed to come up to the help of their brethren in that time of need.

(2) Simeon and Levi because of their deceitful dealings with Hamor and

STUDIES IN GENESIS

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Lesson XXVI

CONCLUDING LESSONS

Chapters 47:27—50:26



We shall let this lesson bring to a close our studies in this important first Book of the Bible, we have come far from exhausting its mines of truth-treasure, but we trust that some have received at least a little help and have been encouraged to make a more complete study for themselves.

I. THE CLOSE OF A CHECKERED CAREER, chapters 47:27-49:33:

There is more space given to the story of Jacob than to that of any other man in Genesis; fourteen chapters record the history of Abraham, the friend

of God, but twenty-two are taken to report on Jacob, who had power as a prince with God; coming now to the close of this checkered career we notice

A. *The funeral preparations, 47:27-31.*

1. "Bury me not, I pray thee, in Egypt." Jacob lived in Egypt, but his heart was in Canaan and it was there that he desired his body to rest. Canaan was doubly precious to Jacob: (1) It was a God-given country (Genesis 48:3, 4); (2) The precious dead were there (48:7). Canaan is in these two respects

Chechem (chapter 34) were also cursed. Simeon was divided through feebleness and inability and long before the Babylonian captivity was absorbed into the other tribes (Numbers 1:23 with 26:14; Joshua 19:1, 9; Judges 1:3 and compare I Kings 12:2, 3). In the blessing of Moses in Deuteronomy 33 this tribe is entirely overlooked, however Simeon will take his place as a tribe again in the sealing of the 144,000 of Revelation 7.

Levi was scattered as the priestly tribe but their zeal for Jehovah after the idolatry of the Golden calf (Exodus 32:26-28) changed their curse into a blessing.

(3) Judah was made the ruling tribe from whom Shiloh, the Messiah, was to come.

(4) Zebulun "shall dwell at the haven of the sea," see Joshua 19:10-16. Zidon became their leading city.

(5) Issachar—"two burdens" is better "two stalls" or "two sheepfolds," and speaks of prosperity, the territory of this tribe in Canaan included the rich plain of Jezreel. The men of Issachar occasionally displayed great courage and valour.

(6) Dan—This tribe is omitted from the list of the elect of Revelation 7 and that fact coupled with the statement here, "Dan shall be a serpent by the way, and an adder in the path, that biteth the horse heels, so that his rider shall fall backward," has been taken to imply that the Antichrist would come from this tribe. There is no definite authority for the belief but it seems an acceptable probability.

(7) Gad—In marching to the conquest of Canaan this tribe was the advance guard of the whole army, verse 16 in the American Standard Version seems to imply this fact.

(8) Asher—"Out of Asher his bread shall be fat, and he shall yield royal dainties," seems to prophesy coming prosperity.

(9) Naphtali — "He giveth goodly words," the song of Deborah, Judges 5, celebrated this tribe with "goodly words."

(10) Joseph received the fullest blessing of all as we noted above.

(11) Benjamin—Though a small and warlike tribe it became noted by giving to Israel Ehud, the second of the judges; Saul, the first king, and Saul—Paul, the great New Testament preacher.

D. *The curtain falls*, 49:29-50:14.

"Yielded up the ghost and was gathered to his fathers," speaks of "the man" himself, while "buried in the cave of Machpelah," describes the disposition made of his body, compare Philippians 1:20-25.

1. The last tender ministry. Verse 1 of Chapter 50 is better translated, "Joseph closed his father's eyes, . . . and kissed him," the privilege of the heir and nearest of kin. How sweetly human and real is this touch.

2. The days of mourning, vs. 2, 3.

(1) Embalmed—According to the best authorities to embalm a body the Egyp-

tians removed the brain and the intestines and filled the cavities with either resinous or spicy substances. The body was then either steeped for forty days or more in a mixture called "natron," composed of salt and soda, or subjected to regulated heat which dried it out thoroughly. After the preserving process is would again be anointed with spices for an extended period. The body thus prepared was washed and drapped in various folds of linen cloth, the joints of which were sealed with gum. The mummified body was then placed in a wooden chest shaped like a human form and placed in a tomb or sepulchral repository.

The Egyptians believed that after a stay of 3,000 years in the unseen world, the soul re-entered its former body and commenced a fresh existence on earth, for this reason it was considered a terrible fate to have one's body unburied or eaten by animals or birds.

3. The burial, vs. 4:14.

(1) By permission of Pharaoh, (As a mourner and unshaven, Joseph would be considered unclean and not permitted to enter Pharaoh's presence himself).

(2) The procession—With all the nobility and military figures of Egypt this would be very impressive. The distance traveled was about 300 miles. (3) The funeral at the floor of Atad, "a very great and sore lamentation: and he made a mourning for his father seven days," this is, we are told, a true Eastern picture.

(4) Private internment, verse 13 implies that just the family went on to the actual place of burial and with tender hands laid the body of the aged patriarch in that sacred cave. What a peaceful scene this is which closes the stormy and varied life of Jacob. Over this cave might have well been inscribed the words written later by a notable descendant of Jacob, "He giveth His beloved sleep."

II. GOD WILL SURELY VISIT YOU," chapter 50:15-26.

A. *Complete reconciliation* of the "brethren" and Joseph.

1. The brothers' fear of retribution illustrates two spiritual truths: (1) The incurable unbelief of the human heart (Luke 24:25; Mark 16:14), in spite of all previous assurance given them by Joseph there is still in their hearts a lack of faith in his integrity. This unbelief arose, as does ours toward the Lord today, from a sense of their own sin and unworthiness. They had to learn, as do we, that their forgiveness and the position given them did not rest upon any merit of their own or minimizing of their sin, but upon the "grace" manifest toward them. (2) Man's continual effort to justify himself, "And they sent a messenger unto Joseph." (Luke 10:25-29 with Job 9:2, 3 and Romans 2:13; 4:4, 5, 25).

2. The grace of Joseph is most precious in its implications as he completes the type of our "Joseph" by giving a full restoration to these erring ones.

(1) His heart was touched with a sight of their great need, "And Joseph wept when they spake unto him," compare with this Matthew 9:36 and then take a moment out to shout "Hallelujah!" (2) "In the place of God" he forgave them freely (John 1:17 with Matthew 9:6).

B. *Another patriarch finishes his course*;

1. God's blessing at the close of the day, how complete is the last view of his life as given in verse 23. (Psalm 92:14; Isaiah 46:4).

2. The vision of faith, "God will surely visit you," (Hebrews 11:22). The nation was later faithful to that final charge which he gave them as we learn from Exodus 13:19 and Joshua 24:32.

CONCLUSION: The final word of Genesis takes us back to its opening one: "In the beginning God created," but in the end "sin slew" even the fairest among the sons of men, but, thank God, while that is the end of the "Book of Beginnings," it is not the end of the plans and purposes of God for Joseph might have chanted the song of faith later penned by Isaiah, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead," for all that sin has wrought in the experiences of God's people shall be removed and the closing pictures of the last Book of the Bible are needed to complete these of the first.

NICOTINE

"I would say that of the 3,000 boys who came before this court, 95 per cent made use of cigarettes. The cigarette seems to grip the boy to such an extent he rarely gives it up." (Judge Dawson of the Montreal Juvenile Court.)

"Cigarettes are ruining our children and making criminals of many of them. The boys who use them seem to lose all sense of right, decency, and righteousness." (Judge Crane of New York City.)

"I am sure that cigarettes are making criminals of more boys than liquor. When a boy is guilty of a grievous offense he is generally found to be a user of cigarettes." (Supt. of an Illinois Reformatory.)

"In every instance of juvenile delinquency in this court I have found that the boys were cigarette users." (Judge Shaw of Michigan.)

"Yet church officials and fathers of children come out of church and light up cigarettes before they are a yard from the door. What do they expect their boys to do?" (Excerpt from "Prophecy.")

* * * *

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Matt. 18:12.

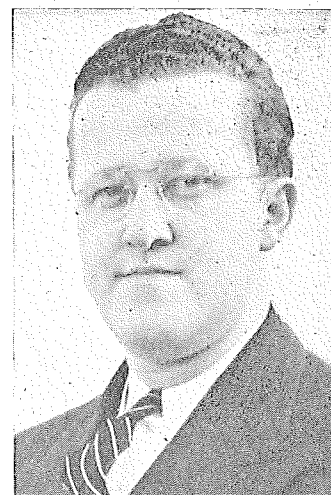
STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

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

Lesson XIV—I Corinthians 8:1-13

WHERE THE MINORITY ALWAYS RULE



The ability to think independently of popular opinion is as much a lost art as the ability to build permanent roads. Perhaps one of the reasons for this is that it costs something to express one's self contrary to the thought of the masses. It seems far easier to drift with the tide than to swim against it, and yet there never was a time more than the present when men with conviction were needed, men who will exercise their God-given right to do their own thinking. To do so however, is likely to bring upon them more cannonading than canonizing but why should a soldier be afraid of the noise of battle.

The Apostle Paul was an independent thinker, (not a FREETHINKER mind you, for there is a vast difference.) In the chapter before us he lays down a principle that would be laughed at by any but an independent thinker, namely, that it is, in the final analysis, "The Minority that Always Rules." The man who thinks things through independently comes to understand that the weakest of people rule the world. That it is the lame, the halt and the blind who exercise authority in every sphere.

How contrary to the world's philosophy is all of this. The masses assume that might is right, that there is no place for the weak, for the handicapped, for the aged, and the infirm. Yet, their actions belie their claim. For instance, what is it that lies at the basis of every community chest drive? Is it not the cry of the unfortunate? What is it that stops the activities of the household? Is it not the helpless wailing of the babe? What is it that detains the man in this life in possession of so many sound faculties? Is it not the injured limb or foot or arm? So, says the Apostle, it is in the church. Even there, the minority really rule. And as he develops the subject set before us in this 8th chapter of I Corinthians he calls our attention first of all to

I. THE LAW OF KNOWLEDGE AND LOVE.

Vs. 1-3, "Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but love edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." As we consider these words it is to be noted that what we have before us is an answer to the second in the series of questions propounded to the Apostle Paul by the Corinthian Christians, and which occupy the rest of this book beginning with chapter 7. That this is so

is seen clearly by referring back to chapter 7 and verse 1 where it is written, "Now concerning the things whereof ye wrote unto me." The first of these questions, as we have already seen, concerned the marriage relationship. Now we deal with the second of these questions, namely, what about the eating of meat offered to idols? You see, the heathen priests in the city of Corinth took meat into the Temple, and offered it to idols, and having done this they went and sold it to the dealers who offered it in the market places. Now there was a conscience among the Christians of Corinth that said, how about this meat: it has been handled by pagan priests, it has been offered upon pagan altars, it has been brought out of the heathen temple, and is now in the general market offered for sale. What is to be done about it? Some say, we cannot touch it, because it has been offered to idols. Others say, an idol! Why, an idol is nothing at all; the meat is not tinged or tainted by its having been offered to nothing at all; the meat is as good as any other meat: produce it, enjoy it. And the Corinthians, confused by it all, write to the Apostle under these circumstances and say, what shall we do? Then the Apostle delivers the judgment which is recorded in this 8th chapter, and having given his own judgment upon the subject he says in effect, after all, we Christians must consider the weak conscience of our untaught brethren. So he writes, "Now as touching things offered unto idols, we know that we, (that is we Christians,) have knowledge." That is to say, we Bible believers, those of us who have been instructed in the Word of Life know the folly of idolatry and that what the Gentiles sacrifice, in the language of I Corinthians 10, is to demons and not unto God. However, unless this knowledge that we have be tempered by the love of God, unless we consider that we should not have this knowledge of things were it not for the Grace of God, it is likely to lead us into an attitude of disdain toward those who are less fortunate than we as far as understanding of the things of God are concerned. Hence he continues, "knowledge puffeth up, but love edifieth, or buildeth up." Thus he warns Christians against an uncharitable attitude toward our weaker brethren in these things, saying as in verse 2 "if any man, (that is to say any Christian man with this knowledge,) thinketh that he knoweth anything, he knoweth nothing yet as he ought to know." By these words he seeks to remind us of the fact that how-

ever much we may know, we in reality know very little, and that what little we do know is not because we are superior to others but because God in His Grace has made such knowledge available to us. Then the Apostle continues, revealing

II. THE LAW OF RELIGION AND CHRISTIANITY.

Vs. 4-6, "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." The philosophy of the world concerning the Christian faith is, that it is but one of many religions in which men find comfort and consolation. There are many, even those who profess to be Christians, to be followers of the Lord Jesus Christ, who hold to this philosophy of error. It needs to be remembered by the true Bible believer however, that Christianity is not a religion, it is a life. In the words of the Apostle Paul before us in this immediate text, religion has its idols, expressed in the words "as there be gods many and lords many," on the other hand, it is revealed that Christianity has but one God, expressing Himself mediatorially as the Son.

Strangely, there are some who seem to prefer a mutilated Christ, a Christ who is not God but merely man; a Christ who does not shed his blood but lives as an example; a Christ who does not atone for sin but rather, who becomes the great way-shower; but the Christian has no such Christ. His Christ, the Christ of the Bible is revealed in no uncertain terms throughout all the Bible, but particularly in this text before us, as the Creator of both creations, and in these words "to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we

by him." Note these two glorious expressions, first, "by whom are all things." Do not these words remind you reader, of the matchless record contained in the first chapter of the book of Colossians verses 15 through 17 where it is written "Christ is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things hold together." Then, the second of these expressions of our text, "and we by him." Again our mind slips along through the Bible until we stop at the II Corinthian epistle chapter 5, verse 17 where it is written, "Now if any man be in Christ he is a new creation, old things are passed away; behold, all things are become new." Such is the God of the Bible, and the Christ of God as revealed in the pages of Holy Writ and Who, in contrast to the opinion of mere religionists, is the promised seed of the woman of whom Abel's sacrifice spoke; of whom Enoch spoke as the Avenger, of whom Moses spoke as the prophet, of whom David sang as the sufferer and the King, and whom John the Baptist pointed out as the Lamb of God that taketh away the sin of the world.

Now, all of this is but a build-up to what the Apostle now calls us to consider, namely,

III. THE LAW OF LIBERTY AND OFFENCE.

Vs. 7-13, "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ, wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." You see, the appalling ignorance of some Christians concerning Bible truth is made the basis for the Apostle's plea. Says he in effect, I can eat this meat, it is nothing to me that the meat has been offered by some heathen priest to a heathen idol. I do not care for that for one moment, but there is a man just there, who says he would be hurt in his soul if I took it. I say, very well,

I will not take it. Now this is the ground on which all total abstainers from innocent things must rest, if the action is to be widely influential. Many a Christian man says I could do this thing, I should know exactly when to stop, it would do me no harm, I could take it with good conscience. However, if I do this thing, or take this thing, there is some poor Christian soul that could not even inhale the odor of it, without his appetite being fired as from hell. So I say, I will not touch it for his sake.

Yes, in the sphere of spiritual things as elsewhere, the minority always rules. Among those spiritually mature there are always to be found some who are spiritually halt and lame. So, says the Apostle, the church must wait for him. If some should object that this is a pretty pass to which we have come, let it be remembered that the Apostle reveals by the Spirit of God, that this is the whole idea of the Church. It may be that the whole universe is waiting for one little lame world called the earth. No body can tell how fast this universe might get on but for this cripple called the earth. So, says the Apostle, here is a poor, weak man within the Christian Church, and we must wait for him. We may not account him to be much, but after all, Christ died for him, thus we must help him to catch up. This we cannot do by being disdainful of him, but rather by exercising a spirit of love toward him, that he, in his turn, may be numbered amongst those spiritually full grown.

NOW IT CAN BE TOLD

How Kohlers and Miss Lynip Escaped From Philippines and Arrived Safely Home

(From "THE MESSAGE")

For eight months we have been restrained by army censorship requirements from publishing the thrilling story of the escape of Mr. and Mrs. Robert Kohler, with their two children, and Miss Louise Lynip from the Philippines and their safe return to this country. Of course, the fact of their presence at home could not be kept secret, and word has gradually spread around that they are here. In fact, they have not been prohibited from public appearances or from accepting speaking engagements in churches, provided their messages are confined to their experiences apart from the actual escape, and also provided that no printed publicity be given to the fact that they recently escaped.

This restriction was deemed wise and necessary for two reasons. First, the means by which the escape to Australia was accomplished involved a military secret which the Army did not want

known at that time. Second, the possibility of retaliation by the Japanese against Americans who were still in the islands.

Now, however, the restrictions have been lifted, and General MacArthur himself has released the news of repeated and sustained contact by submarine with American and Filipino guerilla forces for the past two years, and has told of sending men and supplies in to the islands and bringing out parties of Americans who had been living in the hills and had successfully eluded the Japanese. With the drive for the liberation of the Philippines so successfully under way, there is no longer the need for secrecy, and we rejoice in at last being able to publish the news.

The dramatic escape to Australia by submarine in November 1943 of Mr. and Mrs. Robert Kohler and Miss Louise Lynip with the two Kohler children, and their subsequent safe return to this country under Red Cross auspices on a returning troop transport is a story that we have been burning to tell for the past eight months, ever since early in March when the party reached San Francisco.

For over two years there had been no news whatever concerning the Kohlers and Miss Lynip. Communications were cut with Manila early in the war, but contact was possible with our Iloilo and Mindanao groups through an independent radio station at Cebu, so that we were able to send one sum of money to Mindanao by radio in February 1942. A second attempt the following month failed, and then all contact was cut off with the fall of Cebu in early April 1942. The last word that came out of Mindanao was a letter from Mr. DeVries dated April 25, 1942, and which was flown out via Australia by one of the last army planes to make the flight.

Subsequently, after many months, we learned that the DeVries had been captured by the Japanese and were interned at Davao, where presumably they still are. But no word came through concerning the Kohlers or Miss Lynip, who were over the mountain range in another section. All we could do was to pray and wonder.

Then one day our hearts thrilled in mid-February 1944 when we received a very brief air mail note from Australia signed "Robert Kohler," written in his own handwriting, saying that he and his wife and two children and Miss Lynip were all safe and well in Australia and expected to reach home almost as soon as that letter would reach us. That was all. Just a simple announcement. How we rejoiced in answered prayer! God's goodness and faithfulness had once more been demonstrated. Even while we were yet praying for them and their safety in the Philippines, God had abundantly answered and had delivered His children safely to Australia three months previously.

While rejoicing in the good news of

their safety, we were, of course, speculating considerably on the ways and means by which they had gotten to Australia and what had happened to them during those two years of complete silence, with no money from home and with the islands overrun by the Japanese. We could hardly wait for further word.

Then on Saturday morning, March 4th, in the editor's absence, the telephone rang at Philadelphia Headquarters and our Treasurer, Miss Hudson picked up the receiver and heard a calm voice saying "This is Robert Kohler speaking." Just like that! He was telephoning from California to say they had arrived safely and would welcome funds for an outfit and travel to the east. Funds were dispatched, and then followed visits to families, conferences with the Executive Committee, and during the last few months more and more deputation work, which is continuing at an accelerated pace this fall.

The details of the escape will, of course, be run in THE MESSAGE in story form in succeeding issues, but in brief summary the facts are these. At no time during those two years were the Kohlers or Miss Lynip in the hands of the Japanese. They successfully eluded capture by retreating farther into the hills and hiding out in the jungle. At one time a party of 700 Japanese passed by on a mountain trail less than a mile from the hideout. They were enquiring for the Kohlers and Miss Lynip by name, but they were directed the wrong way. Subsequently the Japanese sent an official communication up into the mountains ordering them to report for internment, but this was ignored.

Two different hideouts were built. One was destroyed by fire. At one time both Mrs. Kohler and Miss Lynip were sick with pneumonia and Mr. Kohler was chief cook, housekeeper, doctor, and nurse. During this period he also shot his foot and was partially crippled. They learned the taste of monkey meat, parrots, birds of various kinds, and plants of the jungle. They lost considerable weight, but regained most of it during their three months in Australia.

Finally in early November 1943 they learned of an opportunity to escape by joining a party for a secret rendezvous with a submarine. At considerable risk of detection by the Japanese, and with several close escapes marking their journey, the rendezvous was kept and in a few days they were on Australian soil. There they lived on the fat of the land while the Red Cross tried to fatten them up preparatory to their return to this country. The accompanying pictures, taken since their return, indicate what a good job the Red Cross did.

General MacArthur Releases News of Submarine Rendezvous in P. I.

The newspapers of October 25, 1944 carried the news of a special communique from General MacArthur's Headquarters

in the Philippines which was broadcast in English over the "Voice of Freedom" radio to the Philippines and thus to the world at large. This broadcast told the dramatic news of how a weak signal from a radio set on the island of Panay, heard in the late fall of 1942, led to the establishment of regular radio communications with guerilla bands operating in the Philippines and to the establishment of regular submarine shuttle service between Australia and the Philippines to take in men and supplies and to bring out valuable information and such American personnel as could be successfully contacted at these appointed rendezvous.

This news release from General MacArthur himself lifts the ban on secrecy surrounding the escape of the Kohlers and Miss Lynip, and supplies a vitally interesting background of information.

An A. F. correspondent, Richard Bergholz, reported that Lt. Leon Tinnell of the Army Air Corps went to Mindanao by submarine and came out the same way. While there he spent seven months behind the Japanese lines on Mindanao Island fighting with the guerillas and gathering information. During that time he radioed information back to American Headquarters which resulted in the sinking of more than 50 enemy ships. Tinnell is now back in the Philippines heading a picked group of reconnaissance troops.

MacArthur's communique, in part, follows: "Following the disaster which in the face of overwhelming superior enemy power, overtook our gallant forces, a deep and impenetrable silence engulfed the Philippines. Through that silence, no news of the fate of the Filipino people reached the outside world, until broken by a weak signal from a radio set on the

island of Panay, which was picked up in the late fall of that same fateful year by a listening post of the War Department and flashed to my headquarters.

"The signal, weak and spotty as it was, lifted the curtain of silence and uncertainty and disclosed the start of a human drama with few parallels in military history. In it I recognized the spontaneous movement of the Filipino people to resist the shackles with which the enemy sought to bind them, both physically and spiritually. I gave this movement all spiritual and material support that my limited resources would permit.

"Through the understanding assistance of our Navy I was able to send in by submarines, in driplets at first, arms, ammunition, and medical supplies. The news of the first shipment spread rapidly throughout the Philippines to electrify the people into full returning consciousness that America had neither forgotten nor abandoned them.

"To those great patriots to whom I now pay public tribute, I say stand by your battle stations and relax not your vigilance until our forces shall have swept forward to relieve you."

MacArthur told how the supplies continued to grow and that eventually four submarines were committed to the exclusive task of taking them in. He told how the guerillas obtained the secret defensive plans and instructions of the commander-in-chief of the combined Japanese fleet, which were used to counter American offensive action in several Pacific areas. For two years, he said, the inadequately armed patriots, some of them Americans who never surrendered, others who escaped from prison camps and men sent in to carry out specific missions fought the Japanese.

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	France
Vernon R. Bliss, Drew Field,	Tampa, Fla.
Roy H. Boldt	Ft. Riley, Kans.
C. Douglas Burt	England
Alfred P. Conant	Camp Gruber, Okla.
Milton L. Dowden	South Pacific
William V. Goldie	France
Arlin M. Halvorsen	France
Clarence R. Nida	South Pacific
Karl B. Smith	Strother Field
C. Allen Taff	Camp Gruber, Okla.
Frank L. Waaser	England
Arnold C. Westphal	Portsmouth, N. H.

PRAY REGULARLY FOR EACH MAN!

Chaplain Conant Dangerously Injured in Accident

Word came to Bulletin readers in the November issue, that Chaplain Alfred P. Conant had suffered painful and dangerous injuries while driving through on leave from his post at Camp Gruber, Oklahoma, to the east. His serious condition led to coronary thrombosis and for a while his life was despaired of. He is still in a serious condition, but improvement is reported as we go to press. Let us pray for him that God will spare him for this important work, if it be His gracious will. The original news came through the kindness of a Church Visitor for the First Baptist Church, Terre Haute, Indiana, in which city he was hospitalized.

*Chaplain Halvorsen Honored for
Gallantry*

We have always felt that Christians should be outstanding in whatever walk of life they find themselves, just because they have God with them in all His power and wisdom. We have always felt that something was wrong if a Christian man was a sissy. It is our understanding that holy living requires courage and all the manly virtues, plus God! We are not surprised, therefore, to hear of Christians doing exploits for God.

We thank God, therefore, that one of our chaplains has distinguished himself and brought glory to the Lord through courageous action under fire. He is Chaplain Arlin M. Halvorsen (now Captain), who received the Silver Star and Purple Heart Medals in August.

The Citation reads as follows:

Award of Silver Star Medal

Chaplain, (First Lieutenant), Arlin M. Halvorsen, O-531524, Headquarters First Battalion, 329th Infantry, United States Army. For gallantry in Action on 12 July 1944, near Sainteny, France. With utter disregard for his own safety, Chaplain Halvorsen went between the enemy lines and evacuated a wounded man, although the area was under intense artillery, machine gun and mortar fire. His demonstration of conspicuous bravery and resolute determination was a splendid example to the men of the battalion. Chaplain Halvorsen has constantly remained at the front lines assisting in the evacuation of the wounded and, by his coolness and courage, maintaining a high morale in the unit. His profound humanity and outstanding bravery reflect the highest credit upon himself and the finest traditions of the military service. Entered military service from Indiana.

Award of Purple Heart Medal

First Lieutenant Arlin M. Halvorsen, O-531524, Headquarters First Battalion, 329th Infantry, Corps of Chaplains, United States Army, for wounds received in St. Servan, France, on 9 August 1944.

* * * *

We are also happy to pass on a letter from Chaplain Halvorsen.

Somewhere in Europe
5 October 1944.

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

Dear Brother Mason:

Greetings in His precious Name.

So many things have happened, since last writing you, that it is difficult to decide which incident would be of most interest to the folk at home. During the days and nights of combat the Lord became more real to me than ever before. The peace and calm that He gave were beyond human understanding, and my opportunities of witnessing to men have been many as a result of the same.

Three men have definitely taken Christ as Saviour. Six men have been led out of a backslidden state of living. Word from one officer was that a number of his platoon had been led to Christ through my messages, but had made no personal mention of that fact to me. The same officer said he thought at first I was narrow in my views about worldly pleasures, but had changed his mind completely since.

In the past Quarter I have distributed 77 "New Testaments" and 580 copies of

"Seek." Pastoral contacts with men run into the hundreds, and it is most gratifying to know definitely that the men feel perfectly free to come to their Chaplain at any time and discuss any problem which is theirs at the moment.

All of these things are to His glory and a real encouragement to me. Continue to pray for me in my task of writing to bereaved loved ones.

Yours in That Blessed Hope,
ARLIN M. HALVORSEN,
Ch. (Capt.) U. S. Army.

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

Lesson IX

"GALATIANS—AN EXPOSITION OF GOD'S GRACE"



Coming in glory. It is in this sense that the Holy Spirit prompts us to wait for the final hope of righteousness to be realized in the redemption of our bodies. Paul would have us understand that it is far, far better to wait in hope than to abandon the faith plan for some legal system like circumcision.

This particular matter seems to have been concluded in verse six:

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith worketh in love."

The contrast here is clearly between the great inner spiritual experiences, such as faith and love, and the outward and mechanical things, such as circumcision and legal conformity. The foundation of all hope rests in the finished work of Christ, and all those who have fixed their faith in him are conscious of the moving power of love within their hearts—a love that is the direct result of the Presence and bestowment of the Holy Spirit. This sort of faith works through love, not legal constraint; and while it works, it waits with great hope for final realization.

In this connection let us say a practical word for our own day. Cold, hard and loveless creeds are utterly out of line with anything fundamentally Christian. One thing in the modernists' creed is commendable, and that is their concern for people, or at least their professed concern. Many of our fundamental theorists have a perfectly worked out creedal statement, yet it is as cold and lifeless as a frozen corpse. That is not even faith—that is self-deception or outright hypocrisy. Faith, when it seeks to demonstrate itself, must be exercised in love, and that love must take on some kind of service to God in behalf of man. A faith which never gets out of cold print is utterly worthless. The faith which saves us is born of a vision of the bleed-

INTRODUCTION: Having closed the last study with but a brief reference to verse five in chapter five, let us now return to the consideration of that verse

"For we through the Spirit wait for the hope of righteousness by faith."

What Paul would have the Galatian believers understand by this statement is that he and all the others who have fixed their faith in Christ alone have not fallen from the grace-principle of justification and hope. Not only do they find complete justification from their sins through the Person and work of Christ, but at the same time, they are waiting in full expectancy that God will finally and fully accept them in Christ in the consummation of things. There is no suggestion here that they are without clear and joyous assurance NOW. This faith program works three ways: it looks back to justification from all sin at Calvary, it looks up for the assurance of justification now in the High Priest's ministry at the right hand of God, and it looks forward to the completed justification at His

ing Son of God in His redeeming work of love on Calvary, and such a vision not only saves but fills the whole life with the passion of Calvary.

PRACTICAL SUGGESTIONS GROWING OUT OF SAVING FAITH

Beginning with verse seven, Paul again renews the direct controversy with the teacher who has upset the Galatian believers:

"Ye did run well; who did hinder you that ye should not obey the truth? (8) This persuasion cometh not of him that calleth you. (9) A little leaven leaveneth the whole lump. (10) I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. (11) And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased. (12) I would they were even cut off which trouble you."

Thus the apostle brings the issue out in the open again and throws the responsibility upon the false teachers who intruded their perversion of the true gospel. Let us take a bit of a look at some of these practical exhortations and words of sober judgment.

The Galatians had been on the main line of the railway to heaven but some saboteur had thrown the switch on them and they had been run into a siding without knowing how they got there. They had been making fine progress up until this mishap, but now they were not running well. Paul asks them, "Who did hinder you?"

It is at once obvious that Paul had nothing to do with any perversion of the true gospel of grace. Then did the Lord lead them into this state of affairs? Certainly not. There can be but one answer to this question. That emphasis is much needed today. We are too tolerant toward those who pervert the gospel. Let us be very clear here. We do believe that all men have the right to worship God according to the dictates of their own consciences, but we DO NOT BELIEVE THAT WE ARE UNDER ANY OBLIGATIONS TO HAVE FELLOWSHIP WITH THOSE WHO TEACH CONTRARY TO THE GOSPEL. We may be perfectly willing to grant them the same rights which we seek for ourselves but we must not compromise our message by fellowshipping those who teach against the grace of God.

The reason for this separation is offered in the principle of leaven. A little leaven will leaven the whole lump. If there should arise a small number of false teachers in any fellowship, they could corrupt the entire body. We are living in a time when it is not very popular to exercise any church discipline, or any other kind of discipline

for that matter. We seem to think that there is a sort of virtue in laxity. But God's word is very clear on such matters, especially with reference to false teachings. We are not to play with that sin; it is a poisonous reptile and will destroy all who make a pet of it. There is a trusteeship involved here which judges us. If we allow the teachings of corruption to remain among us unrebuked, we can assuredly look for the spread of that corruption throughout the whole life-realm involved, and also we may look for the direct judgment of God upon our testimony.

But Paul believes that the Lord will save the whole situation among the Galatian churches. He will unmask the deceivers and enlighten the believers. This sort of a reversal can come about through no other than the Lord Himself, and because Paul believes that the salvation experience of these Galatians was a work of God in grace, he has confidence that it will show itself in the right kind of an outcome.

Paul now raises the issue: If I preach the same things as those who seek to persecute me, then why do they persecute me. Since I suffer persecution, it is very evident that I preach something contrary to the doctrine of circumcision. If by preaching circumcision I am persecuted, then it is also evident that the cross has ceased to be offensive. Two things seem to stand out in this brief portion of the Word.

1. The basic problem in all matters of religion is man's own desire to do something for himself in the matter of salvation. It is the old story of the building of the tower of Babel. Men have always wanted to build for themselves a plan and way, independent of God's plan and way. This is the very last foundation stone in the whole scheme of redemption. It is at this point that the whole structure of saving methods gets right or wrong. If a man goes wrong on the very foundation, the whole building will inevitably go wrong.

2. The cross of Christ is a complete denial of all the supposed worth of human righteousness. It condemns all that we are, all that we have and all that we can do. Nothing of fallen man will pass through the exchanges of heaven. There must be something PERFECT to present there, and the accomplishment of Christ on the cross procures a PERFECT RIGHTEOUSNESS FOR MAN, but a righteousness which he can have no part in producing. Because this righteousness comes through the cross exclusively, and thereby condemns all other methods of procuring an acceptable righteousness from God, the cross is a stumbling-block in the way of all men who would attain unto righteousness in their own way. The offense of the cross is in that it condemns all human righteousness.

The last statement in this paragraph is one of the severest. Paul seems to

pray that these men who exert a mere outward ceremony above the spiritual experiences in Christ ought to go on to the logical position of mutilating themselves like the heathen priests do. If there is any virtue in mere ceremonialism, then let them carry out the full program which ceremonialism suggests to the natural mind, and which is often practiced by heathen religion. That reveals Paul's attitude, yes the Holy Spirit's attitude towards those who would pervert the gospel.

SOME PROTESTANTS ARE AWAKING

To the duplicity of the one on the banks of the Tiber who styles himself "The Holy Father," and it is to be hoped that others will shortly awaken too. The following article comes from LONDON and is datelined, SEPT. 20. It reads as follows: "The Bishop of Chelmsford, Dr. Henry Wilson, writing in the Chelmsford Diocesan Chronicle today attacked the Vatican and the Pope's recent utterances that Londoners should show Christian sentiments of charity, forgiveness and mercy towards the Germans. 'It is difficult to remember one single word from the Pope in condemnation of the Nazis when they swept London with destruction' he wrote. Dr. Wilson declared that the 'best interests of the church, according to the Roman view, are served by a Government which approximates to a dictatorship, particularly if, as in Spain, the dictator is himself a Roman Catholic.' Dr. Wilson claimed that there was a widespread uneasiness lest the Vatican authorities should have a say in the peace settlement, and added that one of the surest ways to lose the peace would be to permit the 'dubious counsels of the Vatican diplomatists' to have a hand in the business. 'If it is contrary to the Christian religion to punish evildoers, then all law courts and police forces should at once be brought to an end in a Country which claims to be Christian, and burglars, thieves, murderers and footpads should be allowed to do as they please.'

The logic of the above article cannot be gainsaid. The Bishop's statement on the Pope's "silences" when protestant England was under destructive attack by the "Beasts of Berlin" is so convincing that not even the most fanatical Roman zealot could advance a logical argument against it. On the other hand, his tearful appeal to "spare the cities and peoples of Germany" when the shoe was on the other foot is so well known that none can deny it, as it was carried by our American papers as well as those in Britain. Protestant Britain and the United States will do well to insist that papal duplicity be ENTIRELY absent from the "peace" table.

—Kenneth R. Kinney.

FLASHES FROM FOREIGN FIELDS

FLODENS IN SOUTH AMERICA

October 8, 1944

Dear Co-workers:

At last we are in the land of our labors for the Lord. As we look back on the year of waiting we rejoice at the Lord's wisdom and the peace that was granted us. Truly the greatest peace is that which is found in the will of the Lord. We know that you are waiting to rejoice with us that He has heard our prayers and brought us thus far. We had to wait in the Canal Zone for six days due to crowded conditions, and then we were held up in Chiclayo for three days, so it was Sept. 15th before we arrived here.

The Lord's hand is not shortened nor His ear heavy for He truly heard prayer and led in the matter of our visa. We went to a Peruvian Consulate with bated breath for we wished to get a 30-day Tourist Visa. You can imagine our surprise when we were very cordially received and granted our visa without any questions, showing of papers, or other red tape. Our next move was to get the resident permit for Colombia. It was granted without any hitch, although it took all morning to fill out papers and answer questions. We know this was answered prayer for any Missionary will tell you that this is not the way things are ordinarily done by Consulates. Now we ask your prayers that we may be granted a further stay of 30 days in Iquitos, in order to prepare for setting up the new station in Leticia.

The Devil is Busy

We are beginning to wonder at the next move our great opponent will make. Ever since the day a new station was planned in this untouched region of the Amazon, he has been hard at work to prevent it. The latest development is a seeming victory on his part. The young couple who were to join us in the starting of the station, have been ordered home by the Doctor. After his year of Spanish study, Mr. Burns suffered an attack of Ameobic Dysentery. After months of painful injections and drastic treatment he must have an operation. Pray for them that they may find peace in the Lord as they make their way home, disappointed because they were not able to reach their final post of Service. Pray that Mr. Burns together with his wife and baby may be able to return to the field. Before the latest complications of his illness, Mr. Burns attempted to get passage on a plane to Leticia, but was refused because of pressure by the opponents to the Gospel. The renter of

our property down in Leticia, who sold it to us, demands we sell it back. We may be without a place to stay when we arrive. We will need wisdom in all that we say and do as we enter this place of service. Please pray with us. We never dreamed that we would be pioneer Missionaries on our first term.

Josephita was just one of the unfortunate ones down here who caught the dreaded whooping cough. Because of complications and malnutrition she went home to be with the Lord. She was only three and just didn't have a chance. Down here funerals are held the same day you die, so we went to Josephita's wake that night. As we sang the Gospel choruses and had a short message from the Word, I could hear the whoops of the child next door. They do not understand about infections so death has a merry time with his scythe. As we sat in that native hut without any floor, and with benches instead of overstuffed furniture, I thanked God that I was born in the U. S. A. How quickly some of the young people back home would dedicate their lives to Christ and hasten to deliver these people, if they could have seen the expressions of hopelessness in the eyes of those without Christ as they sat in the dim light of the candles at the bier of Josephita, that night. Maybe someone reading this will see the need and come to help us. We need to start a Bible School right now to train native believers, who wish to serve the Lord.

Rashes and Lizards

We are already becoming acquainted with some of the strange and peculiar inhabitants of the tropics. The first one is a Fungus growth which is probably some perverted cousin of Pencillin. It attaches itself to you and grows out of the sweat pores of the body. By the time you decide that the itch you have, is not the common mosquito or flea bite, it has a good start and the result is like a good case of hives on a hot sweaty day. When we discovered what it was, we were given a combination of camphor and carbolic acid. Although it burns a little it kills the Fungus in a few treatments. Our major acquaintance was to the Lagartijos, as they are called down here. They are like little lizards and come out on the wall at night to catch bugs. When they are attacked they lose their tails which jerk and wiggle like mad while the lizard steals away in the opposite direction. We are taking movies just so you can see it yourself.

First Sermon and Song

This Sunday we preach our first sermon. It will not be in Spanish, but through an interpreter. We feel it is best not to try any preaching in a new

language until we are fairly well acquainted with it. We will sing in Spanish. The people down here love music but they don't have any training, so they will probably enjoy our duet a great deal. I am afraid the churches back home would not allow the local choir to sing there, but they seem to think it is O. K., so we don't worry. They need someone who has been raised in the land to write music which will fit the people and the language. All the songs we have heard are translations from the English and most of the words do not fit the tunes. The result is not so good, but they are improving under the direction and training of Mr. Scherer. We are very anxious to get the language so we can speak to these people. We feel like someone who is deaf and dumb and all we can do is stand around and smile and listen.

Prayer Requests

As we leave you for this time, we would place before you again, these things for prayer: 1. That we acquire the language well in a short time; 2. That we be granted an extension on our visa in Peru, in order to study under the Scherer's; 3. That the Lord will guide us in the matter of entering Leticia to start the work there; 4. That someone may hear the Lord's clear command to GO, take their cross and follow Him, to help us; 5. That the Lord will continue to give us good health and protection. We know He hears and answers prayers of every believing heart, so pray for us. Thanking you from the very bottom of our hearts, for your prayers in the past, for your help in our ministry and for the letters you have sent, we remain,

Your Out-Posts in the Gospel,
The Flodens
Iquitos, Peru

TRIMBLES HARD AT IT IN BRAZIL

"The Lord will perfectly disembarass my way."

This is the Word God gave me as Neil Hawkins and I set off from Boa Vista, June 30. Preliminary trip, study, consultations and preparations had been made for the opening of the gospel to the Macushi Indians. We were glad the day had arrived, our prayers heard, and a start made to bring the gospel to one more of earth's tribes and that, one of our own territory; also glad to have the help of a fine Missionary experienced in Pioneer Indian Work. They are a fine, Spiritual and capable couple: Neil and Mary Hawkins of Unevangelized Fields

Mission. We recommend them to you for prayer. Their life plans include the reaching of several more related tribes of Carib Indians in more difficult places.

Our trip was a rugged month on horse back. I had never been on a horse but we wore out several. Briefly described the trip was; mud and water, feet seldom dry, strangers to conditions, people and trails; perils in crossing wild streams and fords, plagued with insects, sunburn making my nose a crest in spite of plenty of grease, our legs bothered us a week after reaching home; food hard to get, hard to eat, and just hard that is all. Satanic powers were maddened at our putting our feet in their ancient domain. Disappointments and delays finally sent us back without having begun the home for the first workers, we had hoped to establish, among the Macushi Indians.

One day at high, hot noon our old guide brought us to a hut at the foot of the mountain. We dismounted and stooped low to enter the hut. Inside the dark smelly hut sat a muscular squaw on a cow hide with two naked little ones with her. Each had a bad cold and she was having a hard time keeping their noses clean even with her unsanitary methods. There was no order what so ever in the hut, ashes were scattered in every corner. Mangy dogs lay about. They conversed in Macushi language and he produced some bars of awful looking stuff. He explained it was soap and that he had to pay 50 cents a bar for it and called the traders unfair. She then offered us the staple food, a large cake baked of ground-up casava (they dry it on the roof tops and it really gets hard) and a few bananas. We gave thanks and ate. The old man broke up the rest and put it in his sack. In a little while they called the men from their gardens high up in the hills and one of them accompanied us to the village. When I came back out into the light the thought of God's greatness in that He is not a respecter of persons completely overwhelmed me, yet He loved those and has given to me a love for them.

Before mounting one day, our host told us all about the way. There were to be no difficult streams. At the first stream we found an easy crossing, only wet feet. The second one looked easier but Niel's horse got into one hole and mine into another. Farther on poor Niel's horse and he both went nearly out of sight in pure black mud. It was narrow and looked innocent but was far from it. At a rocky ledge crossing the horses got so excited Niel finally got off and found a shallow crossing, but who could tell. The water was fast and muddy looking.

In some places we just stripped off clothes and placed all in a rubber bag holding the strings in our teeth and swam across. There were no women in the party, making this possible. Just all part of a rainy day's work.

One night we were caught in the open. Just after we had eaten our supper and

gotten our horses tied for the night a storm came on. The rain beat our backs until they hurt and between down pours the insects stung us. We pommeeled each other around to keep warm. It seemed the demons were screaming at us to get out of their land. It was a long, terrorizing night and how we welcomed day break. Our poor horses were groggy and tired all next day.

However it was not all bad. Every day the needed health and help came from Above; making appointments for horses and guides; meeting places and even the sun and the rain in His own way. The only Christian home in the whole country was a place of refilling and refreshing when we could be there. Many isolated ranchers, miners and Indians heard the gospel. It was good discipline for us two soldiers and the fellowship was sweet. People for the most part were good to us and the Indians received us kindly. Game and ducks reminded me of family outings in Northern Minnesota. Beautiful scenery brought us close to the Lord and sin and misery reminded us of the souls of the lost. One day I counted over 40 kinds of flowers. "The earth showeth His handiwork."

It was good to get to the house you have all helped to make a Mission Station. I felt like the little boy whose mother told him, "Johnny you will burst if you eat any more pie," and he answered, "Mother pass the pie and get away from in front." A hammock and mosquito netting held about all saddle bag space. When comparing notes with our wives who had stayed by the work we found some had been saved here and there; while two merchants had decided to quit the sale of moonshine. (Christian Merchants.) In our hearts we stood firmly resolved that we should carry on the work with the Macushi Indians. Stand with us and kneel off with us. Niel has rearmed with permission and assurances and gone back to Cuntres alone. I could not leave at this time and felt keenly his going alone. God bless him tonight.

Yours in His service,

The Trimble in Brazil.

METZLERS REPORTING

August 7, 1944

Dear Friends and Co-workers:

Mr. Metzler has asked me to write the news letter this time. I'd like to surprise him and present him with this letter when he comes down off the roof. He is re-roofing a small building we use for storing our worldly goods, and which has been leaking badly. He is using tin, hoping that it will not have to be done again. The Misses Minns and Falle are expected here soon and they may have to live there for a while.

With David in Psalms 119 I would say this morning, "Deal unto thy servant

according unto thy mercy, and teach me thy statutes. I am thy servant, give me understanding, that I may know thy testimonies."

We are in constant need of His mercy as we serve Him. We do not serve Him as we would, so we are in constant need of His teaching that we might do all we can in the right way. It is such a privilege for us to serve Him! Every form of service should be done with joy when it is for Him.

We are glad to be back home after our vacation and the language conference at Bangassou. It seems that going away from the work a little while helps us to see better the defects of our methods in the daily teaching of the Word. We have re-organized the classes, introduced a few changes which seem to be for the better.

I am so glad for the men and women who are willing to teach classes. Many of them refuse because the others make fun of them if they make a mistake in the reading of hard words such as the names of people and places. I am praying for these that they may of their own accord want to teach when they become more humble.

I am having a class for the teachers. They seem to enjoy it greatly. They are the ones who yearn to know more. Last evening as I thought I was keeping them too long, I asked the women if it was not time for them to go and prepare food. One of them, the mother of five children, answered quickly, "Isn't this food? Don't we need this more than the other?"

Coming back from our language conference we brought Evelyne and Jackie home with us for a month's vacation. They had both grown so tall that new clothes were needed. I did nothing else much than sew between my classes while they were here. Burkhardt took them back to school at Crampel as they were going there for a week or two. It seems very quiet here now without any children. From six last term to none now is quite a change. We do not know whether to feel very old or very young.

Mr. Metzler has started the foundation for Miss Crumb's house. We had burned several thousand bricks last dry season but we will have to make many more as soon as possible. Many are being used in town in making a wall around our property there. This is required by law. How nice it would be if we could rent or do without a house!

The last Sunday the children were here we spent the day at one of our cut-stations. Mr. Burkhardt did the preaching here. It is a new place and they seem to want the Gospel in their village. They are learning to read verses with the evangelist who has been placed there. They want to build a chapel as soon as the rains stop. I had a class for the children in the morning. About four o'clock we had a meeting for all as they returned from their gardens.

Another reason for rejoicing is that

we have three couples who have returned from Bible School this year. They are already located in villages in the bush. They are good workers and we praise God for them.

Several Sundays ago Mr. Burkhardt and Mr. Metzler went to another outstation and baptized 25 people. This shows something of the work these native evangelists are doing. At this place there are over a hundred members in the local church. Last Sunday they organized and elected deacons. This church is self-supporting and gives to the support of several other evangelists. We are going to build a brick church there this dry season. The funds will be supplied by the church itself.

We have been grateful for the seeds sent to us by some of you. It is impossible to buy them here. Of those sent us we had a very good garden. We are now starting a new one.

We thank you for your prayers, for your gifts, and for your trust which we covet. Pray with us that the results of our labor together may not be according to our ability but according to His. He is able.

Yours through Him whose we are
and whom we serve,
E. Metzler.

"WE HATE FETISHES IN NAME OF JESUS"

Bakouma par Bangassou,
Oubangui-Chari, F. E. A.
August 29, 1944.

Dear Friends in Christ Jesus:

The time to send you another letter has been long overdue, for I haven't written since March. I have been trying to keep my letters down to one page, so they won't be such a burden on those who put them out, but I am not sure that I can get all the news on one page this time!

We had such a glorious time with our evangelists—in their quarterly conference. They had a pretty full schedule, with one class on the Life of Simon Peter, one on the Second Coming, an Analysis of First Timothy, and a Question Hour. They also had a class that we designated "school" to help them with their "readin', writin' and 'rithmetic"—though it wasn't taught to the tune of a hickory stick. Some of these men have only known how to write for about three or four years, and their writing resembles that of a third or fourth grader at home. Then, too, we had a short session each morning which was given over to singing, helping them to get the tunes of the hymns right and to be able to teach them in the villages where they work. We found my accordion a great help. Mrs. Moneysmith and I both play it, and so we could change off, if one got tired.

Sunday was a great day of meetings—in fact we had all day meetings both Sundays they were here. There were

over three hundred in church Sunday mornings. The evangelists gave testimonies of what the Lord is doing for them and through them in the villages, and as we heard stories of miraculous healing through prayer alone, and of demons cast out, our thoughts went back to the record of the Apostolic days. God is showing His power to these people now, as He did in those early days—and it is precious and humbling to see the faith of the Christians. The Sunday afternoon services, though smaller in attendance, were just as precious. It was a real blessing to my heart, and full reward for any labor that we may have bestowed upon these people. Many idols and fetishes were sent in by the New Born ones in the villages—saying they wanted to "hate these in the Name of Jesus."

Then, as if such a day of rejoicing and blessing didn't have in it any reminder of the power of Satan—we seemed to get it one Sunday night about eleven o'clock. We were awakened by a dreadful noise to find that a leopard had come through our Mission Concession, and had gone into the kitchen of the Moneysmith home, and taken their big dog. Our kitchens, you will remember, are out away from the houses—this one about thirty feet away, I think. The dog was lying asleep just inside the doorway. We could hear the awful death howls of the dog in our house a little distance away, but Mrs. Moneysmith, standing at the window of their bedroom, was close enough to hear the crunching of the bones, as the old fellow carried the dog off up the path. The dog was a big one, and very strong. Our night guard was lying within ten feet of the dog, and had the dog not been there, he might have been attacked, and the plight would have been even sadder. It is times like that when we realize anew what a wonderful thing it is to have the Lord's protection in dangers seen and unseen. Not two hours before the leopard came along, Miss Stowell and I had come from the prayer service at the Moneysmith house, coming out along the front and side of the kitchen, along the same path the leopard took. We can truly say we have never felt one moment's fear when we walk out like that—and we have done it almost every night since—going up there at 7:30 p. m. to listen to the news on the radio. But, we don't take any credit for being brave—not for a second, for that would be a foolish thing for me to do—with all my friends at home knowing so well what a coward I used to be. But God has taken it all away, and we live in daily praise for His graciousness to us. Just a few mornings after the dog was killed, we went out to find huge leopard tracks clearly imprinted in the soft dirt of a new-made flower bed, just about ten yards in front of our house. So, now on the two paths going to the village from the Mission, traps are fixed each night, and we hope that one of these days soon, the natives will have

a fine feast of leopard steak!

Isn't our Father good to us? I rejoice every time I think of His graciousness in allowing me to return to the work here, and I love it more every day. He has provided our every need, physically, mentally and spiritually, and we look forward this term to a blessed time of sowing, watering and reaping, in this little corner of His great vineyard. We are counting on you to remember us daily at the Throne of Grace—and be assured too, that you are not forgotten in our prayers. The Lord bless each one of you, and use you according to His will, that you have His Best Blessing daily, in yielding to His will.

Yours, praying for lost souls,
Irene Cochran.

MILLERS BACK IN LIBERIA

Liberia, West Africa

Dear Friends:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." Romans 8:28.

This verse came to us when we were put off the plane at Natal, Brazil and were forced to wait there for five weeks. But we do praise the Lord for keeping us safe and well through four plane hops, until we now are in Liberia—God's chosen place for us. We are anxious to get up country and begin our work here.

Now to tell you about our trip. We left Corry at 10:30 the evening of August 8th and drove until four in the morning. Then slept a few hours and drove on to Washington. In Washington we planned to get our passports and drive to Miami by Monday to catch our plane and do whatever business necessary. Upon arriving in Washington we found that our papers had been mislaid and we had to find them. Dick then had to rush to New York to obtain the Liberian visa. It was Saturday, August 12 before we were ready to leave for Miami and realizing we would not have time to drive down we sold our car and went by train, arriving in Miami on Sunday evening. Monday we hurried about getting our Brazilian visa, yellow fever shots, passed by the board of health and other details. Although the plane didn't leave until Tuesday we hurried in order to be ready on time.

The first day from Miami we landed safely at Port au Prince, Haiti. We flew to Trinidad the next day and the flying was very rough because of the bad weather. The clouds were so thick that as we looked out the windows we could see nothing. As a result we were somewhat air sick and light headed. Leaving Trinidad at day break we flew to Belem, Brazil, where we waited for two days, after which we flew on to

Natal, Brazil. We remained there for five weeks. Missionaries are not given priority so they are the last to be taken. Finally we were able to get passage on a plane to Liberia.

We thank each of you for your help in getting us out to Liberia. Your prayers and gifts have meant so much to us. Only eternity will reveal how much you have done for us and our Lord's work in Liberia.

Please remember us continually before the throne of grace, praying that the Holy Spirit will empower us afresh for the great task ahead and that many precious souls might be saved through our ministry out here.

Yours for souls in Liberia,
Dick and Mary Miller.

P. S.—Our African address is as follows:—

A.P.O. 605
Unit M.
Miami, Florida.

REPORT FROM COLUMBIA BASIN

There have been greater accomplishments in recent months than in any like period in the history of our Mission, and at the same time there have been more trying experiences and greater testings of our faith. The abiding presence and sustaining grace of our Lord has been with us all the way.

1. Moscow, Idaho. Rev. and Mrs. Everett Bramblet, missionaries. Since our last report, a meeting of a Regional Bible Conference has been held there for three days, and an evangelistic meeting for two weeks. Brother Bramblet has been doing house to house visitation work. In a recent letter he reported several decisions for Christ, and others interested. Interest is increasing much among the people outside the church. The room where the church services are being held is not large enough, and the Sunday School is going to need the entire house. Everett and his family have been living upstairs. Four hundred twelve dollars has been raised for Missions since January 1.

The Mission is purchasing a lot 70 by 132 feet with a strip 25 by 132 along side, owned by the city. This is the best site for a church available in Moscow. A neon sign on top the church building will be seen over the entire city and University district. The price is \$2,000, \$800 down payment. In two hours after we knew that this lot could be purchased, we were assured that the Lord would arrange for the transaction, and now in one month we have \$300 in hand. We expect the other \$200 will be in by December 1, when the transaction will be made. We ask your prayers. A building is much needed.

There have been testings, too. Mrs. Bramblet has been ill for three months, and the past two and a half weeks has

been confined in bed. She is improving some. For this reason, we do not have a complete report of the special meetings.

2. Pasco, Washington. Rev. Lyle Bramblet, missionary. This work was started in February, 1944. Their first meeting place was in the Masonic Temple, but they had to give that up. They have rented rooms in the public library. During October three persons united with the church and two await baptism. Lyle writes, "Our Sunday School attendance is growing. People are beginning to realize that we have a message that the other churches here in Pasco do not have in that we preach that only the Blood of Christ has power to save from sin." The first missionary offering amounted to \$36 and was taken on October 22.

A business man gave a lot 50 by 140 feet for a building site, on which over \$1,500 in street improvements has been paid. The church has about \$400 in its building fund. Plans are being drawn for a church building. God has been doing things in Pasco the past eight months. There have been testings, too.

3. Rev. and Mrs. Ralph Werner are ministering at Flathead Mine, Marion, Creston, and La Salle, Montana, out from Kalispell. The Werners live at Kalispell. About August 15 the Werners were driving to make a call on a Sunday afternoon when the steering gear of the car broke, and at once the car went over the bank of the "shelf" road where they were driving, and rolled down to a place 136 feet below. Mrs. Werner and the two little boys were thrown from the car; the baby and Mrs. Werner suffered skull fractures. The car was a wreck. It is only about three weeks ago that Mr. Werner could return to the places of his ministry. The family needed his care first. Then he went to Pennsylvania to obtain another auto. Friends have generously given to their needs, so that we can report that all expenses are paid, including the auto. We are thankful to them and to the Lord for his kind provision. The response at the services has been good since his return. One soldier has made public confession of Christ.

4. Rev. George Kircher is preaching at Orondo. He has had a fine work there during the late summer months with greatly increased attendance. Many fruit workers attended who have now moved elsewhere. A number of people have been helped to clearer doctrinal conceptions, and some have confessed Christ. There has been a fine work among the young people. The pastor's home has been opened to them on Saturday evening, when they enjoy wholesome Christian activities. Many young men that could not be reached before have become interested in the new men's class taught by the pastor. George is an evangelist by gift, and is deeply concerned for the salvation of lost souls.

George Kircher's ministry is being supported by the Orondo people. Everett

Bramblet, Lyle Bramblet and Ralph Werner are being helped financially by gifts sent to the Mission. At present, Everett's need is the greatest. All money given goes to missionary support. Receipts and reports are sent to each donor.

Miss Marjorie White, who has been serving as Secretary and Secretary-Treasurer, has been obliged to return to her home at Almira to care for her mother, who is ill. Her mother was taken to a hospital where it is hoped she will gain from a bad heart condition. Marjorie hopes to return to the Mission sometime in the future. The services of another secretary are badly needed.

Two more members have been elected to the Council; Rev. Forrest Johnson, pastor of the Tabernacle Church at Seattle, and Rev. Joseph Greene, pastor of the Dunlap Baptist Church at Seattle. We are happy to have these men of God associated with us in this work. We solicit the prayers of God's people for all of us on the Council and for the missionary staff.

Yours in Christ,

George W. Kehoe.

KEEP PRAYING FOR THESE WORKERS

Oct. 12, 1944

Dear Co-Laborers in prayer:

"Faithful is He that calleth you, who will also do it." I Thess 5:24.

We would like to testify as to the truth of that statement in our own lives, for the Lord has never failed us in any matter, but on the contrary He has exceeded our greatest expectation, in supplying our every need, and in the opening of many doors of opportunity in these mountains to spread His glorious gospel.

We praise Him for opening the door to the largest school in Wayne County for us, and we had the happy privilege of leading 425 children in singing gospel choruses in this school, and distributed 8,500 verses of Scripture among them to memorize. We ask that you please join with us in praying for these boys and girls, and that they might get down to the serious business of memorizing these verses. Pray that the Lord will give them the desire, and the wisdom to do so, for the Lord hath said "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isa. 55:11.

It may be that we will never see the visible fruit of our labor in these public schools, as the state laws will not permit us to give a public invitation, but we are confident that God will honor His word, and that in the fulness of time He

will reap a harvest from the word that we are now sowing in the fertile hearts of these children.

We felt led a few days ago to contact the superintendent of a consolidated school in the south end of our County. We mentioned our intention of going to see him to several of the local school officials, and they instructed me not to go, as they said that he was an ungodly man, and that he would not have anything to do with the church, or spiritual things. They felt that my going to see him would be wasted effort, as he surely would not permit our "Scripture Memory Crusade" in his school. But we had to go and see him about the matter, as the Lord called us down here to do this work for Him, and when we arrived at the school, and were directed to his office, we opened the door, and (Praise the Lord) he said, "Hello, Mr. Henson, we have been expecting you," and added that he was willing to cooperate to the fullest extent in our Scripture Memorizing campaign.

O my friends, we have learned in our work that "GOD IS ABLE" to soften the hardest of hearts, and to remove all obstacles.

We have thus far been able to contact 1,100 children per month in the public schools, and we are thinking seriously of entering other Counties so that we may be able to increase that number to at least 2,000 per month (the Lord willing). That will mean an initial distribution of 40,000 verses of Scripture. We trust that you will join with us in praying about this matter, as it will naturally take more of our time, and more miles to travel, more gasoline, expenses, etc., but you pray about it, and we are confident that the Lord will work it out for us for "GOD IS ABLE."

We have conducted 23 evangelistic, and Bible study classes since our last report, and we are trying by every conceivable means to get the gospel out, for it seems that these folks have had very little, if any spiritual training. It seems that "The god of this world hath blinded their minds," for when we speak to them in spiritual terms they just don't seem to comprehend. Please pray that God will use us to stimulate a spiritual appetite within them, and to bring them to Christ.

We have delayed this letter purposely, that we might give you some definite information concerning our daughter's condition. We are now happy to state that we were able to bring her home with us last week, and that the Lord has once again answered prayer, as she is able to walk again, but only five minutes out of every hour, as her left leg is very weak. Please continue to pray for her complete recovery as "GOD IS ABLE."

To Him be glory both now and forever.

Rev. and Mrs. C. S. Henson.



BAPTIST BIBLE SEMINARY

The Baptist Bible Seminary is presently engaged in a Crusade for Christian Literature. The entire constituency, including the directors, desire to add 10,000 books to the present library strength over a period of five years. Some 1,400 or more were received last year. Books new or old, so long as they are in good condition and useable in a religious library, will be accepted. Especially are we interested in the libraries of elderly preachers or books left to ministers' widows. A nominal fee will be paid for books that meet our need. Persons interested should write to Miss Ruth Haycock, Seminarian librarian.

Days of prayer are usual features at Baptist Bible Seminary. Many students testified of the blessings received from the time of heart-searching occasioned during our latest day of prayer on October 11. Dean Bancroft, Miss Fletcher, and Mr. Muck directed in the sessions of the day.

Christianity must become practical as well as instructional in order to meet the needs of the world today. Realizing this, the Seminary places important and necessary emphasis upon the students' practical work. The first dinner meeting of the school year held at one of the Endicott-Johnson shoe factories in Binghamton was attended by over 50 students. Tracts are passed out while the students engage in singing and playing. Other phases of practical work engaged in by the students are: street meetings, hospital calling, home calling, County Farm meetings, and Bible Clubs. Some students have regular pastoral assignments in addition to the gospel teams that are sent out to the surrounding churches at their request.

The following officers will serve the Junior class for the first semester: President, Arvis Fields; Vice President, Marian Rybnik; Secretary, Hazel Troutman; Treasurer, Charles Vradenburg.

The Senior class entertained the student body in their annual Halloween party on Friday, October 27. After a period of games and refreshment, the program merged into a devotional period marked by songs and choruses, concluding with a brief message by Mr. Muck, the newly-elected honorary member of the Senior class.

The staff members of the *Messenger*, the Seminary newspaper, have been chosen and are as follows: George Norton, Editor-in-chief; Elmer Bennett, Assistant Editor-in-Chief; Barbara An-

derson, Secretary; Joella McCarty, Treasurer. Freshman class reporters are Francis Stone and Henry Beukema. Junior class reporters are Hazel Troutman and Joella McCarty, and Senior class reporters are Barbara Andersen and Margaret Mallory. Miss Haycock will continue on in the capacity of alumni editor. By sending their subscriptions to any of the above mentioned, the Seminary alumni members may have the *Messenger* mailed to them for one dollar per year.

REV. EMERY H. BANCROFT, D.D.

At midnight, Saturday, November 11, 1944, Emery H. Bancroft, D. D., beloved Dean of the Baptist Bible Seminary, Johnson City, N. Y. was ushered into the presence of his Saviour. Dr. Bancroft had often expressed the desire to "die in the harness" and the request was practically granted. Though he had suffered much during the past few years, he had missed but few classes. While conducting the Elemental Theology class on October 27, he suffered a cerebral thrombosis and steadily grew worse until his release. Though Mr. Bancroft was partially paralyzed in body, he continued keen and clear of mind until very near the end.

Feeling that his work was finished, he was anxious to go Home and looked forward with real joy to seeing His Saviour's face.

Dr. Bancroft was born December 19, 1877. He served in the Spanish-American War and in bayonet practice in the Philippines received the injury which finally caused the loss of his eyesight. After his return from the war, he entered and graduated from the Moody Bible Institute in Chicago, and later studied at the Southern Baptist Theological Seminary, Louisville, Ky. He held pastorates in Silver Lake, Wisconsin; Trinity Baptist Church, Chicago; Haynes St. Baptist Church, Casstown, Ohio; Scranton Rd. Baptist Church, Cleveland, Ohio; Grace Baptist Church, Binghamton, N. Y.

For the past twenty-five years he has been a teacher of Theology, in which field he had no superior, and probably few equals. Thirteen years of that time were spent in the Practical Bible Training School, Bible School Park, N. Y., during which time, in addition to his teaching, he prepared and published his first work, "Christian Theology, Systematic and Biblical."

In 1932, Dr. Bancroft began his work with the Baptist Bible Seminary as instructor and Dean, and that same year prepared and published his second work, "Elemental Theology." In 1940, the second edition of Systematic Theology was published, and the Elemental Theology is now in the process of being published in its second edition. Scores of pastors and missionaries, as well as very many laymen will be eternally grateful to Dean

RENEW!

Bancroft for his clear understanding and positive teaching of the Word; for his unswerving faith in the God of the Bible; his abounding confidence in the finished work of the Lord Jesus Christ, and his loyalty to the great truths of the Gospel of Grace.

While the Seminary family and their innumerable friends rejoice in that "it is far better" for the Dean, their hearts are saddened by their irreparable loss.

The funeral service was held Wednesday afternoon, November 15, at the First Baptist Church, Johnson City, N. Y. of which he was a member. Dr. Earle G. Griffith, President of the Baptist Bible Seminary, conducted the service, assisted by Rev. Kenneth R. Kinney, his pastor, Rev. Kenneth A. Muck, and Rev. Thomas G. Thomas.

Dr. Bancroft is survived by his wife, Clara; and by three sons, Prof. Roger Bancroft, Principal of the George Junior Republic; Lieut. George Bancroft, with the Allied Forces in France; Rev. Bernard N. Bancroft, accepted missionary to the Philippines under the A. B. W. E. and now in Westmont College, Los Angeles, Calif.; one daughter, Mrs. Fred Nichols of Camp Crowder, Missouri; and six grand-daughters.

—Miss Elizabeth Fletcher.

CORRECTIONS AND ADDITIONS TO ROLL OF CHURCHES AND PASTORS

Several churches did not turn in correct or complete reports covering ordained and licensed preachers in time for the yearbook number in September. We have received several complaints from those who were thus omitted. While it was not the fault of the Bulletin, we nevertheless gladly run this list of corrections. Incidentally, we would like to call the attention of the pastors of G. A. R. B. churches to the importance of their statistical reports. First, that they be made, second, that they be made on time, and third, that they be correct.

Some of the following corrections are not due to late or incomplete reports but to the fact of pastoral changes since the year book number.

Rev. P. H. Kanton is pastor of the Goleta Baptist Church, Santa Barbara, Calif.

Rev. John Derfelt is pastor of the First Baptist Church, Wilmington, Calif.

Rev. Herbert C. Johnson is pastor of the Berean Baptist Church, Bunker Hill, Ill.

Rev. John Hay is pastor of the First Baptist Church of Waverly, Ia.

Rev. Albert F. Sweetland is pastor of the First Baptist Church, Stanton, Mich.

Rev. H. H. Friesen is pastor of the Morristown Baptist Church, Morristown, Minn.

Rev. Donald Douglass is pastor of the

First Baptist Church, Findlay, Ohio.

Rev. Fay Demarest is now pastor at First Baptist Church, Middleville, Mich.

Rev. E. M. Main is pastor of the People's Baptist Church, Detroit, Mich.

Rev. John H. Green is pastor of the Memorial Baptist Church, Jackson, Mich.

Rev. Adam Galt is pastor of the First Baptist Church, Spencer, Ohio.

Rev. Elton C. Hukill is pastor of the Trinity Baptist Church, Lorain, Ohio.

Rev. William Sloan is pastor of the Calvary Baptist Church, Everett, Wash.

The name of the Riis Park Baptist Church of Chicago, Ill., has been changed

to the West Side Bible Baptist Church.

Rev. B. F. Hitchcock—ordained minister, Miss Mary Helen Fish and Miss Ramona DuBois—missionaries, should be added as members of the Memorial Baptist Church of Jackson, Mich.

Rev. Sherman Lemmon should be added to the list of ordained pastors of the First Baptist Church, Wilmington, Calif.

Rev. L. McCauley should be added as an ordained minister in the membership of the Tabernacle Baptist Church, Swaledale, Iowa.

Rev. and Mrs. Guy McLain should be added as missionaries who are members of the West Side Bible Baptist Church of Chicago.

CLEANINGS

Edited by R. F. HAMILTON

WASHINGTON

LONGVIEW: The Interstate Baptist Mission Rally was held, October 21st and 22nd, with the First Baptist Church, and proved to be one of the most inspiring and profitable rallies held since the inception of the Mission. The major emphasis was given to missions and to the young people. It was the first time that the young people participated. At the closing session, after Rev. Lennard Darbee's message, 12 young people gave their lives for full time service and two came for salvation. The next session of the Interstate Baptist Mission will be held, January 10th and 11th, with the Trinity Baptist Church of Vancouver, Washington.

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EVERETT: The Calvary Baptist Church recently called to their pastorate, Rev. William Sloan, of Mission City, British Columbia.

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ARIZONA

THE PHOENIX BAPTIST BIBLE INSTITUTE needing more room in which to carry on its task, is now seeking a permanent home. The Institute is dickering for a fine location near the city limits of Phoenix, which can be purchased for \$29,000. We pray that the Lord may lay this fine new work upon the hearts of many of His people, so that suitable property and equipment may be had to carry on in the training of His servants.

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KANSAS

KANSAS CITY: The Mid-Continent Fellowship of Independent Baptist Churches which met with the Olivet Baptist Church, October 10-12, proved to be a rich blessing to those who attended. The closing session saw 7 young people come forward for dedication of life to the service of the Lord. Fifteen Independent Baptist Churches were represented during the three days. The Advisory Council of eight which serves the

Fellowship includes: F. E. Durham, Luther Griffin, W. S. Rountree, Herman Laird, Carl Ellington, Charles Ferguson, George Stanbrough, O. W. Stanbrough.

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TOPEKA: "The Seward Avenue Baptist Hour" may now be heard over station (WREN) every Saturday afternoon 5:30-5:45. Rev. G. S. Hamilton is the pastor of the Seward Avenue Baptist Church which is sponsoring the broadcast.

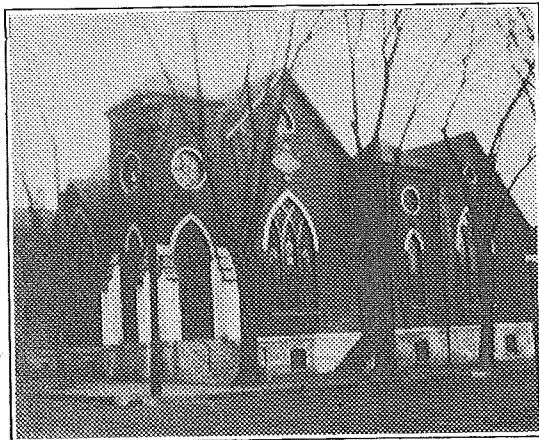
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IOWA

WATERLOO: The Fifth Annual Missionary Conference of the Walnut St. Baptist Church was held, November 12th through the 19th. Representatives were heard from the Association of Baptists for World Evangelism, Sudan Interior Mission, and Mid-Missions. The concluding week-end from Friday, the 17th through Sunday, was given over exclusively to Mid-Missions Quarterly Conference.

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MUSCATINE: The Walnut Street Baptist Church commemorated the 85th anniversary of the church in special services held October 22nd and 23rd. The church was organized January 20, 1859; although the real beginning was in 1854 when a Sunday School was organized. During its eighty-five years of existence the church has enjoyed the ministry of twenty-one pastors. Nine ministers have gone out from this church to preach the unsearchable riches of Christ. The Walnut Street Baptist Church withdrew from the German Baptist Association in 1942, and became affiliated with the General Association of Regular Baptists in December 1942. Rev. Esmond C. Lasswell, the pastor, reports that the church has much cause for rejoicing. The missionary giving of the church has been doubled this past year. The church has been completely re-decorated and many improvements made in the building. The Lord has greatly blessed in a financial way as well, as all bills have been paid



Walnut Street Baptist Church



Rev. E. C. Lasswell

and there is no debt on the church. The theme for the Anniversary Celebration was "Victory Through Christ." The special services began with a message by the pastor on Sunday morning. Other speakers during the two days included: Rev. Judson McClure of Yarmouth, Iowa, a former president of the Iowa G. A. R. B.; and Rev. Ralph Fischer of Muscatine. A fellowship banquet and an address by Dr. Robert T. Ketcham of Waterloo, Monday evening, closed the series of special events.

MINNESOTA

KASSON: The Minnesota Association of Regular Baptist Churches met with the Kasson Baptist Church, where Harland Sauser is pastor, October 30th through November 1st. A very fine time of fellowship was enjoyed by the visiting brethren. Special music for the Conference was furnished by Rev. George Edstrom, and Rev. J. D. Taylor. The Conference Theme was centered about

the question "What is the greatest need of our churches?"

ST. PAUL: Rev. A. D. Mohr, pastor of the Grandview Park Baptist Church of Des Moines, Iowa, was evangelist for the special meetings of the Dayton Bluff Baptist Church, where Rev. John Walkup is pastor. The campaign was conducted, November 6th through the 19th.

WISCONSIN

WISCONSIN RAPIDS: The growth of the Sunday School, the increase of church attendance and the added activities at the Calvary Baptist Church, where O. B. Ransopher is pastor, has made it necessary for the church officers to take immediate steps toward providing adequate room.

The improvements being contemplated are to finish the church basement which will provide for extra class rooms and a large room 20 by 32 feet for social gatherings and other activities of the church, and a lean-to structure to be built across the rear of the church which will provide for a baptistry and four additional class rooms.

The Church has been privileged to see persons accepting Christ as Saviour in the Sunday services all through the fall and are praising God for this manifestation of His presence in their midst.

ILLINOIS

CHICAGO: In our listing of pastors and churches in the Annual, no pastor was given for the Stock Yards Baptist Church of Chicago. We have learned, however, that he is Rev. John Wesley Lee, 4837 West 25th St., Cicero, Illinois. Mrs. Edith Joiner is church treasurer, and Miss Christine West is church clerk. This summer the church reported a Daily Vacation Bible School of 60. The Sunday School attendance is averaging about 95.

CHICAGO: Pastor Elmer Walker reports that the Riis Park Baptist Church has voted to change their name to that of the West Side Bible Baptist Church.

BUNKER HILL: The Berean Baptist Church made pastorless by the resignation of Don Moffat, who is now associated with the A. B. W. E., recently extended a call to Rev. Herbert Johnson, pastor of the Brooktondale Baptist Church, Brooktondale, New York. He has accepted the call and will begin his ministry there the first Sunday in December.

COTTAGE HILLS: Cottage Hills Baptist Church recently extended a call to Rev. Cline Z. Barkey, of Loami, Illinois. He began his new ministry on Sunday, November 26th.

ALTON: At the annual business meeting of the Jamison Baptist Church, held November third, a \$7,097 budget was adopted, \$1,500 of which was designated for missions. A surprise farewell sup-

per was given to the pastor and his family on Wednesday, November 1st, at which time special gifts were presented to the pastor and family in appreciation for their work. Rev. W. J. Richardson is continuing to supply the pulpit until a new pastor is called.

DECATUR: Sunday, November 5th, was a significant day in the history of the Riverside Baptist Church. In 1925 the church borrowed \$15,000 in addition to the money on hand in order to finish their structure. From that time to 1940 only one-half of the debt had been paid. Since the coming of Rev. J. M. Carlson the other half of the debt has been liquidated. A special "mortgage burning" celebration was held on Sunday evening, November 5th. Rev. R. F. Hamilton, of Pana, was special speaker for the occasion. With all debts now paid, Rev. J. M. Carlson and his people are looking forward to a larger ministry in the life of the church.

On the following Tuesday an Evangelistic Campaign was begun with Rev. John Linton as Evangelist. This is his second campaign in the church within the past two years.

INDIANA

LINDEN: Rev. C. E. Ronk with seven years of pastoral experience is now available for evangelistic campaigns. Rev. Ronk is well known among the Indiana brethren where he has labored for years.

ELKHART: Rev. Ezra R. Hill, pastor for about ten years of the First Baptist Church of Allegan, Michigan, has assumed the pastorate of the First Baptist Church of Elkhart. He began his new ministry about the middle of November. Rev. Hill has been pastoring in Michigan since 1925 when he graduated from the Moody Bible Institute. He has been very active in the work of the Regular Baptists in Michigan.

MICHIGAN CITY: Pastor Carl Brown reports an interesting Youth Missionary Conference in the Missionary Baptist Church, November 5th and 6th. Rev. Paul Hartford the "victory sky pilot" was the special speaker for the occasion.

MICHIGAN

GRAND RAPIDS: Over 6,000 people packed the Civic Auditorium for the second Anniversary of the Children's Bible Hour. According to police estimates approximately 3,500 were turned away. Scores of people present signed their names on slips indicating their acceptance of Jesus Christ as Saviour. During the past year \$281,000 was expended for this program, \$31,000 of which is still needed. Remember this broadcast in your prayers and with your finances.

GRAND RAPIDS: The Berean Baptist Church "Prove Me Month" held in October, went over the top in a goodly fashion.

"If during the rest of the year, our giving equalled the average of 'Prove Me Month' our annual receipts this year would exceed last year's receipts by \$10,000, or a total of \$52,000." We sincerely hope that this test month will result in decided improvement in the church finances all the year through.

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PETOSKEY: Rev. Reginald L. Matthews recently came to the pastorate of the Parr Memorial Baptist Church from the pastorate of the Calvary Baptist Church of Norwich, New York. It seems that his coming to this church has disturbed the Michigan Baptist Convention into opposition and brought forth threats from them if he did not cooperate with the Convention. The Regular Baptists of Michigan are rallying around Rev. Matthews and his people to support them in any conflict they might have with the Convention.

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JACKSON: Rev. John H. Green, pastor for many years of the First Baptist Church of Wellington, Ohio, has recently accepted a call to the pastorate of the Memorial Baptist Church in Jackson. He succeeds Rev. John McCarrell, who is now associated with the Moody Bible Institute.

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MT. PLEASANT: On November 14th, the Michigan Fellowship of Regular Baptist Churches met with the First Baptist Church, of which B. C. Ormon is pastor. The three important messages of the day were delivered by Rev. Gerald Knoll of Grand Rapids, on the subject "Who Shall a Baptist Church Call and Ordain as Pastor?" Rev. Reginald Matthews speaking on the subject "Are the Baptist Churches of Michigan Free Churches?" In the evening, Rev. Bob Parr of Detroit, spoke on the theme, "How to Build a Soul Winning Church."

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PONTIAC: Regular Baptists and many others will long remember the tabernacle used by the First Baptist Church of Pontiac, when the National Conference of the G. A. R. B. was held there in 1941. After the First Baptist Church completed a portion of their new building, they moved out of the old tabernacle. Various groups have used it since. But recently a group of Christian laymen have formed what is known as the Oakland Avenue Tabernacle Association and have taken a lease on the old Baptist Tabernacle. Mr. Floyd P. Miles is secretary of the group, and stated in a letter announcing the organization that "The Tabernacle Association is not planning any meetings, but will remodel and maintain the building for the use of individual Churches, groups of Churches, or special committees sponsoring evangelistic meetings, conventions, rallies, etc. The cost of caretaker services, lighting, heating and other maintenance will be charged to those us-

ing the building. According to the terms of the lease the building can be used only for Christian activities."

"An elaborate program of repair, remodeling and redecoration is contemplated. The program includes: a cement floor throughout the entire building; installation of a ceiling to improve heating and air conditioning; complete redecoration; repair of walls of the creek which runs under the structure; plumbing repair; and improvement of the lighting system.

"The program involves an expenditure of upwards of \$5,000. (The Fundamental Fellowship)."

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MIDLAND: On October 17th, the Ashman St. Baptist Church called a council of Churches for the purpose of examining Ralph Pollard with the view to ordination. The examination proved satisfactory to the council and the service of ordination was arranged for that same evening. Recently Rev. Pollard accepted a call to the pastorate of the Baptist Church of Hope, Michigan.

The pastor of the Ashman St. Church, Rev. Alvin G. Ross, has resigned to accept the call of the Emmanuel Baptist Church of Lake Orion. He begins his new pastorate the 1st of December. He succeeds Rev. C. C. Doeblner, who became pastor of the First Baptist Church of St. Clair, on October 29th.

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LAPEER: Rev. E. C. Shute, pastor of the First Baptist Church, at the October meeting was elected Chairman of the Council of the Association of Regular Baptist Churches of Eastern Michigan. He succeeds Rev. Richard A. Elvee. The next meeting of the Association will be December 8th, at the First Baptist Church of Vassar.

Recently the Lapeer Church expended approximately \$400 in the laying of "Kentile" flooring throughout the first floor of the church. The parsonage has been newly painted and several new items installed.

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DETROIT: The Grace Bible Class of the Carmel Avenue Baptist Church recently subscribed to the Baptist Bulletin for the 70 families represented in the membership of the church. Rev. James M. Patton is the pastor. (Fundamental Fellowship).

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DETROIT: The Metropolitan Council of Christian Churches, on November 6th and 7th, held a Rally in the Salvation Army Citadel. Featured on the two days program were outstanding fundamentalist leaders including: Dr. William McCarrell of I. F. C. A., and Dr. H. O. Vangilder of the G. A. R. B. C. This Council is in fellowship with the American Council of Christian Churches. W. O. Standridge, Pastor of the Detroit Bible Fellowship, was elected President of the Metropolitan Council.

GRAND RAPIDS: About forty churches of Grand Rapids have united for an Evangelistic Campaign under the leadership of Hyman Appelman; the meetings began November 7th, and continued throughout November 26th. During the week meetings were held in the Mel Trotter Mission, and on Sunday evenings in the Civic Auditorium. Stratan Shufelt was the song leader for the occasion.

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NEW YORK

REV. WALTER J. AARDSMA, pastor of the First Baptist Church of Lindenhurst, Long Island, was united in marriage on November 10th, to Miss Winifred Bedell. The ceremony was held in the First Baptist Church of Hempstead, New York. A reception for the new bride and groom followed in the church parlors.

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BINGHAMTON: The Park Avenue Baptist Church recently called Lawrence W. Newans as pastor. He succeeds Rev. Clayton Gray to whom Brother Newans was Assistant for a year. He has also been assisting Pastor Gray with the music for the Sunday School of the Air, which work he now relinquishes for the pastorate.

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PENNSYLVANIA

LOCK HAVEN: The Slack Campaign in the First Baptist Church closed with a total of 26 decisions for Christ. After the revival meeting, the church spent \$1,600 in repairing and repainting the building, which bill was fully paid before the second campaign got underway on October 22nd, with Evangelist Charles Young. Twenty-one people responded during this campaign. Pastor Howard Young reports that he recently baptized twelve young people from this group, and planned another baptismal service for the middle of November. Pastor Young says "our church was filled last evening and seventy-five per cent were young people. God is richly blessing the work and I am safe to say that the church is in a better condition today than it has ever been." A Youth Program is being carried on constantly by the church.

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ATHENS: The Calvary Baptist Church, where George A. McCauley is pastor, enjoyed the ministry of Rev. Adam Lutzweiler, "Master of the Marimba," from October 15th through the 29th. Brother Lutzweiler brought stirring musical selections on his marimba every night, climaxing each evening with a simple presentation of the truth as it is in Christ. During this special effort, six souls were saved and three were restored to fellowship. Delegations came from the surrounding territory. A concert of sacred music was also presented to about 700 students of the local High School. High School officials said it was the best program they had had in the school assembly in many a day.

A three day conference will be held

with Rev. Joe Stowell in the church on November 28th through the 30th.

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PHILADELPHIA: The Burholm Baptist Church, Rev. William J. Lockhart, pastor, made an appeal recently to their membership to do the "seemingly impossible" by raising \$20,000 to liquidate their debt by December 31st. By the middle of October they had raised \$10,-269.53. All this has been done without interfering with their contributions to the regular work, current expenses of which amount to \$5,856.92, and missions \$3,-454.26. Almost all of this has gone to fundamental Baptist work. Let's all pray that this faithful church may meet their goal by the end of the year and liquidate their debt on their \$65,000 building.

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NEW JERSEY

ATLANTIC CITY: The Forty-fifth Anniversary of the Chelsea Baptist Church, and the Tenth Anniversary of Rev. and Mrs. Clarence Mason, Jr., pastor of the church, will be celebrated the week of January 7th, with special services. Rev. Douglas Roe will be speaking the first Sunday, and Dr. V. Raymond Edmund of Wheaton College will speak on Wednesday and Thursday of that week. This Anniversary is being made the occasion of the consummation of a special drive to have the friends and members of the church help reduce the church mortgage by the purchase of War Bonds.

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REV. ORVILLE YEAGER writes us from Hayward, California, that he had to cease publishing *The Expositor* due to the added strain to his nerves. Brother Yeager spent three weeks with Rev. Leonardo Mercado in Phoenix, Arizona, familiarizing himself with the work of the Mexican Gospel Mission. While doing evangelistic work, he is also field representative for this Mission, and has some excellent Kodachrome movies of the work. In October, he represented the Mission in a number of the California Churches. On October 22nd, a three weeks campaign was opened with Rev. Paul Jackson in Ceres, California. Following which a three weeks campaign was conducted with Rev. Herbert Farar of Hayward. Beginning December 3rd, a campaign will be held with Rev. Walter Rizer of Hemet. Brother Yeager also reports that all of 1945 is booked except the first three weeks of March and the last three weeks of December. His new address is: 203 East College St., Crawfordsville, Indiana.

BACK ISSUES OF THE BULLETIN WANTED

We would deeply appreciate it if any Bulletin reader might be willing to part with any or all of the following back numbers of the Bulletin. They are sadly needed in the Editor's office to complete our files.

For the year 1936 we would like the issues for February, March, April, August, September, October, and December.

For 1937 we need April, May, June, July, and October.

For 1938 we need January, February, July, August, September, October, and December.

For 1939 we need January, February, June, July, August, September, October and November.

For 1940 we need May, July, August, September, and November.

For 1941 we need July, October, and December.

For 1942 we need January, February, May, and August.

For 1943 we need January.

ORDINATIONS

G. ARTHUR WOOLSEY AND
G. LOUIS JONES

In response to a call from the Central Baptist Church of Binghamton, New York and the West Bainbridge Baptist Church of West Bainbridge, New York, a council convened November 6th to examine for ordination, Pastor G. Arthur Woolsey of the Binghamton Church and Pastor G. Louis Jones of the West Bainbridge Church. Twenty-three churches were represented on the council and upon its unanimous recommendation the churches proceeded with the ordination the same evening. The services were conducted in the Binghamton Church.

CLIFFORD MILLER

At the call of the First Baptist Church of Creston, Iowa, a council met Monday, October 30th, to examine Mr. Clifford Miller for ordination. After an exceptionally pleasing examination, the council expressed its unanimous approval and Mr. Miller was ordained the same evening.

CLARENCE D. KENNEDY

At the call of the Castle Creek Baptist Church in Castle Creek, New York, a council convened Thursday, October 5, 1944 to examine for ordination to the gospel ministry, Mr. Clarence D. Kennedy. The council unanimously approved his ordination and the service was carried out that evening.

REMEMBER THE QUESTION

Of the Prophet who wrote: "Can the Leopard change his spots or the Ethiopian his skin?" — Had he lived and written in THIS day he would in all likelihood have asked the same question concerning the NORTHERN BAPTIST CONVENTION and its STATE CONVENTIONS. I am in receipt of the following, written me by Rev. Reginald Matthews, recently called to the Parr Memorial Baptist church of Petoskey, Michigan, to which church he went WITH THE FULL UNDERSTANDING that he was an "Independent" Baptist who would have no

truck with the N. B. C. He writes: "I had been on the field but ten days when a very small minority called for a church meeting with the CONVENTION officers present . . . the EXECUTIVE SECRETARY of the State, and STATE PRESIDENT, and the state convention ATTORNEY came 'with strong threatenings of "co-operate, get out, or we will sue the church." . . . the Convention has, over the phone given us thirty days to get out unless we are willing to co-operate with them . . . the Convention has threatened to take it to the Supreme Court if need be and have several thousands of dollars all ready for action. If a new work is established, the convention has said it will underwrite a program in the old building that will surpass anything the City has ever had, paying the costs . . . we are in the process of having legal advice. The judge thinks we are on safe grounds. HE (the Judge) HAS SAID HE WOULD EXPECT BETTER ETHICS FROM BARTENDERS THAN HAS BEEN SHOWN US." — Such "gestapo" methods are the very things, among others, that have given rise to the revolt among Northern Baptists, and led to the formation of the "Regular Baptist" movement. Such attempts to intimidate and brow-beat preachers and people into "forced co-operation" is not new with the Convention. My hat is off to such an one as Reginald Matthews who not only knows the right, but has the courage and conviction to contend for it. Here is additional reason why Bible-believing brethren still in the CONVENTION should "come out and be separate." Such is the only ADEQUATE way of meeting such high-handed actions.

—Kenneth R. Kinney.

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FROM WHENCE COME WARS?

Well nigh two thousand years have flown
Since that eventful morn
When angels bright from realms of light
Proclaimed that Christ was born.

'Twas "Peace on earth, good will to men"

The host angelic sang;
With such a theme in all the past
The heavens never rang.

"Then how," 'tis asked, "can you explain—

If Christ came peace to bring—
When all the tumult, hatred, strife
With which the nations ring?"

The answer is not far to seek,
We've just to look within,
And there, ensconced in all his pride,
We find the rebel—Sin!

No need to wonder why the dove
Of peace has taken flight,
Since powers of evil are abroad
And day is turned to night.

Fain would we see an early peace
And right the victory gain;
Return, Lord Jesus, Prince of Peace
Inaugurate Thy reign.

—James Yule.

LAST MINUTE GLEANINGS FROM THE CHURCHES

CALIFORNIA

Evangelist John D. Jess, who for the past six months has been representing the Christian Service Center of HOLLYWOOD, California, and conducting by transcription his radio broadcast over eight Mid-Western stations, is moving to Chicago, (P. O. Box 5223, Chicago 7, Illinois), so that he may better carry on his broadcast.

As representative for the Christian Service Center of Hollywood, he found it difficult to present this work before the churches, due to the O. P. A.'s refusal to grant an adequate gasoline allotment. He likewise found it exceedingly difficult to adequately handle his broadcast from such a distance. His friends in the Mid-West will be glad to learn of his return.

Rev. Jess and (Mrs. Jess) are members of the First Baptist Church of Pana, Illinois. His excellent radio broadcast may be heard from the following stations: WTAD Quincy, Illinois—930 Kc.—8:45 A. M., Daily ex. Sat.; WCAZ Carthage, Illinois—1080 Kc.—8:30 A. M., Daily ex. Sun.; WLDS Jacksonville, Illinois—1180 Kc.—9:30 A. M., Daily ex. Sun.; WTAX Springfield, Illinois—1240 Kc.—5:30 P. M., Daily ex. Sun.; WSOY Decatur, Illinois—1340 Kc.—8:45 A. M., Mon. through Fri.; WEBQ Harrisburg, Illinois—1240 Kc.—6:00 P. M., Daily ex. Sun.; KFNF Shenandoah, Iowa—920 Kc.—8:15 A. M., Daily, ex. Sun.; KGNO Dodge City, Kansas—1370 Kc.—8:30, Daily, ex. Sun.

WISCONSIN

The past few months have been busy ones for the Grove Avenue Baptist Church of RACINE, and her Pastor, C. E. Sharer. Rev. and Mrs. Sharer reported a blessed time in revival meetings in New Castle, Nebraska, September 19th through October 1st.

A Home Coming Service was conducted, October 8th, and special speakers from the Moody Bible Institute included Bishop Culbertson, and Dr. Warren Filkin.

Revival services were held in the church, October 15th through the 29th, under the leadership of Evangelist Ed Erickson of Saskatoon, Canada.

IOWA

The Calvary Baptist Church of WASHINGTON, A. E. Diddams, pastor, held a two weeks evangelistic campaign with A. G. Annette, October 22nd through November 5th, resulting in a real blessing to the church. On Sunday, November 12th, six followed the Lord in baptism.

The Fifth Annual Missionary Conference of the Walnut St. Baptist Church

of WATERLOO, was eight days of unprecedented blessing. The Church set a goal of \$3,000 in special missionary offerings for the week. When all was finally counted, however, Dr. Ketcham reported that \$4,587.89 over and above the regular church offerings were received for the missionary conference. The regular missionary gifts of the church amounted to \$593.11 in addition to this other. All reports coming from the missionaries themselves indicated that it had been eight glorious days for them.

Pastor R. T. Ketcham was scheduled to speak on Thursday, December 7th, in Peoria, Illinois, at the R. G. LeTourneau Plant.

ILLINOIS

Two weeks of special meetings, October 23rd through November 5th, were held in the Central Baptist Church of AURORA, where Orville L. Masemore is pastor. Rev. B. G. Ham of the Hagerman Baptist Church of Waterloo, Iowa, was the Evangelist. The meetings were a blessing to the church.

A brief note just received indicated that Rev. H. O. Van Gilder, Jr., has been called as pastor of the Jameson Baptist Church of ALTON. Welcome to Illinois, Heber.

MICHIGAN

Evangelist Hyman Appelman, who conducted a union evangelistic campaign in GRAND RAPIDS, on Sunday, November 12th, spoke to the Sunday Morning Bible School of the Berean Baptist Church. There were nearly fifty who professed salvation, of which number thirty expressed a desire for church membership.

The Baptist Church of ROCHESTER, enjoyed the services of Evangelist Joe Marone for two weeks in November, at which time there were fourteen decisions for Christ. Rev. O. Farris Scott is pastor of the church.

INDIANA

The annual report of the First Baptist Church of MISHAWAKA for the year ending, September 30th, reveals the church throbbing with activity and generous with their giving. The financial secretary's report shows receipts for the Current Fund amounting to \$11,496.64, and for Missions, \$11,812.09. In addition to this there was \$1,147.76 raised for building improvements. Pastor K. F. Dodson reports that they concluded a Sunday School attendance contest on October 29th, with the Central Baptist Church of Gary, in which the Mishawaka Church won by having an average attendance of 612.

The Calvary Baptist Church of CRAWFORDSVILLE, is carrying on a program to complete their building under the leadership of Rev. Barney Antrobus. A new ceiling and fluorescent lighting has been added recently. A new entrance

is to be constructed as soon as weather permits.

The Church has a salaried Child Evangelism worker, Miss Oralee Osborne, who conducts five classes weekly, in addition to teaching in the Sunday School.

A three day Missionary Conference was held November 12, 13, and 14, in the Waterman Baptist Church of LODI, where Dwight G. Duer is pastor. Those missionaries who were heard by the Church were: Miss Helen Bryant doing Jewish Mission work in Mexico, Rev. Ted Wiemer of French Equatorial Africa, and Rev. W. A. Ross of Brazil, South America.

As long as we can remember, Pastor Carl Brown and the Missionary Baptist Church of MICHIGAN CITY, have been in the midst of a building program. This must be quite a habit with them. Indications are that they are going places with their program. The building fund was recently augmented by the sum of \$900 through the sale of their former church property on Pope and Tremont Streets. This places the building fund at approximately \$2,700. The new improvements included in the work to be done will be a new baptistry, two dressing rooms, two storage closets, a new office, basement and some auditorium rewiring. Insulation and air conditioning are being considered. When you get that building finished, let us know, Carl.

WEST VIRGINIA

THE WEST VIRGINIA Fundamental Baptist Mission recently called into their work as State Evangelist, Rev. W. J. Richardson, former pastor of the Jameson Baptist Church, Alton, Illinois. He will officially begin his work on January the 1st. Recently Brother Richardson held a campaign in the Calvary Baptist Church of Mannington, where R. Kenneth Smelser is pastor, November 19th through December 3rd.

NEW JERSEY

The annual business meeting of the First Baptist Church, HACKENSACK, New Jersey, of which Dr. Harry D. Leach is Pastor, was held in October. The clerk reported 88 additions to the church membership during the year, 50 of these coming by baptism. The present membership of the church is 975.

The treasurer reported total receipts for the year of \$50,753. More than half of this amount was for benevolent purposes.

Four hundred twenty-five were present at the annual Thanksgiving Day Sunrise Service. The special offering received for the Church Enlargement Fund was over \$4,800.

At the present time seven of the church young people are definitely preparing for full-time Christian Service. 128 are engaged in the service of our country.