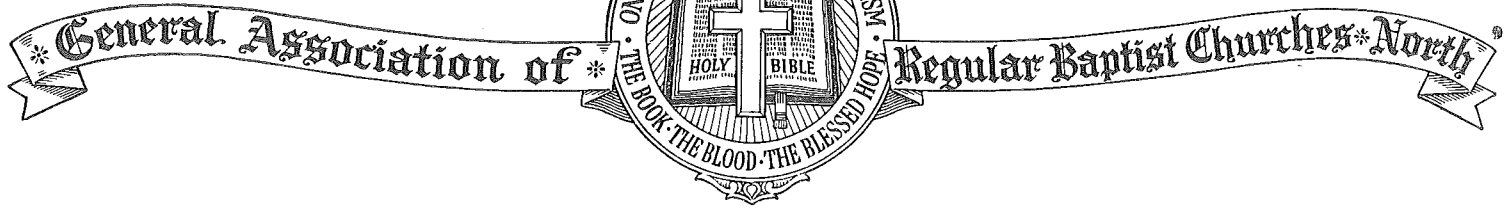


The Baptist Bulletin



CHANGING EDITORS

By R. T. KETCHAM

Due to an already heavily overloaded schedule of obligations and responsibilities, coupled with the fact of a very slow but nevertheless real decrease in the acuity of vision, we asked the Council of Fourteen over a year ago to give careful thought to the selection of someone else to carry on the duties of editor of the Baptist Bulletin. At the Annual Meeting in Grand Rapids we advised the Council that someone must be found to take over the task at the next Annual Meeting in May, 1945. Then in September we were asked to take over the presidency of the American Council of Christian Churches. Realizing that there were other men who could well handle the editorship of the Bulletin, and feeling very keenly that it was God's mind for us to accept the leadership of the American Council, we decided to accept that responsibility and asked the Council of Fourteen to relieve us of the editorship the first of the year instead of waiting until May.

In view of the fact that we now have a national Home Office with a National Representative giving full time to the work of the Association, we suggested that the editorship should be transferred to him and the Council of Fourteen agreed to the transfer.

The February issue of the Baptist Bulletin will, therefore, come to you from the new Editor, Rev. H. O. Van Gilder, D.D., and all subscriptions and material having to do with the Baptist Bulletin, should be sent direct to him at 155 No. Clark St., Room 1112, Chicago 1, Ill. Rev. Hamilton will continue to edit the "Gleanings" department which he has handled so ably during the past few years.

As the outgoing editor of the Bulletin, we wish to express our deep appreciation to those who have borne much of the burden in providing regular articles, as well as those who have sent in special articles. The expositions of the Word which have come from the pens of Dr. Van Gilder in the Book of Revelation, Rev. H. E. Ketcham in the Song of Solomon, Rev. Kenneth Kinney in First Corinthians, Dr. R. L. Powell in the Galatian Epistle, and Rev. J. Irving Reese in the Book of Genesis, have been of the highest order and scores of readers have told us of their enjoyment of these articles. Dr. Powell and Rev. Kinney will continue their expositions and the new Editor will be securing other writers from time to time. Another item which attracted wide interest were the articles on "Pastoral Theology" from the pen of Dr. Earle Griffith, President of the Baptist Bible Seminary. We have had many requests to put these articles in book

form and we trust that Dr. Griffith will give thought to that proposition in the near future.

It has been no easy matter to edit the Baptist Bulletin. We have had to keep in mind that it was the Official Organ of the General Association of Regular Baptists and not our personal publication. Many things we would probably have included for publication in a purely personal periodical, we have omitted from the Bulletin. Other things have appeared in the Bulletin which would not have appeared in a personal publication.

We have tried to keep in mind that the General Association of Regular Baptists would be largely judged by its Official Organ. We have therefore sought to be true to the facts and yet kind in spirit. As a national Baptist paper, Baptist issues must, of course, be dealt with. On rare occasions we have received letters criticizing us for making any reference whatever to conditions still existing within the Northern Baptist Convention. We have set these criticisms aside, however, for three very definite reasons. The first is that the reading public has a right to know the situation as it relates to the apostasy. One of the most prevalent criticisms levelled at the Convention publication is that there seldom appears any indication in its columns that there is anything wrong in Baptist circles. Even though we have withdrawn from the Convention itself we believe that our people are still Baptists and are interested in the great movements which affect all of Christendom.

The second reason why we set aside such criticisms is because it is imperative that our Baptist people in their separation do not forget what it's all about. We must remember that we "old heads" do not constitute the G. A. R. B. in its entirety. New and young preachers are coming with us every year. New converts are being baptized into churches every year and these must be told why we are different from other Baptists. For this we have Biblical precedence. One of God's most implicit instructions to Moses was that at least once a year all Israel should be reminded of what the various ceremonies of the Passover Supper meant, and also what the twelve stones in Jordan meant. On these occasions the youngsters who had not actually gone through the experience were told again the story of Egypt's sin and judgment, and of Israel's separation from it and why. And so, lest there should grow up in separationist Baptist circles, a longing for the onions, leeks, and garlic of old Convention days, the Baptist Bulletin has, when

(Continued on page 16, col. 1)

Volume X, No. 8

JANUARY
1945

History of the Grand Rapids Association of Regular Baptist Churches, the Baptist Bible Institute and School of Theology

By REV. GERRARD KNOLL

The Grand Rapids Association was organized in 1843. After many years of good Baptist fellowship a break came when some of the churches had departed from the faith by substituting the humanistic teaching for the necessity of the substitutionary work of Christ.

In 1909 a new association was formed comprising fourteen churches and was called the Grand River Valley Association. These churches adopted articles of faith which set forth the historic principles of Baptists based on the verbal inspiration of the Scriptures. Dr. O. W. Van Osdel was its first moderator; thereafter Rev. I. Van Westenbrugge held that position for ten years.

All of the fourteen churches were also affiliated with the Michigan State Convention. In 1920 when liberalism was showing its head everywhere, and through the New World movement and inter-church movement churches were being coerced, and pastors intimidated, the churches once more declared themselves as to their orthodoxy and independence. At this meeting held with the First Baptist Church of Middleville the name was changed to the Michigan Orthodox Baptist Association with Rev. Howard C. Fulton elected as moderator.

These were the days of battle. Suit had been started against the Sand Creek church and several of the state officials took an active part in it and the property was given to those who held with the state convention.

At their fall meeting in 1920, the State convention, flushed with their victory at Sand Creek, proceeded to dis-fellowship the churches affiliated with the Michigan Orthodox Association and since that time there has been no connection with that body.

In 1928 the name was changed to the Grand Rapids Association of Regular Baptists. The association originally numbered fourteen churches with a membership of 2,000. It now numbers forty-eight churches with a membership of approximately 8,000.

The association carries on an extensive home missionary program including a Sunday broadcast to the Jews and a daily broadcast in the upper peninsula. The latest venture is a home for missionaries' children.

The Baptist Bible Institute and School of Theology

For many years the brethren had felt a great need for trained Christian workers and ministers, especially in Baptist doctrine and practices.

After much prayer an evening school was opened on January 7th, 1941, which

offered a Bible Institute course of three years, meeting two nights a week for three hours each. The response was most encouraging. Two hundred students enrolled in the first term. Of course the war made tremendous inroads, with our young men going to war and many others having to give up their schooling to enter war work. However, seventeen completed the three-year course and graduated.

But a further burden was laid upon the hearts of the brethren—the great need of theologically trained ministers. After waiting upon God it was felt that it was the Holy Spirit's direction to go forward. As a result there came into being what is now known as the Baptist Bible Institute and School of Theology of Grand Rapids, Michigan.

Three full-time teachers were appointed, to be assisted by local pastors. Rev. Norman F. Douty, who for many years was associated with Hephzibah House, New York, as their president, was invited to become president of the new school. Dr. Douty accepted and brought with him his personal library of 4,000 books.

The school opened in September with an enrollment of one hundred day and evening students.

The purpose of the school is herein set forth by the president:

"Why is this project being launched? Briefly, in order to minister to a double need: the need of preparing the generality of God's people for more effective service in their usual spheres, and the need of preparing young men for the sacred work of the gospel ministry. The Bible Institute is designed to aid in the former, and the Theological School in the latter, case.

"We wish it to be thoroughly understood that this new venture is not in the nature of a criticism of existent institutions where the Word of God is honored. Instead, we praise God for all such, and shall count it a high privilege to further their progress. We are here in order to further the purpose of God as a whole, and therefore we hope to further it in all particulars through any of His servants who are engaged in His work.

"Furthermore, the Baptist Bible Institute and School of Theology is not for one moment competitive in character. We are not here to compete with other schools; in fact, we consider competition altogether out of order in the things of God. And this, because competition owes its very life to earthly ambition. But what place has earthly ambition in sacred matters? So this school is not

here as a critic of other schools where God's Word is proclaimed. It is not here as a competitor either. The core of the truth, then, is this: that we feel that God would have the sort of school which we are aiming to conduct, and our one object is to fulfill the vision He has given us.

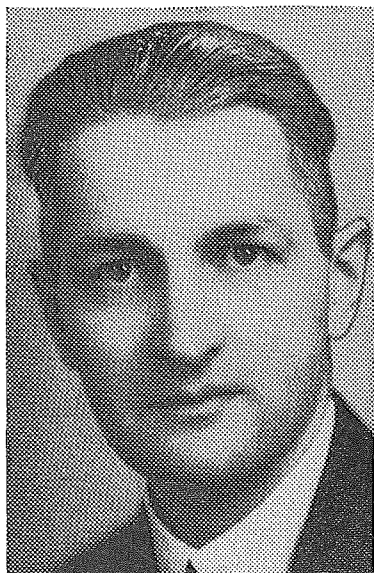
"This brings me to a more detailed and precise delineation of what we have in mind. Of course, and it should go without saying, we aim at a thorough-going instruction in the Scriptures. In prosecuting this design we intend to acquaint our students with what godly teachers of the ages have held to the meaning of Holy Writ. We do not pose as inspired interpreters of the Word of God; we feel it is in the fellowship of the vast body of Christ that we acquire the fullest knowledge of divine truth.

"Still, we do not plan on holding to the usual lines on which schools of this sort are run. We feel we are to put special emphasis here and there while we are to omit certain subjects either in part or in whole. In other words, in the Baptist Bible Institute and School of Theology we are building on a plan of our own according to the pattern shown us, not in the mount, but on our knees. Therefore, as Dr. Fuller has remarked, this is not just another school. This is a school which is being formed according to those convictions which, over a long period of time, God has made on the hearts of the brethren here.

"Now it follows from this that we cannot promise the conferring of the usual degrees on such as come to us. There are plenty of excellent schools where work of that sort is being carried on (God bless them) but that is not our field of action. If ours were not different from theirs, perhaps we could hardly justify the creation of this new institution.

"However, the chief point is yet to be mentioned, for we do not aim at careful instruction along special lines as our end. This is but the means to the end which we have in mind. The end which we have in mind in this school is this—to prepare our students spiritually so that they may be, not just intelligently informed, but spiritually endued. Our purpose, our ultimate objective, is not simply the careful instruction of the mind, but the spiritual quickening of the soul. Whether we turn out such as preach the Word, privately or publicly, we want them to be such as preach the Word in the power of the Holy Ghost sent down from Heaven. Paul said, "Our gospel came not unto you in Word only, but also in power and in the Holy Ghost,

and in much assurance." It is one thing to proclaim the truth, it is another thing to proclaim the truth in the power of God. If those who go from us do no more than proclaim the truth, we are a failure. Unless they go out proclaiming the truth in the power of God, we have fallen short of our goal. While the Word is the instrument which God employs in the out-working of His spiritual purpose, the Holy Ghost is the agent, and therefore we set this as our aim.



DR. NORMAN DOUTY

"To attain such an end is not easy. Oft-times because the end is difficult, a new end is substituted. We do not intend to substitute any other end. Yes, to attain this end is indeed difficult. It calls for the greatest carefulness in the life of the teachers and for the tenderest of dealing in the handling of the students. Apart from the faithful prayers of the churches we can hardly hope to succeed. We are attempting what is humanly impossible, but through your prayers it can be done. May God energize you to lay hold on Him for the accomplishment of this design.

"You see then that we have a single aim: to attain the goal divine. We are not trying to do something big; we are not trying to do something spectacular. We are not trying to make a great impression even on the churches. We are simply trying as God enables us, to be faithful to our vision. Our sole hope, I repeat, in the carrying out of this vision is in God; leave God out of the matter and it is impossible; unless He prosper us, we fail. Our eyes are on Him; all our expectation is from Him."

The school is located in the Wealthy St. Baptist Temple, 811 Wealthy St., S. E., Grand Rapids 6, Michigan.

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DR. RILEY AND THE INCLUSIVE POLICY

By R. T. KETCHAM

We count as one of our warmest personal friends, Dr. W. B. Riley, for so many years pastor of the First Baptist Church of Minneapolis, and founder and present head of the great Northwestern Schools. We have had a profound conviction that if Dr. Riley were twenty years younger he would have led his great church, and scores of others which follow his leadership, out of the apostate Convention.

We remember the days in the old Convention conflict when Dr. Riley with others of us wielded his powerful sword against the Inclusive Policy. It is therefore a matter of real amazement to us to read in "The Pilot" for November, 1944, a rather strange statement from Dr. Riley's pen. The Doctor was elected to the presidency of the Minnesota State Convention and in the Pilot in his presidential statement he says, "My purposes are threefold. I want to treat with fairness all parties. I am a Fundamentalist without apology or compromise; but I candidly believe that as long as Modernists remain members of the Convention and carry their part, they should be recognized in proportion to their numbers and their contributions, and share equitably in privileges and responsibilities of the Convention itself. I have no disposition to disguise the fact that I will do my best to keep the Convention on Conservative grounds, but that will involve no discourtesy to, or prejudice against, our Liberal brethren."

If ever there was a clear cut presentation of the Inclusive Policy, this seems to be it. When Dr. Riley insists that so long as the Modernists remain members of the Convention, they should be recognized in proportion to their numbers and their contributions, they should share equitably in their privileges and responsibilities of the Convention, he has put into words exactly the thing that split the Northern Baptist Convention wide open. It has been our joy in years past to hear Dr. Riley literally shatter that argument into a million pieces with his logic, oratory, and Biblical onslaught. Our only conclusion now is that the gracious soul of this good man outweighed his good judgment when he wrote the above paragraph. We simply cannot conceive Dr. W. B. Riley really meaning what he says in the above words. If he does, then he has cut out from underneath himself and his followers, every inch of ground upon which they have stood in their contention during the past twenty years.

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THE PREDICTED APOSTASY

By REV. GEORGE KEHOE

II Thess. 2:1-4.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the Day of the Lord is now present (margin)."

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:

"Who opposeth and exalteth Himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

It is said that about two-fifths of the Bible is prophecy. Many of the prophecies of Scripture have been fulfilled. There are some prophecies that have been fulfilled so literally, and we are so familiar with the fulfillment that we have ceased to think of the prophecy as being prophetic. For instance, take the prophecy of Matthew 16:18. "Upon this rock I will build My church, and the gates of hell shall not prevail against it." When spoken, these words were prophetic. Only God could foretell that the Church would follow, and that it could not be eliminated from the earth. Prophetic Scripture is accurately stated and is of literal fulfillment.

This true church will continue on the earth until the Lord comes for the saints. But alongside of the true church, there will develop a profession which is not of the true church, and which, in the last days of this age, will go into complete apostasy from the truth.

We cite the Scriptures.

I. It will be an End-time Apostasy.

II Thess. 2:1-10.

Verses 1-4 appear at the beginning of this article. We cite vs. 8-10.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonder, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Paul's ministry at Thessalonica had been short. It was a heathen city when he went there. In three weeks' time Paul had won many converts, after which persecutors drove him out. He had to leave these young believers without much instruction. Afterward they were subjected to the same persecution.

According to our chapter, someone had deceived them into believing the Day of the Lord had begun. The deceiver had made it appear that the in-

formation had been sent to them by the Apostle Paul. Paul refuted this by stating the spiritual conditions that would prevail in connection with the coming of the Day of the Lord. One would be the falling away or apostasy in professed Christendom, which precedes the Day of the Lord; then, when the Day of the Lord comes, the Man of Sin will be revealed. Apostate Christendom will furnish numerous followers for him.

The Man of Sin will present himself as the Messiah of the Jews. We read of him, "Who opposeth and exalteth Himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

The remnant of the Jews returning to Palestine in the end of this age, will eventually erect a temple there and dedicate it as the temple of God. The Man of Sin will come to this temple and present himself as God to the Jews, to the apostates of Christendom, and to others of the world. He will not adhere to the Unitarian or Modernist position, for, as the false Messiah, he claims to be God. But all of apostate Christendom will become his followers.

His name is called "that Wicked" in vs. 8. He will be an arch-deceiver, empowered by Satan, vs. 9-10. He will be an individual, living a normal life-time, but will be cut off by the return of Christ in Glory, vs. 8.

Summing up the truth we have considered, the falling away will reach great development before the Day of the Lord begins, and reach its climax under the leadership of the Man of Sin, "That Wicked," during the Day of the Lord, and will meet its terrible end when Christ returns in glory.

We turn to another reference that fixes the time of the great apostasy to that period within the lifetime of a single generation preceding the coming of Christ in Glory. We refer to the Book of Jude. Jude writes concerning the apostate teachers as the "certain men crept in unawares." Much is revealed in Jude concerning their character, teaching, and work.

But, just now, our thought centers on Jude 14-15.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Note that the Holy Spirit says definitely "Enoch also, . . . prophesied of these," and then He goes on to foretell their terrible judgment at Christ's

coming, vs. 15.

Now the Scripture makes it plain that there will be no resurrection of any of the wicked dead in connection with the Second coming of Christ. These men were not false teachers who had lived in preceding centuries, who had died, and had been raised again for judgment. There is no such resurrection of wicked men at His Second Coming. These apostate teachers will be men living when Christ returns in glory "with His saints" and will go into immediate judgment.

May I remind you that there will be so-called theological seminaries and schools of learning where these apostate teachers will receive their training! We can say with considerable certainty that these institutions are now functioning in the religious world.

We have information given by the Holy Spirit concerning the denials of these Apostate Teachers.

II. They will Deny the Saving Truth.

The Holy Spirit makes crystal clear what is the Gospel, the absolute essentials of saving truth.

The Gospel is concerning Jesus Christ, the Son of God. Mark 1:1. "The beginning of the Gospel of Jesus Christ, the Son of God."

The Gospel is concerning His death for our sins and His bodily resurrection.

I Cor. 15:1-4.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures:"

In these two references we have the direct declaration of the content of the Gospel.

But the Holy Spirit goes further, in making it very plain, that these spiritual truths are indispensable to the personal salvation of men.

John 8:24: "For if ye believe not that I am *he*, ye shall die in your sins." The word "*he*" is in italics, indicating that the word was supplied by the translators. Jesus said, "For if ye believe not that *I am*, ye shall die in your sins."

As is well known, Jesus was using the memorial name of God, "I Am," Exodus 3:13-15, and applying it to Himself. He was claiming that acceptance of His Deity is essential to personal salvation. The same is taught in I John 4:15, and in I Cor. 12:3. The Holy Spirit coming into the hearts of men with regenerating power illuminates the mind and heart of man with the spiritual knowledge that Jesus Christ is the Son of God.

The Holy Spirit declares that the Blood of Christ is indispensable to the saving message.

Heb. 9:22, "Without the shedding of blood is no remission." There positive-

ly cannot be a saving message preached without the declaration of the substitutionary work of our Lord by His death upon the cross.

It is these spiritual truths that are essential to salvation and cannot be dispensed with in our message, that the apostate teachers are denying.

II Pet. 2:1, the "false teachers . . . shall bring in damnable heresies, even denying the Lord." This is dealing with the denial of His Deity.

The "false teachers . . . shall bring in damnable heresies, even denying the Lord that bought them." That power that bought men, is the blood that Christ shed upon Calvary's cross. They deny His Blood. Their teaching leaves their adherents unsaved and yet in their sins.

We call attention now to two important spiritual considerations.

One is the distinction between heresy and error. A man may preach saving truth, and yet be in error about some matters relating to Christian living and practice. He may be wrong about baptism, holiness, the premillennial coming of the Lord, etc. That man however is not an apostate. But when a preacher or teacher denies the Lord and His atoning sacrifice, and does it when he knows better, he is an apostate.

The other spiritual consideration. What constitutes denial in the Scriptural sense? Those who speak out against His Deity and His shed blood are "denying the Lord that bought them." But also those who omit from their message the declaration of His Deity and His shed blood are deniers. All humanity is divided into two classes, those who confess Christ and those who deny Him. The only way to escape denying Christ and His precious Blood is to engage in confessing His Deity and His redeeming Blood.

The writer read this report in the bulletin of a local church recently.

"Pastor S. B. of a Denver Church, gave the following hopeful report recently regarding the work of a special Committee of the Fundamental Fellowship of the Northern Baptist Convention.

"The conference of the Committee of Fundamentalists with the Publication Society gave evidence of being highly successful. We were graciously received by the committee.

"The Publications Committee heard our report of criticism of publications. We pointed out that vital doctrines of our Baptist faith were completely left out of the teaching material—no mention of Jesus' virgin birth, no mention of His deity, no adequate teaching on the plan of salvation—in materials prepared for Primary, Junior and Intermediate Departments. Inspiration of Scripture was passed by lightly. We pointed out definitely false teaching in some of the materials."

Now, brethren, we are not permitted by Scripture to be *hopeful* about the relief of this situation. Instead we read, "There shall be false teachers among

you, . . . even denying the Lord that bought them. . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." "There shall be false teachers"; "many shall follow their pernicious ways," rather defeats the optimism in this report. The false teachers, or those for whom these are paving the way, will be taken care of in another way. Jude 14-15.

And now, brethren, What is our path?

Let us read on this page, II John 7-11.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed: For he biddeth him God speed is partaker of his evil deeds."

Is there any danger, brethren in the Gospel ministry, that we may lose "those things which we have wrought" and thus fail to "receive a full reward?" Is not the Apostle John teaching that if any preacher continues relations with the deceivers "who confess not (some may have thought my interpretation of *denying* Christ too strong)—*confess not* that Jesus Christ is come in the flesh," etc., on to the end of vs. 11, and, as a result, one of these false teachers occupies his pulpit in the future, he will lose "those things which he has wrought," and see people he has ministered to led into darkness and confusion?

God is wiser than we are concerning what our relations are to be with Apostate teachers.

II John 10-11: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

II Tim. 2:20-21: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

II Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Where-

fore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Brethren, will you consider the account given of Jehoshaphat, who went into a "cooperative" enterprise with Ahab? It must have seemed to him to be a worthy enterprise, for together they would take out of the hands of the Syrians, Ramoth-Gilead, one of the Cities of Refuge. Would he not conclude, "Surely the Lord would have that city delivered." Besides, the worship of Jehovah had not disappeared out of Ahab's kingdom. Under his patronage both Jehovah and Baal were being worshipped. Elijah's demand, you remember, was for the people to decide which they would worship, and to cease to worship both. I Kings 18:21. Cooperation, because the matters engaged in are worthy? No, but because they are clean in doctrine and practice.

Hear what God said to Jehoshaphat afterward:

"Shouldest thou help the ungodly, and love them that hate the Lord?" Our path is plainly before us. "Come out from among them and be ye separate, saith the Lord."

"LEAVE THE MIRACLE TO HIM"

"Whatsoever He saith unto you, do it."

Whatso'er He bids you, do it

Though you may not understand:

Yield to Him complete obedience,

Then you'll see His mighty hand;

"Fill the water pots with water,"

Fill them to the very brim;

He will honor all your trusting—

Leave the miracle to Him!

Bring to Christ your loaves and fishes

Though they be both few and small,

He will use the weakest vessels,

Give to Him your little all,

Do you ask how many thousands

Can be fed with food so slim?

Listen to the Master's blessing—

Leave the miracle to Him.

Oh, ye Christians, learn the lesson,

Are you struggling all the way?

Cease your trying, change to trusting,

Then you'll triumph every day!

"Whatso'er He bids you do it!"

Fill the water pots to brim;

But remember, 'tis His battle—

Leave the miracle to Him!

Christian worker, looking forward

To the ripened harvest field,

Does the task seem great before you?

Think how rich will be the yield!

Bravely enter with your Master,

Though the prospect may seem dim,

Preach the Word with holy fervor—

Leave the miracle to Him!

—Thos. H. Allan.

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

Lesson X

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. If ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:13-16).

Introduction: It is in *liberty* that we have been called. We have faced the problems of a perverted gospel, false teachers and a disturbed people. Now we face a new and hitherto undisclosed problem, and that is the one growing out of this liberty. Strange as it may seem to us there is a very real and disturbing problem in our liberties. Thus we find ourselves standing at the back door of the temple of grace, where the question has been raised as to whether or not we are to exercise our freedom from the law in walking out of that door into a world of flesh, or live in the gracious privileges and riches of that temple forever. Thus Paul seems to feel that some less cautious soul, some one who has not been properly taught about the law as being written on the heart might foolishly try to walk out and to live in the flesh.

I. ALL LIBERTY MUST BE WITHIN CERTAIN LAWS

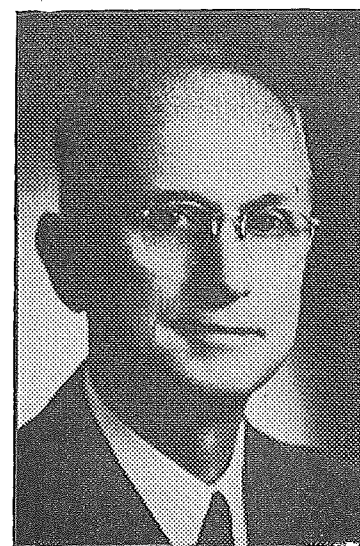
Unrestrained liberty may and often does become license. Those who have been saved by grace through faith, realizing that the Law has been completely fulfilled in another acting in their stead, may think lightly of the moral and spiritual standards involved in the revelations of the Law. Under such an impression one may yield to the urge of the flesh to do or say things which are contrary to the will of God in the life, thus breaching fellowship with the Lord. It is not a question now of salvation, that has been fully covered in the discussions dealing specifically with the meaning and purpose of the Gospel, but it is a matter of how a *saved* person should act with regard to things of the Law in the relationships of grace. There is a very real problem involved in this very matter of a Christian's liberty. Many young Christians have approached this writer with questions about harmful social customs, such as dancing, necking and picture shows. (We are not trying to cover the whole field in these specified here). Some of these things are not to be catalogued as violations of the letter of the Law, but they are of such a nature as to enter into the realm of spirituality of the believer and greatly tone down his joy in the

Lord, because they violate the spirit and intent of the Law. While we are not under the Law as a method of salvation, nor are we under the letter of the law written on stone or parchment in matters involving our day-by-day living as Christians, woe betide any Christian who wilfully disregards any moral principle revealed in the Law, and lives *against* it. For illustration, let us turn to just one of the ten commandments, "Thou shalt not kill," which if deliberately violated by a Christian would be so ruinous to the whole structure of his thought life as to bring him into utter spiritual despair. It is clear that God could, and doubtless would forgive any sin short of blasphemy, but what agony of soul would attend the deliberate violator of this or any other well-known prohibition of the law. The *moral principles* involved in the Law are transcripts of the holy standards of God for our lives, and an utter disregard for them is either spiritual folly or spiritual anarchy.

It ought to be kept in mind here that God's entire universe is operated by laws in accordance with His unchanging nature. There is nothing in the whole universe that is not subject to the laws of life and continuity in that particular realm, and anything that breaks with the laws governing the realm of existence where that thing happens to be is destined for destruction. That is true in all nature. It is especially true in the human life. But in the realm of the highest life possible for man on earth, it is far more important that the principle of complete obedience to the will (laws) of God be learned and followed than in any other realm of existence.

We are not overlooking some very primary considerations in this discussion of the Christian and the Law.

1. The Lord Jesus Christ interpreted the Law on a much higher plane than any man up till then had ever thought about. For a man to commit adultery, according to the teachings of Jesus, one needs but to take a lustful look at a woman and he has committed the act of adultery in his heart, thus violating the moral and spiritual standards of righteousness that are in Christ. This puts the whole matter over into the heart of man rather than in any abstract or objective principle written down for man. It is a matter of our secret motive, not our outward acts, which determines whether or not we are really breaking the spirit of the Law. If we understand the principle here involved, we are brought to the necessity of living far above the righteousness of Scribes and



Pharisees. One need not go beyond his own heart to violate the Law in its specifications regarding our relationships to others. Take murder for instance, if we hate our brother, we are guilty of murder. Thus the Law is put on a far higher plane in the New Testament than in the Old Testament.

2. The same identical principle, when in reverse order, obtains in our lives in regard to the Law. We may more really keep the Law in the spirit of it than in the letter of it. Take the much publicized Sabbath question, greatly over emphasized by the Seventh Dayists, it is not a matter of which day so much as it is a matter of yieldedness to the clear will of God. The day observed by the apostles was the first day of the week, and this in commemoration of the resurrection of the Lord Jesus, hence the spirit of Sabbath observance should be the same with those who keep the first day as with those who kept the seventh day. (You will note that we used the past tense, believing as we do, that the Seventh Dayists never have kept either the spirit or the letter of the Law in this matter.) One who would keep the whole Law must find that the method of doing so is **WHOLLY WITHIN THE REALM OF THE SPIRIT**, never in the mere matter of legal procedure. This we shall more fully understand when we come to the next verse.

3. There are encompassing commandments in the New Testament. What do we mean by that? Just this, the commandments which our Lord gave to His disciples are of such a nature that when they are obeyed, the spirit and acts of obedience bring about the fulfillment of all the other commandments—the legal requirements. No man can truly obey any of the Law in spirit without love, and to enter into the true spirit of love is to obey all the Law.

HOW THE LAW OPERATES IN THE ENGRAVED ONES

The principle is revealed in Heb. 8:10, "For this is the covenant that I Will make * * * , saith the Lord! I will

put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." It is not so much a question of what is written on stone, or recorded in some statute—although these things are important and should never be spurned—but it is a matter of walking after the Spirit rather than obeying a cold law with which we have no sympathy. Our liberty in grace consists in the complete harmony of our hearts with the high and holy standards revealed in the Law, rather than in straining to meet some legal requirement which is entirely outside of our hearts and minds. The reason why many chafe at the Law is because there is nothing but the spirit of rebellion within them, since they find nothing in their hearts to correspond to the *righteousness* of the Law. There is only one way to obey the Law, either in spirit or letter, and that is shown in Rom. 8:4, 5, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit."

The sum of what we are trying to say here is this, grace does not free one from moral and spiritual obligations, but rather writes the laws governing such matters in the heart and mind of the believer, so that he will carry out these principles by acting in harmony with them when acting in a perfectly normal way. It is not constraint from forces on the outside of the life, but the urge of the new nature which has been divinely implanted within that enables him to obey the laws of righteousness; and that makes all the difference in the world. Having been born of the Spirit of God, and having the mind of Christ, Who said, "Lo, I Come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea Thy law is within My heart," we have the disposition to be obedient to the known will of our Heavenly Father. The spirit of the Law then is not a burdensome requirement wholly alien to our lives but a holy urge from the new life within.

THE CAUTION EMPHASIZED

Many people have said that if they were sure that their salvation was wholly on the merits of another, and that it was a finished work with no personal responsibility for *saving works* resting upon them as the subjects of that salvation, they would drink their fill of sin. The plain truth of the matter is this, if they love sin and sinning, and their chiefest desire is to live in the gratification of some of the baser appetites of the flesh, they are just plain sinners and nothing more. What they need is regeneration. Good works will neither help nor hinder much. People who are in love with sin are sinners. People who crave to have their fill of sin, need to have their hearts made over.

But there are some honest and sin-

cere souls who have truly been saved, but they have so much of the old nature sticking around that their lives are one long battle. They are in danger, unless they know the truth and stay close to the Lord, or rather yield to the power of the Holy Spirit. And to all such, this word of warning is pertinent. Then there are those who have the lure of the world to entangle them. The message here is this, "Only use not liberty (freedom from the law of sin and death) for an occasion to the flesh" (an opportunity for the flesh to manifest its desire and passions through you).

HOW THE LAW IS FULFILLED

"For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself." There has never been a more challenging statement made than this one. We have the opinion now and then that we have met this test, but it is doubtful if any one of us has attained unto the full significance of this searching standard, yet there is a very real sense in which any child of God

may find this glorious principle working out in his life. Jesus never mocked His people. A new standard of living enters the heart and mind when one is made a new creation in Christ Jesus. There is a possibility of even the least among us attaining unto the thing that our Lord was talking about here. We are told in Rom. 5:5, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," and by this very divine provision, we are privileged to love our neighbor as ourselves, because we love him with the love of God in us, not the love of the natural man which is always selfish.

This principle is amply justified in verse 16, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." All of this leads us up to the point of a great contrast between the works of the flesh and the fruit of the Spirit. This we shall deal with in our next study. The Lord willing, we hope to give the most of our study next month to the ministry of the Holy Spirit. Please be in prayer that it might be a blessing.



BAPTIST BIBLE SEMINARY

The passing of Dean Bancroft no doubt is now known to the many friends of the Seminary. With simplicity and reverence his body was laid to rest in the Chenango Valley Cemetery, near Binghamton. Even though we sorrow, we rejoice in the release of the Dean from earthly pain.

The beautiful thought so expressed in Dean Bancroft's passing, just at the close of the weekend and the beginning of the new day of a new week, that it really was a new day for him because it would mean that the physical blindness of his eyes would be gone and the first one to be seen would be his Savior whom he loved and served so well. Many have testified and with proper evidence, that he was the greatest theologian of this day.

It is with the past behind us, however, that we turn our hearts to God for the one who will be best fitted for the position held by Dr. Bancroft in the Seminary.

At a recent Freshman class meeting the following officers were elected:

President, Floyd Drake; Vice President, Doris Berlin; Secretary, Donna Wylie; and Treasurer, Floyd Hamilton.

The class colors are red and white; the class motto, "Not I but Christ," and the class verse, Galatians 2:20. Miss Hazel Vibbard is the class adviser. The number of Freshmen registered is 57 and

the states represented are: New York, Pennsylvania, Ohio, Illinois, Kentucky, Indiana, California, Michigan, Ontario, Canada, and Missouri.

We praise God for sending in these new students, which is an indication of God's hand at work in these times of uncertainty.

"Just like home," was the remark heard many times during Thanksgiving Day, when the student body assembled at the Seminary for a thanksgiving dinner and an afternoon of fellowship. It climaxed in the early evening with a real inspirational vesper service. Many would like to have spent this day at home, but because of an urgent need for time and the poor travel conditions, this day was arranged under the guidance of the faculty.

An air of the importance of duty seems to be prevalent in the Seminary in the closing days of a momentous year—that God would awaken multitudes of His people to the spiritual need of the hour. How readily we forget the nearness of the hour of His coming. We believe many opportunities to spread the Gospel will be presented to us in the days to come. May God's people pray that hearts may be stirred, not only into thinking and praying, but in doing, not for fleshly honor, but for His glory.

John Beukema.

**DON'T
LET
YOUR
SUBSCRIPTION
EXPIRE**

!

FLASHES FROM FOREIGN FIELDS

IF YOU WANT SOMETHING SWEET READ THIS

(Translation of letter written to Miss Grace Bennett from Carmita, wife of Eusebio, of the Church at Upata, Venezuela.)

October 3, 1944

Senorita Grace Beatriz Bennett:

My dear and appreciated Mother in Christ: This is to lovingly greet you in the name of our Lord Jesus Christ. I desire that His peace and blessing be with you. Yesterday we received your little letter, the which brought to us much joy. We are thinking much about you. Senorita, the day that you left us it seemed that they had taken "a dead" out of the house. It was very hard for me for I had not told you good-bye. I remained at the house, expecting that Eusebio would come for me. When I realized it, you had gone. I had chicken and crackers all ready for your lunch.

At night we all went to the meeting that don Eduarde (Mr. Ed. Schwartz) gave. He stayed with us until Monday. Friday night we had a very precious prayer meeting. I am very content because I am feeling a little better and have been able to attend all of the meetings.

Sunday, October 1st we held the first services in the new Church. It was very nice, even though not altogether finished. The palms and the ferns in front are very beautiful. In the morning Eusebio took the responsibility and gave the message, and at night Tomasito gave the message. We could feel the Presence of God with us, thanks to Him!

Sunday in the afternoon, several of the brethren went with Eusebio to the home of a shut-in. They gave a short service. Eusebio sent your Victrola to be fixed. They played several records for the sick sister. Also Eusebio bought the piece that was lacking for your Coleman lantern. He adjusted the lantern himself, and now this is the light that we have in the new Church. It gives very good light. Outside the Church at the Sunday night service there were many people listening through the windows.

We have asked the brethren to volunteer to remain in the New Church as night watchmen, because Saturday night someone broke the lock on the gate we have, and cut and destroyed some of the chicken wire that we have enclosed the lot with until we can make our permanent fence. Brother Astudiye stayed one night, sleeping on a Church bench, and Brother Sanchez stayed one night. A number of the brethren have volun-

teered to remain, less one brother (. . .). He said that he would pass by at intervals to see, but we told him NO, that it was to stay all night and protect the property. Eusebio takes his turn with the others. Poor boy, in these days he has had to work so hard.

It seems well unto us to speak to all the brethren about a special offering, with what each one feels he can give to send and have made the big front door to the Church. All those present with much joy agreed and each one said how much he would bring next Sunday. Eusebio will send or take a letter to the brethren in the country. Senorita, it seems wise unto us not to announce yet your offering to the congregation because perhaps it will lessen the interest necessary to bring that which they have promised, and we feel that the more the brethren bring, the better, because we can finish the Church sooner.

Senorita, we are going to make an extra large room with zinc roof right now for you when you come, so you see our faith in the Lord is great; we believe that you will be here for Christmas with us. Will it not be so? Yesterday we were speaking of this, and Sister Rafita said that it seemed to her that you were now near and that in any moment you would come. We are praying much for your return, our only fear is your family, but God, with Him nothing is impossible. Greetings to your family and to all the missionaries. How are the Haussers?

Before I forget it, I want to give you the greetings that have been given me for you. They are from Irma, Romelia, Rafita and Isabel. These are the ones who know that I am writing. We killed our pig and it gave a five gallon can of lard. God willing, we hope to buy two more little ones from Sister Isabel. I trust that you will not be tired or sick reading this magazine. Pardon the mistakes. I close with Isaiah 63:9.

* * * *

LETTER FROM EUSEBIO

October 2, 1944

Miss Grace Bennett of North America

Esteemed and Dear Senorita: This is for the purpose of getting you in union with all of your own. Nothing for us could be greater joy than soon you should find yourself here again with your children in Upata. I would rejoice more than all, for I am your son in the faith who will never forget you, no never! I am praying that God will give to you twenty more years in which to live and work among us. We are going to make our home here in order to send and get you that you might pass your last years with our children; that would be a virtue for us, to hear your wise counsels and advice and at the same time it would

fill a void that exists in our souls, you being our MOTHER, next to God we care for you.

Senorita, you made me to hope with confidence, and you caused to awake in me a living hope and sincere love by your wise counsel. After being an orphan and more, a poor blind boy that did not know if he lived or not, without love. By your ministry I heard, and I know I live and now I see. My hope is that with the help of the Lord He will bring you back here. To tell you that we will bring you back here seems foolish because we lack the money, but I have confidence in God that He will give you health and strength and that He will supply in order that you will be with us again. From the hour that you left we are getting ready for your return; it is the confidence of our souls that you will return. All remains at the feet of Christ Jesus, and He will bring the solution to all. You are our Mother!

All the others are well, thanks to God and our Lord Jesus Christ. Carmita is better, may it ever be so. The work goes well, with much to do. Tomasito is working in El Jobo, cleaning coffee. He has decided to go in the middle of the year to the Bible Institute in El Callao. Pray for him!

I am praying that God will facilitate something on which to go to the country towns to evangelize,—even a burro would do. There is need to go on with evangelizing, and also with the work of building the Church. For my part, I want to go on forward with my promise unto my Lord, I want to be faithful until the end of my life and finish the Church as God helps me, hoping ever to keep the co-operation of the brethren! may it be thus.

I'm going to the country soon to recollect a special offering to send to the carpenter to make the doors and the windows of the Church. This is very necessary. All these problems you will know. THE DEVIL FORMS ALL PROBLEMS, BUT GOD SOLVES THEM. ("Eldiable forma toda problems, mas Dios les realiza.") These two weeks I have not worked on the construction of the Church, I was plastering our kitchen, but now I shall continue with my job on the Church. I hope for your prayers, and for the prayers of some man friend or some woman friend of yours, for the prayers of the righteous availeth much.

Carmita greets you, desiring that you will find everything well. The same from Lucia Morene. Tomasito wishes you well. I tell myself and all the brethren, let us follow on in the good fight of faith and at the end we shall say Hallelujah, the Victory is ours. I believe that Christ has called us to be valiant soldiers; thus may God bless; without more, I am, Your son in the Faith.

HAMMANS HOME FROM DISC-LIPPED TRIBE

Yes, it's true we are finally here in answer to your prayers. How wonderfully God opened the way, step by step, for us to come home by plane.

We left Bangui by plane October 14th, had a 12-day stay over in Lagos, Nigeria and a week at Fishermans' Lake in Liberia waiting for the Clipper. The Lord graciously opened the way for us to witness for Him and especially in Liberia where we had a meeting with some of our soldier boys overseas and Airway employees. Many of the young men seemed intensely interested in spiritual things. Pray for them.

We boarded the Clipper on the Coast of Africa Saturday night at 7:00, November 4th and got off in New York City Tuesday at 10:30 on November 7th, having stopped in Brazil, Trinidad, Puerto Rico and Bermuda. The last time we came home on furlough in 1937 we were three months along the way.

How we praise God for the marvelous way He has worked in our behalf. How good it seems to see old friends again and we are anxious to see the rest of you dear friends who have prayed with us during the years and have given so generously of your means to the great work of preaching the glorious Gospel of Christ in Dark Africa. Do pray that our Blessed Christ may be preeminent in all of your meetings and that many souls may be saved and young lives dedicated to His glorious service as a result. We will have several hundred feet of good clear motion pictures when our films are returned from New York Censore. There will be enough for two nights of meetings where that is desired. However, we shall not be able to book meetings before February or March.

Fern and the Kiddies as well as myself are all well, but a bit tired. Yesterday when the children saw their first snow you should have seen them. Donald said, "Daddy, look, that car is covered with frost." Dicky, after seeing Daddy use the telephone asked his Mamma when the man inside was coming out so he could see him. He knew there was a man inside the phone because he had heard Daddy talking to him.

You can always reach us through 830 36th Street, South Bend, Indiana.

Yours for lost souls,

Roy G. Hamman.

WATCH THAT SNAKE, BERTHA!

September 5, 1944

Dear Friends and Prayer Helpers:

If you have gone away for a vacation of a few weeks and months and then returned home among your own again, you have some idea of the joy which is mine today. You see I underlined Fort Crampel, so you could see at once that I am back

home again; and words cannot express the feelings of my heart. How I praise God again and again for the love He has given me for these people; many of them are my brethren in the Lord, and many of them are those for whom Christ died, even though they do not accept it as yet. I have so much to praise the Lord for, that I do not know where to begin. First of all, I thank each of you for your prayers during this time; the Lord surely has answered and given me a real time of rest of body. And then for the quiet times I had to read His Word and pray, for those I praise Him too; and for the things He has showed to me. For all our fellow-labourers in the work from other Missions that we have met, I am thankful too; it gives us a broader vision of the work. And for His loving watch care over us all the way we cannot help but praise Him; I have told you before about our trip going to Congo Belge; we drove 1,750 miles going; many, many, miles while there; and about 1,500 miles on the trip home, and not one puncture of a tire, nor any other trouble, except dirt in the gas tank, and one other little thing which was quickly fixed. And one morning, the Lord made the man come and sell us gas, even though it was a big holiday and everything was closed. And thus He did so wonderfully work for us along the way.

It took us 8 days travelling to reach home; three nights were spent in hotels; yes, we have them in Africa, perhaps more in Congo Belge than on our side, but they were quite comfortable. And after 7 months of not being able to speak to the natives, nor to understand the Sunday messages in the native language, how good it was to arrive at Bangassou, our first station in French Congo, and listen to a message. As always, there were some disappointing things heard when we arrived, as that of two men of whom we thought so much and who were so promising, but have fallen into sin. But there was also the good news of the two chiefs who have believed, put away their plural wives, and suffered for their stand, but who have remained true to the Lord in spite of it all. Praise God for such chiefs; what a testimony they are, and do pray for them as they are the targets of the devil daily, but they are learning that Christ is their victory.

And another thing for which I praise God more and more, is the Christian fellowship that we have on our station; it was so good to return to such fellowship, and how strengthening it is. We arrived on Thursday noon and Saturday was our day of prayer, and we did have such a blessed time. Sunday was Communion Service, and for a while we thought the devil, in the form of a poisonous snake, was going to disturb the service, but after watching the snake crawl from one side of the roof to the other and back again, we left it to the Lord, and saw no more of the snake. This is the cotton season, when all the natives are busy in their cotton gar-

dens, which affects the attendance in classes, etc., but Sunday there were over 700 in church, and the children's class attendance is around 130 each day. I have not yet started classes, but expect to do so next week, and how I pray that my service for the Lord, in the classes, will be more to the glory of the Lord than ever before. Pray with me that Christ may have the preeminence in my life and work.

May we together, realize more than ever before, at this Christmas season the pricelessness and preciousness of the Gift that God has given to mankind; His own dear Son, our Saviour, the Lord Jesus Christ. And though peace may not be reigning on the earth, may it rule in each of your hearts is my wish for you.

Yours and His,

Bertha Manuel.

MISS ALMEN HARD AT WORK

Fort Sibut
August 27, 1944

Dear Ones in Him:

"There's joy, wonderful joy" in my heart today. Again the Lord has given me the privilege of going out with the Word to a village about 10 miles distant. The pushman and I left at about 2:30 Friday; the two Christian women and the loadmen had left earlier, so when I reached the mud rest house, wood and water had already been brought there and the place was swept. It doesn't take long to set up housekeeping, at least not the way I travel! Sometimes something forgotten makes the light housekeeping lighter . . . this time I only forgot my wash basin. Three weeks ago when I went out there I had no dishes along! Started out by having soup right out of the pan, but the native girl who usually goes with me let me use her dish the next day . . . so then she had to eat from her kettle. One cannot be too particular! Truthfully the joy of giving the Word to folks outweighs all else.

We had asked the Lord to touch hearts, and He did! Those who accepted Christ the other time said they were His, and it made my heart glad. I hope to go again and again, and I trust that there will be much fruit for His glory in that village. Last night in a pouring down rain we had our meeting on the "verandah" of the rest house. As the rain gave cause for a prolonged meeting, the opportunity was given to the natives with me to give their testimonies. Your hearts would have been thrilled to hear the testimonies of the 2 girls, my house boy, and a pushman . . . they all gave unplanned for messages and they were filled with praise to Jesus who had brought them out of darkness into the glorious light of the Gospel. When at last they were leaving and darkness was setting in, I spoke to a woman near

me and asked her if she had heard with her heart God's message. Sango said "ma na be," hear with the heart for "believe" and she said, "No, I am seeking the way." So I could show her more plainly the Way, and after some time the Spirit made the Words real to her heart, and she said "I believe, I must believe." She had heard the word before, but had regarded it as something unnecessary to herself, and now found she needed it, as well as the Author, her sin-bearer.

The chief had expressed the desire to accept Christ last time, too; he's just a young man and hasn't been chief more than a year. He's a polygamist having three wives. His first wife had gotten "medicine" with which she expected to either make her husband prefer her or kill him, but the thing didn't work. No one knows, but it seems that she fixed poisoned food for her husband who refused to eat it; she herself ate it and a few days later died. What darkness! Wherever Satan reigns such darkness prevails. O, How glad I am that the Lord God has sent me to "proclaim liberty to the captives" and those who accept Him, He will cause to be "trees of righteousness, the planting of the Lord, that He might be glorified." The second wife of the chief came to me this a. m. and said she wanted to accept the Lord Jesus. God only knows their hearts, but friends, pray for them! They come out of heathen darkness, and truly the evil one has many devices by which he would hinder them both from knowing the Lord as well as to keep them chained in sin and fear. The witch doctors and medicine men and the "old" men of the villages will have their say-so everytime; only Christ can free from their entanglements.

Miss Anna Childs arrived in Sibut about two weeks ago, and goes to the children's classes daily with me. In fact, she starts them, as I have an 8 o'clock class in the Bible school and the children begin theirs at 8:30. I think she'll do very well with the Sango, but then she ought to (or I ought to expect her to) as I'm teaching her. Till the house is repaired and reroofed, she's sharing my room with me. Mr. Rosenau is at Bangui where we are sure he met the party of 9 including Mrs. Rosenau sometime during the past week. We expect them up soon, the natives are eagerly looking for Mrs. Rosenau, for she can truly make them sing!

After my last village trip a cold tried to get the better of me, so I rested a day. Otherwise I kept a-going and had my class work; I'll admit I went easy on the singing, because my throat was sore. That's all over, and I'm rejoicing in His goodness to me. "Yet He abideth faithful."

Thanks much for your prayer help and your gifts. God bless you richly!

Ever in Him,

Florence Almen.

GLORIOUS RECEPTION FOR PAULSONS

Kembe, Oubangui-Chari
French Equatorial Africa
October 21, 1944

Letter No. 3

Our dear Christian Friends:

Joyful greetings from Kembe at last! After we sailed from Philadelphia on June 14th, it took us over three months to reach our mission station. (We traded our Pontiac car for a one-ton red Dodge truck at Bangui.) So with the truck loaded as heavy as we dared, we drove into Kembe, on Sept. 19th. A great shout arose as we drove in and the native children came running with extended hands. There were around 200 children expectantly waiting and the fathers and mothers came running later on to greet us. I was so overwhelmed with joy that I couldn't restrain the tears that came. For two weeks we couldn't get much of anything done for chiefs and people from all surrounding villages came to greet us with gifts of eggs and chickens. We were kept busy with callers all through the day. Things have quieted down now and the station work has been resumed as formerly.

During our furlough we prayed that the Lord would keep His little ones faithful. We rejoice to report that the spiritual life, of most of those who have named His Name, has grown. In general the spiritual condition of the Church is very good. There are only a few who have gone into sin. Pray that the Lord may speak to their hearts and bring a real conviction and that they may be restored to fellowship with the Lord and the church.

We were saddened too that there are many dear old familiar faces missing. But they have gone to their reward and we are happy for them. Two days after our arrival, the oldest member of the Kembe church went home to be with the Lord. Three big chiefs have passed away who have not accepted Christ as their Saviour. All of the chiefs in this vicinity are deep in witch-craft and devil-worship. Pray that they may be loosed from the bonds of the enemy and that they may receive Christ as their Saviour. We've been dealing with many of them but only Christ is able to open their hearts through the work of the Holy Spirit, and free them from this unspeakable darkness.

The light plant is working fine and Dick has been using his power tools already. We praise God for the safe arrival of all our equipment. We praise Him too for answered prayer concerning a truck. Surely His delays are not denials—He knew about this truck waiting for us in Africa and it was far easier for us to get a car out of the country during war-time. We are so thankful to have it though it was hard to part with our lovely car.

Our greatest request is that you might pray and pray continually for this entire territory that the enemy's strongholds may fall and that many may be saved. One has rightly said, "You can not do more than pray until you have prayed." How true! May we all be kept faithful in this important work of intercession one for another and His work.

We thank you for your gifts and letters that have come through. God bless you each one. With loving greetings in His dear Name, we remain

Your missionaries,

Dick and Irene

MELLISHES BACK HOME FOR REST — NEED PLANE FOR LIBERIA

6th December, 1944

Dear Christian Friends:

"The Lord hath done great things for us; Whereof we are glad." Psalm 126:3.

Again this is our song of praise at the close of our third term in Liberia. How glad we are that He thought us worthy and gave us the privilege of giving the Gospel to many who had never heard it before. It is just a month since we arrived in New York in less than three days after leaving Fisherman's Lake, Liberia, by the Pan American Airways' Dixie Clipper. We rejoice though that it does not take three days even by prayer, as we so well know when God has given victory on the field, because we knew someone at home was holding us up in prayer.

As we flew from Bermuda to New York, 10,000 feet up, with a solid layer of clouds below us, day was just breaking. What a glorious sight to see the sun shining so beautiful and bright on the clouds. Then our Clipper which had carried 64 persons across the Atlantic from Liberia to Brazil began to descend and the air became turbulent. Below the clouds it was a dull, dark November day, and cold when we landed as well. We thought, how like this world, turbulent and dark, while we Christians have that glorious hope-up above. We are happy too that many dark-skinned people will be there, some from Liberia who have passed from death unto life during these last four years, others for longer periods, including a number who accepted Christ as their Saviour soon after we first went to Liberia in 1930.

How often our prayers were during this last year for more laborers as we were only four looking after three stations. God wonderfully supplied, in His own time, sending out two new workers and returning four who had been on furlough, so now we four are all home, and looking forward to return after seeing many good friends who have stood behind us in prayer and by their gifts. Four other new workers are to leave for the field shortly, five others have been accepted by the Mission Council and a number more are applying. There

are still many, many towns where they have no opportunity of hearing the Gospel from one year's end to the other, children growing up without knowing of Christ who loves us and gave His life that we might have life.

Transportation has always been and still is one of our great problems in Liberia. God has already provided us with a pilot. Harlan Rahilly, who is now in Liberia, and so we are appealing for funds to purchase a plane. A used three passenger plane can be secured for around \$700 from surplus government stocks and already some money has been sent to the mission office for this purpose. \$3,000 should cover the cost of overhaul, freight, building of hangar, spare engine, etc. The government has already co-operated in assisting us to build an airport beside our station at Tappi and we believe will assist in the vicinity of the other stations, including those which we want to open new. The government is also favorable to our request for the privilege of establishing radio telephone communications between our stations, for the plane service, summoning help in case of illness and many other uses. For this too we need equipment and a Christian young man or woman who understands radio.

We would like to write a personal letter to all our friends but please look upon this in that way. Will it be possible to visit your church, bringing with us the colored lantern views illustrating the work? Please write to us, or have your pastor write as soon as possible for we will have many places to visit in Canada and the United States and we want to fit all places in as well as possible. Perhaps we may not send out prayer letters while we are at home, but please let us know if you would still like to receive them when we return in order that we may revise our mailing list.

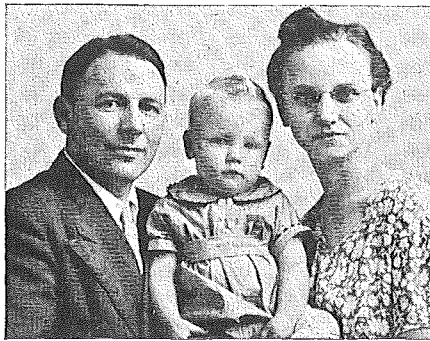
Then too, do you remember the picture card of the little African child rescued by our Mission, which some received two years ago. We have another card with the same picture and beside it a picture of the fine strong girl little Faith Yego has now grown to be. Any gifts sent with a request for one of these pictures, above the cost of cards, will help to buy the aeroplane for Liberia.

Sincerely, in Christ,
Catherine and Gordon D. Mellish.

McLAINS BACK IN BRAZIL

Dear Praying Friends:

With the approach of Christmas we are again reminded that the greatest of all missionaries was, and still is, the Son of God, the Lord Jesus Christ. He gave up the most—His heavenly home and its fellowship; He came the farthest—from heaven to earth; He made the supreme sacrifice—His own life that we who were dead in sin might live. We, His children, renew our covenant with Him, that we will sacrifice and carry His story of Saving Grace to another land and



E. Guy McLain
Philip Edward McLain
Inez V. McLain

people who have not heard.

Because greetings from South America would necessarily be very late, we send them to you now.

We have regretted, during our year and a half of furlough, that conditions have not permitted us to meet all our friends; and, where visits have been made, they oftentimes seemed far too short. But the fellowship of the saints has been a real blessing, and we shall not forget your many kindnesses to us.

As you know, it had been our desire to return to Brazil during August; but obtaining necessary papers, shipping, and arranging transportation reservations has taken longer than was expected. However, we are now assured of reservations by plane out of Miami within the next fifteen days: so we are planning to leave New York by train sometime between the 13th and 20th of November.

As soon as we are settled on the field, it is our plan to begin the building of our mission compound for which substantial funds have already been given. Also we ask your prayers for our work among the children which will mean much toward the building of future churches in northern Brazil.

May we again thank you who have prayed and are praying, reminding you again that we covet this fellowship at the Throne of Grace as we return for another term of service. Also we deeply appreciate gifts which have enabled us to continue serving Him in Brazil. We are pressing forward to even greater opportunities in reaching the lost for Christ.

In His precious Name,
"The McLains"
Guy, Inez, and Philip.

MISS CRUMBS NEW HOME ON WAY

Fort Archambault, Tchad
Free French Africa
October 3, 1944

Dear friends in the Lord:

The time speeds past altogether too swiftly to do the things one wishes. It

hardly seems possible that it has been over three months since I wrote my last general letter, and now it is time to send my greetings for the Christmas season.

The fourth of September Miss Minns and Miss Falle arrived from the States and we are delighted to have them back. Miss Falle has relieved me of the children's classes that I may have more time to help with translation and multi-graph work. Mr. Metzler has undertaken the translation of Leviticus, Numbers and Deuteronomy. He dictates in Sango and I take it down in shorthand, and later transcribe my notes and type them for checking and presentation at the language conference to be held in January and February. We have completed the first of these books, and have begun the second. Also, we have multigraphed the first three chapters of Genesis, which were approved by the language committee, for the missionary and native workers.

The foundation of my new house is up at floor level, and has a thin layer of cement on top of the foundation walls. Our supply of bricks is exhausted, but as soon as the rains are over, in about a month, we will begin making more. There is only a little cement left, and none available now in the colony. The Lord has sent the funds for the cement, and I believe that He will also make the cement available in His own time and way. I have transplanted 40 papaya, 15 custard apple, and 4 orange trees at the new location; and have started a few shrubs in the front yard.

Next month we plan to go to Fort Crampel for our annual conference. Then comes Christmas, followed immediately by our native conference to be held here this year, with the Koumra and Kyabe churches meeting with us. We anticipate a rich blessing then, for us as well as the native Christians.

May the Lord's abundant blessing be yours at Christmas time, and throughout the New Year.

Yours in His matchless love,
Clara M. Crumb.

PRAY FOR WARFIELDS

October 17, 1944

Dear Co-workers:

Again we have been delayed in writing to you folks. It seems that always there is something that hinders our writing to you folks, in the homeland. We arrived back from our rest on the coast last month feeling much refreshed and ready to enter into the work with new strength. But we were here but a few weeks when I came down with malaria and had to spend two weeks in bed. After being in Brazil for over five years and not having once had malaria, I was beginning to think that maybe I was immuned to it, but the old mosquito

caught me one day and now all I can say is that I never want it again. The fever lasted day and night for four days and left me quite weak. I had another night of fever a few days back, but it was not enough to put me down. I am gaining back most of my strength and would ask that you remember us in prayer that the Lord will give us the strength needed to pass this coming year interior on the Rio Branco River.

During the month of November we are holding the first Mid-Missions missionary conference to be held on this field. All the missionaries will be coming in from the interior and we are looking forward to a time of blessing and real fellowship together. There will be twelve missionaries present and we are hoping that Lois Martenson and the Babcocks might also be able to make it from the States. This will also be a time of solving many problems of the different fields and we would ask that you remember this conference much in prayer that the Lord will lead in all decisions.

This past week saw the beginning of the second semester of the Evening Bible School and the enrollment was much better than the first term. The following subjects are being taught this term; Bible Doctrine, Child Evangelism, Personal Evangelism, Synthesis, Bible Outline and Choir. We are trusting that this school will grow and that many of the young people might catch the vision of full time service for the Lord.

The new church building continues to go slowly forward. The lack of funds and the difficulty of getting materials being the reason for the slowness in completing the back section. But we still have hopes of completing at least one room to hold services in before the New Year.

Right after the conference is over in November we expect to leave with the Trimble for Boa Vista where we will remain for the coming year. The Trimble plan to leave for the States during the first part of the coming year. They are much in need of rest.

Mildred and Billy are both well and in good health for which we do praise the Lord, the rest on the coast having done them much good. We would like to hear from you folks in the homeland when you find time to write as this past year so few have written us and we are much in the dark as to how the work is progressing. Your letters are our newspapers from home. Now, before closing, we do want to thank you all for your praying and giving that the Lord's work here in Brazil might go forward. We remain,

Yours in His service on the Rio Negro,
Walter and Mildred Warfield.
Romans 8:28.

(P. S. Editor's Note: Since writing the above Mr. Warfield has been ordered home by the physicians. He will probably be in the States as you read this.)

REPORT FROM MOSCOW, IDAHO

E. E. BRAMBLET

November 16, 1944

We arrived in Moscow, Idaho on May 18, 1942 to begin a gospel work under the Columbia Basin Mission. We came without a single contact but with the assurance in our hearts that God had called us, and that it was His purpose to build a Baptist Church here. We moved into a furnished apartment and spent a week in prayer asking that the Lord would open some door of ministry.

On Sunday June 7, we began a broadcast from the Lewiston radio station which has continued every week to this present time. The Lord has been faithful in providing for this broadcast. The money to meet all needs has come from the listening audience.

We were soon able to begin Bible classes in surrounding communities, but we were not able to find a single contact in Moscow itself for three months. At that time a lady came to our apartment and told us that she and her husband had been listening to the broadcast and were interested in seeing a work started in Moscow. We had asked over the radio for any interested person to contact us. These folks were saved people but not instructed. They were our first contacts in Moscow and have stood faithfully with us since that day. We immediately moved into a house and started a Thursday evening Bible class. Although we advertised the class widely only one or two people came out in addition to this family.

The house in which we held our class was next door to a small funeral parlor. One day I noticed the funeral home was being vacated. We were in need of a piano and some chairs. I found that all the furnishings of the chapel were for sale, and that there were rooms suitable for living quarters upstairs. We arranged to rent the building for \$35.00 per month, and to buy the furnishings necessary for our purpose for the sum of \$485.00. In January of 1944 we were able to make the final payment. \$155.00 of this amount came from the local field and the rest from the Columbia Basin Mission.

From the time we moved into this building, we have experienced a steady growth. In July of 1943, we organized the Grace Baptist Church of Moscow with nine members; eight adults and one child. At the present time we have 19 members. Since the organization of our church we have baptized 10 people, eight of whom were adults, including one lady past 70 years of age. Our average attendance is almost twice our membership.

For the past few Sundays we have had every seat occupied but are in desperate need of a larger meeting place. We also need more room for Sunday School classes.

The Grace Baptist Church is not yet self-supporting but is partly dependent on the Columbia Basin Mission. We are now paying about one-fourth of the pastor's salary plus all local expenses such as rent, fuel, lights, and advertising. As soon as the church was organized we began to emphasize missions. A missionary offering is taken every month and since January 1, we have given nearly \$500.00. We expect to pass the \$500 mark this year. These people give to missions because they know what it means to be without a Bible ministry.

The Columbia Basin Mission is entering into the purchase of a lot in Moscow for the purpose of building a church. The lot will cost \$2,000 and it has about \$1,500 worth of pavement which is paid for. There are very few vacant lots here but this one is a choice location for our church. Moscow has a population of about 6,000, plus a normal enrollment at the University of almost 3,000. There is no other really sound gospel witness here, and I believe we can look forward to a membership of about 300 in the Grace Baptist Church. When we first arrived people's hearts seemed very hard toward the gospel. Now we find when doing personal work that there is a changed attitude. Several have been saved recently and many are interested. We will need about \$15,000 before the building can be completed. This seems like an impossibility now but our God does the impossible. When we look back and see what He has done for us in the past we are able to go ahead with greater confidence.

The city of Moscow is in the midst of a large territory of unevangelized towns and communities. This whole section has been practically without any gospel work for many years. Requests are continually coming from surrounding towns and communities for help. Here and there a faithful believer is struggling to carry on a Sunday School or Bible class. Some are concerned about their children growing up without any religious training. In one case even unsaved people have organized a Sunday School and carry on as best they can.

We present this report with the hope that it will cause you to become better acquainted with our work and with the need of this section of the country. This is not a thinly populated mountain country but a thickly settled, rich farming district, with many towns and villages most of which have no real Bible-believing church. There is need for more missionaries and for money to support them. The pressing need here in Moscow is for a building. If the Bible-believing Baptist churches will help us build a building now we will be able to help build other churches in the future. We hope to continue in this way until all of these towns and communities have Baptist Churches where the Bible is believed and preached.

Yours in Christ,
Everett and Phyllis Bramblet.

P. S.—I am reliably informed that an

unconverted Hindu addressed a public religious meeting upon the invitation of the Ministerial Association of Moscow. One brother, a Lutheran pastor, protested. When it is understood that Moscow is the home of Psychianna, the spiritual needs of that place become apparent.

George W. Kehoe,
Supt., Columbia Basin Mission.

DR. VAN GILDER REPORTING

During the months of October and November, it was my privilege to visit fifteen different churches. In Columbus, Ohio, on October 8, I participated in the mortgage-burning ceremony in the Central Baptist Church, of which I was formerly pastor. Rev. E. A. Finkbiner is the aggressive leader there now, and it was a pleasure to fellowship with him in such a happy experience.

From Columbus I went to New York City to speak at the meeting of the Empire State Fellowship in the First Baptist Church. This Fellowship is the newest of our state groups to be organized, and is the largest. The attendance at the annual meeting was large and enthusiastic, and every session was well attended, and richly blessed. At the invitation of Dr. Arthur F. Williams I remained over the following Sunday, and spoke at the morning service. This great church, only last summer, severed its connection with the Northern Baptist Convention.

From New York, the next engagement was at Cleveland, Ohio, where the Hough Avenue Baptist Church played host to the annual meeting of the Ohio Fellowship. On October 22, I visited the Bethel Baptist Church at Kalamazoo, Michigan. October 29 was spent with the Calvary Community Baptist Church of Detroit, Michigan, from which Rev. Albert F. Sweetland had just resigned to go to Scranton, Michigan.

On October 31 I met with some of the brethren in Grand Rapids, Michigan, to confer with Rev. Reginald Matthews, pastor of the Parr Memorial Baptist Church, at Petoskey, Michigan, regarding the threat of the Convention to institute legal proceedings against the Church, in an effort to take the property away from the congregation. It was the general opinion of those present that the Convention had no legal ground for such action, and that the threat was only a brazen effort to put the church into line. So far as we know, no legal action has been instituted to date, and we believe this is due to the fact that the leaders of the Michigan Convention are fully aware that they have no case.

The Metropolitan Council of Christian Churches of Detroit, Michigan, met on November 6 and 7, and it was my privilege to address the group twice on Monday, bringing a Bible message in the evening, and in the afternoon discussing some of the issues which have called

this Council into being. The previous Sunday was spent with the First Baptist Church of Melvindale, Michigan, where Rev. L. C. Tucker is the pastor. This fine church seemed very much interested in the type of fellowship and testimony which the G. A. R. B. affords.

November 12 to 19 was given over to a ministry with the Nottingham Baptist Church of Cleveland, Ohio. There I participated in another mortgage-burning ceremony, and the week of meetings was in celebration of the victories which this church has recently experienced. Pastor George A. Bates has lead the church wisely and courageously in a fight for independence from the Cleveland Bap-

tist Association, which attempted to hold the church to Convention ties through financial obligations involving the property. On November 19 we went to North Royalton, Ohio, to begin, that night, a week of meetings with Rev. Walter Spieth. It was a real joy to have eight persons confess Christ as Saviour during the campaign there. Two evening services with the First Baptist Church at Penfield Junction wound up the series of meetings for the month of November.

In all 35 messages were given, 4 interviews were held with pastors, 5 churches signified their intention of coming into the Fellowship, and 10 souls professed faith in the Lord Jesus Christ.

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

PRAY REGULARLY FOR EACH MAN!

We rejoice in having received the wonderful news that God has answered prayer and spared the life of Chaplain Al Conant. His home church pastor writes under date of November 24:

Dear Clare:

This comes to let you know that prayer has been wonderfully answered for Al Conant. The coronary blood clot has cleared up and they were able to move him by ambulance to the:

Billings Hospital,
Ward 1100, Room 7
Ft. Harrison
Indianapolis, Ind.

Al will probably be in bed for close to six months yet, but his condition is improving and he has gained some weight in the last week or two.

His family were rejoicing this week at a letter which they received from a girl who had been a floor nurse in the Terre Haute Hospital. She told them how glad she was that since the accident was to happen to Al, it happened there, be-

cause through his witnessing to her she had taken Christ as her personal Saviour. Al is a real soul winner, and we feel convinced that the Lord is going to use his seeming misfortune to the blessing of many hearts and lives.

Mrs. Leach and Marion join me in sending kindest regards.

Very cordially yours,

Harry C. Leach, D. D.
Pastor, First Baptist Church
Hackensack, New Jersey

How we praise God for this news! What do you say—let's give Chaplain Conant a real shower of greeting cards and letters to the hospital address above? (His full name: Chaplain Alfred P. Conant).

"IF AMERICA EVER CEASES TO BE GOOD"

DeTocqueville, after one of his extended visits to the United States, upon returning to France wrote the following in 1831:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there . . . in her fertile fields and boundless forests, and it was not there . . . in her rich mines and her vast world commerce, and it was not there."

"Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good; and if America ever ceases to be good, America will cease to be great."

—Tabernacle Tidings.

**RENEW
NOW!**

CLEANINGS

Edited by R. F. HAMILTON

MONTANA

POLSON: Pastor Harry F. Buerer of the First Baptist Church reports special meetings with Evangelist V. F. Anderson, October 2nd through the 23rd. Although only one person took a definite stand for Christ, the attendance was good and believers were greatly edified. That the work was decidedly stimulated by the meetings was indicated by the increased Sunday School attendance the week following the close of the meetings.

Pastor Buerer plans to leave this church in the spring to go out as a missionary to the Belgian Congo. Remember this pastor and his wife, and this fine little church in your prayers.

* * * *

IOWA

DES MOINES: The quarterly report of the Grandview Park Baptist Church reveals a thriving financial situation. Receipts totaled \$10,634.43 from all departments of the church and Sunday School. The average Sunday School attendance has been 505. Eighteen members have been received into the church during this time giving the present total of 637. Congratulations to Pastor A. D. Mohr and his people.

* * * *

SIOUX CENTER: It was the joyful experience of the First Baptist Church of this city to dedicate their new church building on December 12th. This was a real accomplishment in view of the priority on building materials. Under the leadership of J. C. Kastelein the church was organized, May 18, 1942, with about 10 members. Not until October of this year were they able to hold services in their own building. This is the only fundamental Baptist Church in the whole county, a county which is largely Dutch Reform. All the Regular Baptist Churches in Iowa were invited for the dedication service. Baptisms and an ordination service were planned for that occasion. Mr. and Mrs. William Grand of Sioux Falls, South Dakota, were to be baptized and Mr. Grand examined with a view of ordination. Until recently he has been pastor of a Community Church, but has now come over to the Baptist position. Pray for this energetic work under Pastor Kastelein, that their opposition might be overcome and that the rest of their building might be completed.

* * * *

WISCONSIN

MILWAUKEE RESCUE MISSION: The Rev. Roy E. Briggs, superintendent, gives the following statistics in connection with the annual report of the mission: 53,605 meals served; 68,705 beds furnished; 3,260 Servicemen housed on week-ends; 20,183

attended evening services; 1,386 attended Men's Sunday morning Bible Class; and 548 professed conversions. Brother Briggs is one of our G. A. R. B. ministers, and a member of Garfield Avenue Baptist Church.

* * * *

MILWAUKEE: The building fund of the Garfield Avenue Baptist Church continues to grow. Pastor William Kuhnle reports approximately \$11,000 on hand.

For the third successive year, the church enjoyed the blessings of an evangelistic campaign under the leadership of Walter (Happy Mac) MacDonald, November 14-19. In that brief period there were 34 who publicly confessed Christ as Savior, and 27 who declared their intention to unite with Garfield Church. The straight-forward messages of Brother MacDonald were used by the Lord to bring encouragement to the believers and conviction into the hearts of sinners.

* * * *

RACINE: A concerted evangelistic campaign in the Grove Avenue Baptist Church, with Evangelist Walter MacDonald, was held November 28th through December 3rd. Reports of the meetings have not yet reached us as we go to press.

* * * *

In a letter recently received from Rev. O. B. Ransopher of the Calvary Baptist Church WISCONSIN RAPIDS, he reports that the Church Board has unanimously rejected the idea of improving their present property, inasmuch as contemplated improvements would cost approximately \$4,000. They voted to sell the present property and build a new church building in a more suitable location. The building campaign is expected to be inaugurated within a short time.

* * * *

ILLINOIS

PANA: On Wednesday, November 29th, a special program was presented in the First Baptist Church, in honor of Rev. and Mrs. Robert Smith, who are soon to sail to Liberia, as missionaries under Mid-Missions. Mrs. Smith, formerly Mary Dean, is a member of the Pana Church, while Bob is a member at Caldwell, New Jersey. A check was presented by the church to help them with their passage and equipment. Also the ladies put on display the many garments they made for Mrs. Smith. These young people had been doing deputation work in the state during the month of November. They merit a real place in your interest and prayers as they prepare to leave with their little one, Robert the II, born September 5th.

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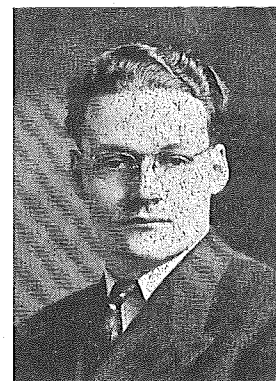
Three Independent Baptist Churches

in CENTRAL ILLINOIS are planning to establish a Baptist Bible Institute in the Riverside Baptist Church of DECATUR, the purpose of which is not to compete against any existing Bible Institutions for the training of full time workers, but rather to provide a training Institute for local people, old and young, so that they might be better servants of the Lord in their local churches. The cooperating pastors and churches are: Rev. John W. Duddleston, First Baptist Church of Latham; Rev. R. F. Hamilton, First Baptist Church of Pana; Rev. J. M. Carlson, Riverside Baptist Church, Decatur. A series of preliminary rallies are being held in the various churches during December, with the first class session to be held January 8th, and every Monday night thereafter until Easter. Two classes will be taught each evening. If these first sessions prove successful, an enlarged schedule will be inaugurated next fall.

* * * *

Rev. E. Gordon Wray, who for the past two years has been associate director of the Rantoul Servicemen's Center, RANTOUL, Illinois, will consider taking a pastorate. Brother Wray, before going to Rantoul, was pastor of the Calvary Baptist Church of Crawfordville, Indiana. He has had college and seminary training, and is sound in the faith. Mrs. Wray is a talented musician.

* * * *



REV. H. O. VAN GILDER, JR.
Recently called to the pastorate of the
Jameson Baptist Church of
Alton, Illinois.

INDIANA

GARY: The Council of 14 will hold their mid-winter conference with the Central Baptist Church and Pastor William Headley, January 29-31. Some of the members of the Council coming from a distance will be speaking in nearby churches on Sunday, the 28th. The Council will hold private sessions during the day and public meetings at night.

The Council of the Fellowship of Baptists for Home Missions will also be meeting in the Gary Church on the 31st.

* * * *

LAFAYETTE: The Berean Bible

Church, where Koven I. Smith is pastor, enjoyed two weeks of special meetings in November, with Rev. David Canine of the Eastside Baptist Church, Crawfordsville, doing the evangelistic preaching.

MICHIGAN

THE GRAND RAPIDS ASSOCIATION of Regular Baptists recently purchased a missionary home for children at 1335 Wealthy Street. From what little information we have, we gather that this place is to be used for the children of missionary parents while they are serving on the foreign fields. The Wealthy Street Church voted to give their annual Thanksgiving offering as a payment on this home. We hope that our friends in Grand Rapids will provide us with a picture of this home.

GRAND RAPIDS: Miss Mary Verbarg, a member of the Wealthy St. Baptist Church, is planning to leave soon for Africa, to work under Mid-Missions. Her church is making an effort to raise the needed \$1,500 for transportation.

GRAND RAPIDS: Rev. Earl Buffum, a 1943 graduate of the Moody Bible Institute, recently assumed the pastorate of the East Leonard Baptist Church. For years this work has been carried on under the leadership of Ralph B. Alyea, a consecrated layman of the church. This editor had the privilege of speaking in this church last spring when the General Association met in Grand Rapids. Rev. Buffum and his family make their home at 339 Eastern Avenue, N. E.

SAND LAKE: "A Singspiration" sponsored by the young people, was held at the Endsley Center Baptist Church, Sand Lake, Michigan, on Sunday evening, November 19th, under the leadership of Glenn E. Dewey, pastor. The Church was crowded with young people from the following cooperating churches: Oakfield Chapel, Greenville; First Baptist Church, Kent City; First Baptist Church, Rockford; and First Baptist Church, Cedar Springs. Musical numbers were rendered by each church, including a beautiful violin solo by the pastor from Kent City, Rev. Hufford. It was a real feast of praise, and it is hoped that similar gatherings may be held in the future.

Extensive decorating and repair work have been done recently on the Ensley personage, including the installation of a new water system and bath.

NEW YORK

ITHACA: On October 15th, Pastor and Mrs. Joseph Stowell began their 6th year of ministry at the Tabernacle Baptist Church. On Tuesday, October 31st, to commemorate the occasion, the church family met in the Sunday School annex

for a bountiful fellowship supper and program.

WEST VIRGINIA

WEST MILFORD: Rev. R. Kenneth Smelser conducted a revival campaign in the First Baptist Church, beginning November 16th. It was a time of great blessing, with 55 making public decisions. The force of the meetings was so definitely felt that even in the high school the student body voted not to have their regular weekly movie and Halloween party. This church just recently voted themselves independent of the Convention.

MANNINGTON: The Calvary Independent Baptist Church, where R. Kenneth Smelser is pastor, enjoyed the ministry of Evangelist William Richardson of Alton, Illinois, the latter part of November. It was a time of spiritual refreshing. During this time the West Virginia Fundamental Baptist Mission met and extended a call to Rev. Richardson to be state evangelist along with Rev. R. T. Nordlund.

EVANGELIST V. F. ANDERSON, has been kept busy with numerous meetings in United States and Canada. Meetings having taken him from Ottawa, Canada, clear across to Western Montana. September 5th through the 15th, he held meetings in the Eastside Baptist Church, Omaha, Nebraska. September 17th through October 1st, he was with Rev. Harvey Shoenwald and the First Baptist Church of Riverton, Wyoming. October 4th through the 6th, Rev. Anderson was with Rev. Charles Lyman and the Bible Center, Helena, Montana. On October 8th through the 20th, meetings were conducted with the Bible Baptist Church, Rev. L. W. Zeltner, pastor, at Kalispell, Montana. Brother Zeltner is doing an excellent work in trying to reach that part of the state with his Montana Baptist Fellowship. In this same Fellowship is the Baptist Church of Polson, Montana, where Rev. Harry Buerer is pastor, and where meetings were held, October 22nd through November 3rd. Additional meetings were held at the Livingston Bible Church, Livingston, Montana, November 5th through the 17th; and the First Baptist Church of Basin, Wyoming, November 19th through the 30th. The year will be closed with meetings at the Maryland Heights Gospel Center, a suburb of St. Louis, Missouri, December 3rd through the 17th. Rev. Glen Lindquist is pastor. Brother Anderson has a few open dates in 1945. He may be contacted by writing him at 4505 North Keeler Avenue, Chicago 30, Illinois.

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3:20.

AT MY HEART'S DOOR

Jesus knocked at my heart's door,
And bade me let Him in,
But I left the door unopened
And wandered away in sin.

No word of reproach did He give me,
But His heart was torn I know,
At the sight of the vain indifference
Of a sinner here below.

Again in the quiet evening
I saw His tender smile,
And His hands outstretched in pleading,
Yet I felt I must tarry awhile—

Along the paths that were worldly,
Along the devil's own way,
So I said "No" to my Jesus
At the end of that sinful day.

Jesus knocked at my heart's door
And said "Put your faith in Me,"
Be done with the doubting and worry
And your sins shall forgiven be."

So I thought of the things that tempt me,
But they held no more appeal,
For Jesus had offered Salvation
And Peace and Joy that was real.

So I opened my heart's door to Jesus,
I bade my Master come in,
I asked Him for strength and forgiveness
For the time I had wandered in sin.

And He brought a new Peace to my being
He reproached me not, He was kind,
And I felt though the world be against
me
That down on my knees I could find

New strength for life and its battles
A refuge from life's noisy din
For I've opened my heart's door to Jesus.
And let my Saviour come in.

Eleanor Livingston Jester.

ORDINATIONS

PHILIP E. SWEENEY

At the call of the Baptist Church of Truthville, New York, a Council met on November 14, 1944, to examine the pastor of the church, Brother Philip E. Sweeney, as to his fitness for ordination to the gospel ministry. The Council unanimously expressed itself as satisfied with his Christian experience, call to the ministry, and views of Bible doctrine, and recommended that the church proceed with the ordination. The public service was carried out the same evening.

EARL F. BROWN

At the call of the Central Baptist Church in Gary, Indiana, a Council met December 4, 1944, to examine Earl F.

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Brown for the gospel ministry. The Council expressed itself as favorably satisfied with his statements, and the service of public ordination was carried out the same evening.

MELBOURNE W. STADT

At the call of the Orthodox Baptist Church of Ionia, Michigan, a Council met on November 27 to examine Brother Melbourne W. Stadt for ordination to the gospel ministry. The Council declared its satisfaction, and by unanimous vote, recommended the church to proceed with the ordination, which was held the same evening.

CHANGING EDITORS

(Continued from page 1)

occasion demanded, pointed out the sin of the Convention, the folly and foolishness of its leaders, as well as of those who would seek to *change* Egypt instead of *come* out of it.

The third reason why we have set aside such criticisms is to be found in the fact that we are of the definite conviction that while having escaped out of Egypt ourselves, we have an obligation to others who are still there. The occasional articles which we have run disclosing the apostasy of the Convention and the hopelessness of correcting it from within, have resulted in filling our files with letter after letter from churches and pastors all over this country, declaring that their final vote to withdraw from the Convention was largely due to the publication of such articles as have appeared in the Bulletin. It has been the case in almost every issue of the

Bulletin where such articles have appeared, that our surplus copies have been used up quickly by Convention pastors asking for extra copies to be distributed among their own members. So we have felt that these few criticisms did not represent the G. A. R. B. and we have continued that editorial policy. This seems to have been approved not only by the hundreds of letters we have received during these seven years of our editorship, telling us of the blessing and help which our readers receive from the Bulletin, but from the further fact that multiplied hundreds have been added to the subscription list.

We bespeak for Dr. Van Gilder the same wholesome, hearty, courteous, and Christian fellowship and cooperation which you have given us. Dr. Van Gilder is no stranger to editorial duties. He has edited papers of his own and has been on the editorial staff of others. We commend him and the Bulletin to your prayers and to your continued support. We will be writing special articles for the Bulletin from time to time and thus will not lose contact with the great Bulletin family which has become so dear to us through these seven years of editorship.

FACTS AND FIGURES

For Christian America to put in her pipe and smoke during the present tobacco shortage! The general and current belief is that preachers make things sound worse than they really are. Well, here are a few FACTS taken from an article in the "Christian Victory" entitled, "More

Facts and Figures about our National Degeneration." The article reads, "People spend eight times more hours at movies than at Sunday School; only one out of every twelve persons in our country attend church; seven out of eight children quit church and Sunday School attendance before they reach fifteen years of age; fifteen million "sex" magazines are printed monthly and read by one-third of the American people; there are more barmaids in this country than college girls; one million — ONE MILLION — American girls have a venereal disease; 100,000 girls disappear EVERY YEAR into white slavery; one million illegitimate babies are born annually; there are almost a million illegal abortions performed annually; our nation harbors three times as many criminals as college students; a major crime is committed every 22 seconds; an aggravated assault or rape every hour; a murder every 40 minutes; there are 60 suicides in our nation daily; two out of three adults, both men and women, smoke; three out of ten who start out as light drinkers end up drunkards; as a nation we spend about 750 dollars on pleasures, sins, cosmetics and amusements to every dollar given to foreign missions. Read, pray—weep, as you consider America's dreadful spiritual plight. ALL of these sins, dreadful as they are, do not picture the worst phase of American life; the worst sin of all, in the sight of God and eternity, is UNBELIEF IN CHRIST. That is the sin that costs men their souls. John 3:18, 36." If the "heaven" of Matt. 13:33 means "the gospel," Christ's coming is a long way off yet. Thank God it doesn't!!

—Pontiac Tabernacle, Ill.

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

They merit your confidence, prayer, and financial support.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM

1310 Schaff Building, 15th and Race Sts.,
Philadelphia 2, Pennsylvania

AFRICA CHRISTIAN MISSION

(Independent Baptist)
19 Church Street
Paterson, New Jersey

GENERAL COUNCIL OF COOPERATING BAPTIST MISSIONS (Mid-Missions)

977 The Arcade, 400 Euclid Ave.,
Cleveland 14, Ohio

MEXICAN GOSPEL MISSION

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

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232 East Avenue
Elyria, Ohio

COLUMBIA BASIN MISSION, INC.

(An Independent Baptist Mission)
P. O. Box 1001
Wenatchee, Washington

HIAWATHA-LAND INDEPENDENT BAPTIST MISSIONS, Inc.

1711 First Avenue, So.
Escanaba, Michigan

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