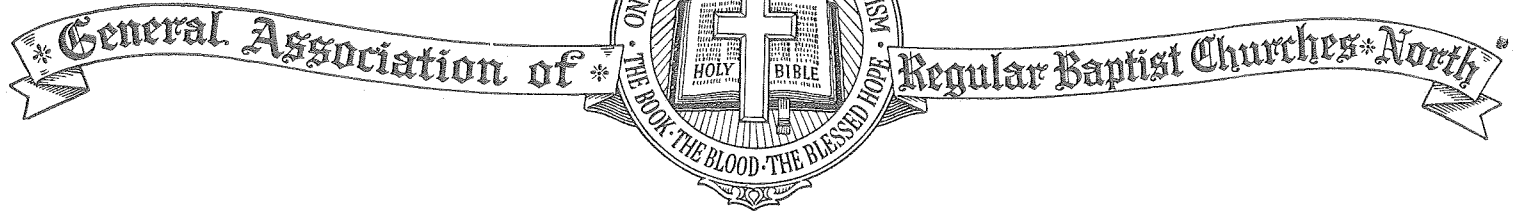


The Baptist Bulletin



THE CHRISTIAN HOME

By REV. CARL M. SWEAZY

(Editor's Note: This is the first of a series by Rev. Mr. Sweazy dealing with the vitally important theme of home life in America. This series was first given over the radio from the Calvary Baptist Tabernacle, Los Angeles, of which Mr. Sweazy is pastor.)

Will Carleton, in his "Goin' Home" says, "If there's a heaven upon the earth, a fellow knows it when he's been away from home a week and gets back again." Well, friend, the very word "home" brings tender memories, and regardless of race, or tongue, or color, or creed, "home" is perhaps the most charming word in any language. Carleton has given us two other verses in "Nancy Out of the Old House," which I want to repeat, here at the beginning of this little series on the Christian Home. Here they are. "Not a log in this buildin' but its memories has got; and not a nail in this old floor but touches a tender spot. Fare you well, old house! you're naught that can feel or see, But you seem like a human being—a dear old friend to me; And we never will have a better home, if my opinion stands, Until we commence a-keepin' house in the house not made with hands."

I really believe when we are attempting to determine what is the true Christian attitude toward home, we are approaching a subject of well-nigh universal interest. It should be of vastly greater interest in this day when this God-given, God-founded institution is under greater tension and strain than at any time in the history of our great nation.

Perhaps the most terrible consequence of the destruction wrought by the cruel heartlessness of the armies of the iniquitous Hitler, is the destruction of millions of homes. Happy homes, where loved ones lived in peace, and enjoyed one another and all the comforts and blessings which such homes afford, were demolished at a single stroke, without a thought of the values thus annihilated and sunk in oblivion, and never more to be regained. Parents torn from each other, separated from their children; brothers and sisters snatched apart forever, and little children ruthlessly dragged away from their screaming mothers; all of hearts' stored treasures swept away in the mighty hurricane of blasting bombs and shrieking shrapnel. Mighty brutal forces of men gone mad, led by the cries of a godless wretch, have wrought eternal havoc.

It is indeed depressing to attempt to evaluate the cost of this awful carnage in the terms of torn and bleeding hearts, of memories which must forever be clouded by those awful scenes of death and the destruction of all things precious—among which, and perhaps greatest of all, was the sight of their burning homes! All gone! Everything gone, and never to return!

But friends, we must never allow ourselves to imagine that such armed conflict is the only agency

abroad which makes for the destruction of the great pillars of society, our homes. Satan has waged a constant war against the home through all history. Wherever he has been able to undermine its structure and cause its overthrow on a large scale, civilization has gone down. The author of the work, "The Decline of the West," has analyzed all those indications of the times in which we live; and made a diagnosis of our present situation, in comparison with times and conditions which prevailed in the declining days of other civilizations. It is startling to see how the great civilizations of the past, in all their steps of declension and dissolution, have set a pattern, and then to note how closely we are following the clearly-marked path to certain destruction!

The author mentioned carefully traces all the trends and movements, social, moral, and spiritual, which seem to gather as the mighty storm clouds gather until under the great weight and pressure of the downward pull, there is released the torrential flood tides which take fiendish delight in sweeping into oblivion the arts and the sciences, and all human treasure accumulated through the centuries. Now the author of "The Decline of the West" succeeds in showing, I say, that our western civilization is going the way of all other great civilizations, keeping a close parallel with them in our social, and moral, and spiritual movements. One of the most significant signs of the decline is the passing of the home. Throughout all history the Devil has not been able to destroy a civilization which has had a great home life. Always the family unit has to be broken up and family and home ties dissolved; children become the property of the state. Children are made on the factory plan to supply men for the army, in much the same fashion as they make guns and mold bullets in other factories. All such tender home relations as exist in every happy family, are ruthlessly set aside by a war lord, or carefully and subtly undermined until the same purpose is accomplished, the home is destroyed. When home is gone, men are no more humans but beasts, and the Beast of the Bottomless Pit will shortly set them against each other until civilization has devoured itself. This same thing has been repeated on a grand scale, such as few persons realize. We are now far along in the same process. This is why I say that trying to determine what is the Christian attitude toward the home should be a matter of intense interest to all of us.

In the first place let us consider the foundation of the home. Christians believe that God and not
(Continued on page 3)

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

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

Lesson XVI—I Cor. 9:19-27

THE MARKS, THE METHODS AND MOTIVES OF TRUE CHRISTIAN SERVICE

As we have said in a previous article, it appears to the writer that the whole of the Apostle Paul's ministry was centered in the words, "For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me, if I preach not the Gospel." Thus we have concluded that Paul was a slave of an inward compulsion.

However, as we come to the closing verses of this ninth chapter of I Corinthians, we are faced with the proposition that the Apostle Paul recognizes, that for those who are faithful in the Gospel ministry while here upon earth, God has special blessing reserved for them in heaven. Hence, he writes of what we call the marks, the methods and the motives of true Christian service, in these Scriptures before us.

Consider then first of all

I—THE APOSTOLIC "PROPOSITION"

Vs. 19-23, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

These verses do not, contrary to the misuse of them that some have made, suggest that it is legitimate for the Christian worker to enter into the sinful practices of unbelievers in order that from that vantage point they might be the more readily won to Jesus Christ. To illustrate what we mean, there are those who have argued from this passage of Scripture that it is quite legitimate for a Christian believer, in order to win men to Christ, to go on the dance floor, attend the theater, participate in the card party, and so on, in order that thus showing himself friendly to the world and the people of it, he might impress them with his own Christianity, and from that vantage point, talk to them concerning Jesus Christ.

Nothing could be farther from the mind of the Apostle as he here writes. When he says I am made all things unto all men that I might by all means win some, and illustrates it by saying to them that are without law as without law,

to them that are under the law as under the law, to the weak as being weak, he is simply saying that he is putting himself mentally, in their place. That is, that he intends to get their viewpoint of things. And this, every intelligent Christian worker, should seek to do. Then, with an intelligent understanding of how the other man, who is not in the faith, views certain things in life it becomes possible, not only to refute the error in which he presently resides, but be able to show him, in the words of the Apostle Paul, "a more excellent way."

Consider secondly

II—THE APOSTOLIC "DECLARATION"

Vs. 24a, "Know ye not that they which run in a race run all, but one receiveth the prize?" This language would be readily understood by the Corinthians of that day, for the Isthmian games, of which the foot-race was the leading one, were, of course, well-known, and a subject of patriotic pride to the Corinthians who lived in the immediate neighborhood. These periodical games were to the Greeks rather a passion than a mere amusement; hence their suitability as an image of Christian earnestness.

So now, having set forth the method of true Christian service, the Apostle cites the motive of such service, apart from the already mentioned one, namely, the inward compulsion, the constraining love of Christ, shed abroad in the heart through the Spirit of God. The Apostle now looks at the Christian life collectively, as a race in which all the redeemed are engaged. And, says he, in a race there is always some one that wins the prize. Now then, what is the prize to which he refers? Salvation, do I hear someone say? By no means! One does not receive eternal life by striving for it, but by believing. In studying the Bible let us always keep clearly before us the context of any given passage of the Word of God. If we do that, we will remember that this ninth chapter of First Corinthians is by no means dealing with the matter of salvation, but rather with the matter of the service of the saved. This is the race of which the same Apostle is speaking when he writes to the Hebrew Christians as recorded in Hebrews 12:1 and 2 saying, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto



Jesus the author and finisher of our faith."

You see, one does not run in any race, until he has first qualified. And to qualify for the Christian race one must in the language of the Lord Jesus Christ, be "born again." As the Apostle Peter puts it, "being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." It is the same as that spoken of by the Apostle James when speaking of God, and His work in our behalf, he said, "Of His own will begat He us by the Word of truth." In other words, no matter how well one may live, how moral and upright and honest he may be, he is not a Christian, engaged in a Christian race, unless he has been born from above, unless he has learned to trust "in nothing less than Jesus' blood and righteousness."

However, it is a good thing for every Christian to realize that he is indeed, a participant in a race, at the end of which heaven lies, and the favor of God. There are those, who, professing faith in the Lord Jesus Christ, take altogether too lightly the matter of their Christian faith, and thus consider it, apparently, of no especial significance as to how they conduct themselves here. We need to hear the Apostle say as recorded in Philippians 2:12, 13. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Which words bring us to the third consideration of our text, namely,

III—THE APOSTOLIC "OBSERVATION"

Vs. 24b, "So run, that ye may obtain."

As it were, the Apostle is standing along the race course watching these Greek athletes as they compete, and he notices the intense effort that is put forth by every man engaged in the race, to see to it that he should be the one who should come in at the end, and obtain the prize. So, carrying the analogy over into the Christian experi-

(Continued on page 14)

THE CHRISTIAN HOME

(Continued from page 1)

evolution is personally responsible for the formation of the home. The first social act of God after the creation of Adam was born out of a consideration of his need of a companion. And we read in Genesis 2:18, "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." Now I want to pause long enough to say that an infinitely wise God saw in the beginning that it was not good for man to be alone; I believe it is the same today. Ask the doctors, ask the psychiatrists. It is something to think about that Hitler has never married. If he had had a home, and little children playing about his knees, before he became of a calloused, hardened, flinty state of soul; he would have known what home means, and what family life means. But friends, I have observed for a period of years that bachelor life does not complete the pattern God has for any real man. Every man, preachers and all, needs a wife, and a home and children if possible. Now God said, "It is not good for man to live alone," and that is the first Christian attitude. Married life and monogamous marriage is God's plan of building a society. Single life and promiscuity is the devil's plan for destroying society. And of course for a great many folk today, the marriage ceremony does not alter the manner in which they live. But here is the Christian's first attitude affecting the home. For without the husband and the wife there is no home. There may be children, but there will be no home.

The Federal Council of Churches has on different occasions published literature, which if listened to and followed, will mean the complete dissolution of the home. But it is the true Christian attitude, and the Bible position, that God has ordained monogamous marriage from the beginning. The one sovereign and eternal God, acting according to infinite wisdom, by divine decree and by the word of His power, created man and woman, and we read: "He brought the woman unto the man," and in verse 28 of the first chapter we read, "And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth."

Now friends, here is a simple, profound statement, without any attempt at justification. Merely the statement of a fact that was to be the very hub and pivot of all organized human existence. Here is the first stone laid in the foundation of society. It was laid by God Almighty Himself. I have seen pictures of hairy men, who were represented as beasts, in which the male was attempting to defend the female against the vicious attacks of some other beast. The artist was attempting to picture the evolution of social ideas which finally resulted in the establishment of the beautiful home out there on the boule-

vard. Well, it is true that today men sometimes have to defend women against the attacks of beasts, and we read every once in a while of some interloper being shot, but friends, the home came direct from the hands of an infinitely wise God.

Now this is the fundamental Christian attitude toward the home. It came directly from the hand of Almighty God, and can only be maintained by that same omnipotent hand. The idea of the formation of a home, and the execution of the marriage contract without the sanction and the blessing of God upon that union, is an utterly pagan idea. Of course every day there are marriages by the hundreds, in which those who have no thought of God before their eyes, begin living together as mates, and the state pronounces them husband and wife. Their relationship is perfectly legal and honorable in society. But my friends, it is from this section of society that we have the broken homes and the flood of divorces, which is such a disgrace in this land. If men and women knew God and were to ask God to do for them what He did to Adam and Eve, — bring them to each other — we would be building a society of strength which Satan himself could not destroy.

It seems to be only very rarely that persons wait upon the Lord and make the matter of their choice of a life companion a matter of prayer. But young people rush to the license bureau, and many times in the spirit of banter, secure a license and are hastily married, without considering the eternal consequences involved. My, friends, I am so glad that I was a thoroughly saved man before my choice was made, and in the mercy of God I married a thoroughly saved young woman. And every step through our courtship and through our married life we have had the privilege of looking up into the face of God and asking His blessings upon our lives and our relationship. We are enjoying a God-founded home.

Now I want to say right here, lest I be misunderstood, I am not implying that there are not thousands of homes where the husband and wife are not Christians, where happiness reigns. In some of the best ordered homes which I have observed, neither the husband nor wife were Christians. But in most cases they have been influenced in their conceptions of home, and home life, by godly parents, or by others who have held Christian ideals. But I do say that where there is a non-Christian home whose members are enjoying their home, the happiness of that home would be stepped up to an infinite degree by the entrance of Christ into the lives of the members of the family. And I can tell you of many homes, which were founded on purely human affection, which were tottering, and about to be broken to pieces, when Christ came in, and the home was saved.

So friends, the proper Christian conception of the home is that it is a Divine

institution, ordained of God, and all its holy and sacred relationships are to be preserved inviolate. The Bible is filled with illustrations both of beautiful home life and also the opposite. And from the Bible we learn that God has placed His divine sanction and blessing upon monogamous marriage wherever it has been sacredly honored and held in high esteem. And He has frowned with His severest disapproval upon those who would deny its divine claims and sanctions. Indeed God in His divine wrath has even demanded the lives of those who were guilty of those unsocial practices which would destroy the home and its moral and spiritual values.

Remember, when we are battling today for the future of America and of this civilization, one of the great citadels and fortresses which we dare not surrender, and which is one of the mighty storm centers of this day is the American home, and particularly the Christian American home. I have very little interest in performing any marriage ceremony, unless I am convinced that in doing so I am assisting God Almighty and this couple in the establishing of another genuine Christian American home.

As this series continues, we shall be considering the pivotal position of the home in American society and Satan's master strategies against it.

RUMBLINGS

From The "Moving Van"

It was my privilege during the month of January to spend a week with the four G. A. R. B. C. churches in Flint, Michigan. These churches—Emmanuel, Grace, Riverdale, and South are pastored respectively by Rev. Jack Bowen, Rev. Frank Hurley, Rev. Robert Titus, and Rev. Ewing Walters.

At the time of the meetings, January 13-21, Brother Bowen had not yet begun his pastorate at Emmanuel, but the church and the other pastors were looking forward to his coming the last Sunday in January.

These pastors and churches have a happy fellowship and are working together to strengthen that fellowship and to present to the city of Flint a united and powerful testimony to the saving grace of the Lord Jesus Christ, and to the reality of the fellowship which those may have with Him and with each other who have paid the price of separation unto Him. From Flint I went to Ionia, Michigan, for a week with the First Orthodox Baptist Church of which Rev. Melbourne Stadt is the pastor. The week was devoted to a Missionary and Bible Conference. This church is making real progress under the leadership of its aggressive pastor, and is in a need of a larger building to house the Sunday School and the regular Sunday morning congregation.

—H. O. Van Gilder
National Representative

CHAPLAINCY COMMITTEE'S CORNER

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

CONCERNING OUR CHAPLAINS

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

Dear Dr. Mason:

Just a short note to inform you of a change of outfits and address. Have been transferred from the 350-th Ord. Bn. and am now back with the ground forces. My new address is as follows:

Chaplain (Capt.) Wm. Goldie 0525998
526th Armored Infantry Bn.
12th Army Grp.
APO 655, c/o PM, N. Y. C.

Just received the September issue of the Baptist Bulletin today which was the "Year Book Number." Mail is quite slow these days, especially fourth class mail.

When I send in my next report, I'll tell you something of my new job. Haven't reported yet—just received orders.

Yours in His faithfulness,
Chaplain (Capt.) Wm. Goldie.

12 December 1944

Dear Brother Mason:

I apologize for not sending in my report and realize that it is long over-due. The following details will help you to understand why it was held back, as well as reveal something of my work. Have had to rewrite this letter a number of times and trust that it will now be suitable for the censor.

Your letter of 25 April 1944 arrived the first part of July and before I had opportunity to gather my material we were alerted. By () our outfit was in France, reorganizing to be merged into the coming events. The first month of adjusting was hard on everyone, yet we pulled through. My records show that we had a turnover of () companies. This meant that units were assigned to us and we would contact them for operation (medical, supplies, chaplain, etc.). However, they were lost to us before we could function. The continual exchanges hindered

us from accomplishing very much, but we did the best we could.

Another element of resistance entered the following month. In addition to constant changing personnel, our headquarters was on the move. At times we did not stay in one place long enough to unpack our equipment, and when it was possible to set up an office there was little time to use it. Such conditions prevailed until we located near () France. By this time the report had been pushed into the background and I did not give it much thought until my wife wrote, about my article, in October. A few days later we were traveling so nothing could be done until we had settled. Even then, another matter arose that gave me some of the most trying unpleasant weeks I have had in the Army. It seems to have blown over and trust I'll not have any more similar experiences. Your prayers, and those of others, accomplish more than you can realize.

In regard to my ministry, there is much that can be said. Services have been held in fields, remains of bombed out buildings, mess halls, tents, old chapels (one was over four hundred years old) school buildings, cellars (that seemed more like the old time dungeon) and churches. Most of the time the attendance has been very small, but lately it has grown. During the service that was held in the cellar, two men accepted Christ as their Saviour. There were only four there, besides the organist and myself, so you can realize how glad we were to have it. T/5 Gregory (my assistant) and I had spent most of the day moving and came back for a special service for this company. Those extra miles of driving through stormy weather (part of the way with just blackout lights) were well worth the effort. Should have had a larger attendance as flying bombs were going over and the cellar was the safest place to be.

The latter part of the same month we had another soul accept Christ at a meeting held in an old factory. Just as we were leaving the place a flying bomb came over and dropped in a field a mile away. The motor made a great deal of noise but we did not see the final plunge. However, our heads were turned in the exact direction of the explosion and we witnessed all that could be seen at that distance. As it was out in the open I doubt if very much damage was done and did not care to investigate.

How good it has been to be able to have services in a real church building. Having been built within the last eight years it is in very good condition, ex-

cept for a few windows that have been blown out. Would be considered a very nice church and parsonage according to American standards. The people did not know the American word for the name of the denomination so called it a Baptist Church, trying to make us understand. I have found that it is really a Mennonite Church with Baptist ideas. The Pastor and his family made a trip deep into the German-held territory just before the American soldiers arrived and failed to come back soon enough. It may be some time before they will be able to come but we hope not. Another preacher, of the same denomination, has come to this town from the North of Netherlands and being caught in similar circumstances, but without his family, must remain here. The people, being without a pastor, have asked the Brother from the North to take over until things change. My heart has been richly blessed in fellowshiping with him and have found that he is a real soul winner. It would do your heart good to see how he borrows all of my religious books and magazines to read. Even that does not satisfy him for he has brought me a list of books that he would like to buy. I assure you that it is a real pleasure to have fellowship with such a person after so long a time. We are making plans for the coming weeks and the people have taken good care of us. Forgot to tell you that most of these people can understand and speak a little English so we seldom have trouble in that way.

May God richly bless you all to His glory.

In His bonds,
Fremont L. Blackman
Chaplain

* * * *

Assam, India
December, 14, 1944

Dear Brother Mason:

Finally I'm where I can write and give you my permanent APO as well. I just got my office arranged this evening—it's a "Quanset Hut" with steel runway matting for the floor, and really quite a comfortably arranged place under difficult conditions. One of the men ran a wire in and I have electric lights tonight, as well as a field telephone. I was very fortunate in getting all of my equipment here in good shape, as well as being able to bring a good supply of literature and supplies. I'm Base Chaplain at the present, serving men of other units as well as those of my own. We have a building in the area where we conduct our services, that is also being used by the Red Cross for a canteen and club.

I certainly couldn't have been sent to a more interesting part of the world—and I have had the chance to see so much country already. Then I will have to do a lot of traveling to get to my men—by jeep and by air. This
(Continued on page 16)

EDITORIAL COMMENT

COUNCIL DENOUNCES ANTI-SEMITISM

Alarmed by the spread of Anti-Semitic propaganda, the Council of Fourteen, meeting in Gary, Indiana, January 30, put itself on record as squarely opposed to Anti-Semitism in every form by the adoption of the following resolution:

"Resolved, that we, the Council of Fourteen, representing the General Association of Regular Baptist Churches (North), have given special consideration to the trend toward Anti-Semitism in certain circles, and that we view with alarm and deep concern all such feelings and sentiments as are evidenced by those who sponsor Anti-Semitic movements. It is therefore our clear conviction that we should avoid all participation in and association with such movements, and that we should not give our fellowship and encouragement to persons identified therewith."

It cannot be emphasized too strongly in connection with any pronouncement of the Council that this group does not presume to legislate for our G. A. R. B. churches. On the other hand, Jew hatred, Jew baiting, and the dissemination of racial antagonism and suspicion, are things utterly foreign to the spirit of any real Christian assembly.

As the age draws to its close and the "Time of Jacob's Trouble" comes on apace, the Gentile nations will unquestionably be excited to greater and greater excesses against the Jewish people. I believe the Council does well to dissociate itself definitely from all such tendencies, and we believe, further, that any church which permits itself to become identified in the public mind with the spirit or the spokesman of Anti-Semitism will find itself unmistakably out of step with the entire G. A. R. B. Fellowship.

* * *

ISAIAH, A LIBERAL

Some measure of the arrogance of the new organization of "Liberals" in the Northern Baptist Convention may be gained from the fact that in the January issue of their official organ, *Baptist Freedom*, the editor attempts to make Isaiah 32:8 an endorsement of modern religious liberalism, although he does consider that we may need to "watch the exegesis of that word 'liberal,'" but then says that he suspects Isaiah "meant pretty much what we mean by it. Anyway, I would recommend him for the Roger Williams Fellowship."

This, of course, is not merely sophistry; it is rank hypocrisy. The editor knows perfectly well that if Isaiah were with us today, his positive, uncompromising, fundamentalism would be as unpalatable to the Liberals of our day

as they were to those of Isaiah's time.

Has the editor forgotten that Isaiah believed in the Virgin Birth? (Isa. 7:14).

Has the editor never observed that, to Isaiah, the Redeemer was, without equivocation or apology, "The Mighty God?" (Isa. 9:6).

Would Isaiah's millennial views be acceptable to the Roger Williams Fellowship?

Isaiah's gospel of a substitutionary, vicarious atonement, as set forth in the 53rd chapter, was the same gospel which Paul preached, and which the modernists scorn. To Isaiah, the Word of God was the supreme criterion and the final court of appeal. (Isa. 8:20). That fact alone would render him unacceptable to the Roger Williams Fellowship.

That word "Liberal" is a much misused term anyway, and the average modernist is the last person in the world to merit it. His attitude toward those who disagree with him about things of God is most liberal, and when he proffers believers a stone of materialism and unbelief for the bread of heaven, and shuts off from them the water of life, he can scarcely be considered liberal in dispensing the things of God. In the immediate context of the reference which the editor of *Baptist Freedom* appropriates (Isa. 32:8) occur other words which he would have done well to ponder: "The vile person shall no more be called liberal, nor the churl said to be bountiful. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail." (Isa. 32:5, 6).

* * *

MAY MEETING

Perhaps we should have headed this "May or May not." Everyone is curious to know whether our annual meeting will or will not be held. At the meeting in Gary, the Council decided that unless the ban against such meetings is lifted within the next 30 days, the meeting will not be held. At this moment, the probabilities all seem to be heavily against any lessening of restrictions in the near future.

For the information of others who may be concerned with the arrangements for state or regional meetings, we mention the following facts. First of all, Colonel J. Monroe Johnson, Chairman of the government committee dealing with such matters has said that meetings of any size that directly or indirectly constitute strain on transportation, housing facilities, or other critical situations, should be cancelled and has declared that the criterion for all meetings is "In what way and to what extent will the war effort suffer if this meeting is not held."

Second, applications for permits should be mailed to Richard H. Clare, Rm. 7321, Interstate Building, Washington.

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LOT, THE COMPROMISER

By H. O. VAN GILDER

"And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons in law." Gen. 19:14.

He was a good man, but he was in a bad fix. The New Testament calls him, "just Lot," "that righteous man," and says he "vexed his righteous soul from day to day" with the lawlessness of the Sodomites. Nevertheless, because of some supposed advantage, or because of family ties, or perhaps because he hoped to reform the place, he stayed where he had no business to be. At last the moment came. At last he was face to face with a God-given opportunity. At last he stood before the fiery furnace of God's consuming wrath, and saw the jaws of hell closing about his sons in law. His parched tongue cried a warning. His scorched and trembling hands reached out to save the ones he loved—"But he seemed like one that mocked unto his sons in law!" He was a good man, but God couldn't use him. So far as the service of God was concerned, he was good for nothing.

But, *personally*, he was a good man, a just man.

Moreover, he had a true message. He had received his message from two angels, who brought it from the court of heaven. It was true; it was the word of God. But his neighbors, his sons in law, and his fellow Sodomites, would not believe it true **BECAUSE HE WAS LIVING WHERE HE HAD NO BUSINESS TO BE IF WHAT HE SAID WAS TRUE.** If the city were so wicked that God had marked it for destruction, it was no place for a "righteous man,"—and his neighbors knew it. It was his life, not his lips that decided them. He had compromised his testimony.

His experience is not pleasant to contemplate, but it has been recorded in Scripture for our "teaching, reproof, correction and discipline in righteousness;" and we shall, accordingly, consider it that we may avoid the pathway that he trod, that we may succeed where he failed, and that we, by our lives, may teach other lessons than he taught.

We shall begin by reviewing—

THE STEPS OF THE COMPROMISER

Up to the point where our text finds him, he has taken just three steps. Three steps away from God, and his life is blighted, his testimony is shattered, and the fire of God licks up his house of wood and straw and stubble. How swift the journey on the downward path! How terrible the momentum of the soul's swift flight from God! Three steps—and ruin!

He began by **COVETING POSSESSIONS.** The time had come in his life when he found it necessary to part company with his uncle Abraham. Their

flocks had grown to such proportions that they could not very well dwell together. Accordingly Abraham, with fine courtesy and unselfishness, said: "The whole land lieth before thee . . . if thou wilt take the left hand, then I will go to the right! or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere . . . **AS THE GARDEN OF THE LORD, LIKE THE LAND OF EGYPT . . . THEN LOT CHOSE HIM ALL THE PLAIN OF JORDAN.**"

There it is, in the simple language of Holy Writ. He looked about him with a greedily appraising eye, weighing the prospects for gain; and then, with coldly calculating selfishness, he chose the place that seemed to promise most. As he turned and went his way he probably chuckled at his own shrewdness in thus getting the better of his uncle "Abe." Now, mark you, he was not a scoundrel. Oh indeed not! He was a "righteous man,"—and he would probably have been the first to admit it. All he had done was simply to look at the world with a covetous eye—and go after what he could get for himself.

His covetousness soon led to a second step: **DALLYING WITH SIN.**

We read that "Lot dwelled in the cities of the plain, and pitched his tent **TOWARD SODOM. BUT THE MEN OF SODOM WERE WICKED AND SINNERS BEFORE THE LORD EXCEEDINGLY.**"

Sin, in its most repulsive and lecherous forms, was lying there before Lot. But instead of fleeing from it, **HE MOVED TOWARD IT!** Instead of a clean-cut renunciation of the material gains that the wicked city seemed to offer, *he compromised with that wickedness*—doubtless for the sake of the material prosperity which the well-watered plains and rich cities might afford him. Instead of condemning, he condoned. Instead of damning, he dallied.

And the city got him! Of course it did. As someone has pointed out, God has promised to keep His child, but He hasn't given him any permission to play in the Devil's front yard! It is a foregone conclusion that the man who plays with sin, who dallies with it, who temporizes with it and compromises with it, is going to fall. To paraphrase what Alexander Pope said about Vice:

"Sin is a monster of so hideous mien
As, to be hated, needs but to be seen.
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

And so, the next time Lot appears after we see him dallying with sin, we see him **DWELLING IN SODOM.**

And already he is in trouble. Four great kings have joined forces, swooped down upon the wicked cities of the plain, overthrown their defenders, and ravished the towns. "And," we read in Gen. 14:12, "they took Lot, Abraham's brother's son, who dwelt in Sodom, and his goods, and departed."

Abraham, the separated man, pursued the four victorious kings, defeated them, recovered the plundered wealth, released the captives and delivered Lot. But, in spite of this lesson, in spite of this warning from God that he was in a precarious position, **LOT CONTINUED TO DWELL IN SODOM.** No doubt it was a beautiful place — if one closed his eyes to the sin that was there. No doubt it was agreeable there—so long as one ignored the things that made it so disagreeable to God. No doubt the people of the city knew how to welcome a new member to their society —so long as he did not insist on bringing God along with him.

And let us not miss the fact that it was **ORGANIZED UNGODLINESS** that Lot was fellowshipping. It was not merely that he was dwelling where there were wicked men. Abraham was doing that; Abraham was living among the Canaanites, but Abraham was maintaining a separated walk—he was **IN Canaan, but not OF Canaan.** But Lot, on the contrary, was part of an organized group. His own personal life may have been quite irreproachable, but the other members of that group were God-rejecting and wicked men, and **LOT WAS A VOLUNTARY ASSOCIATE WITH THEM.** He had been under no compulsion to join them, he was under no compulsion to remain with them, but so long as he remained with them he **WAS** under compulsion to abide by their rules, and *the men who made the rules were men who had ruled out God!* It was a position that would have been intolerable to any man who was "out and out" for God. It was a position that branded Lot with the unsavory name of "Compromiser."

So there you have it: Poor Lot's journey from the covetous look to the unequal yoke, a journey that consisted of three easy steps: Coveting possessions, dallying with sin, and dwelling in Sodom.

May God deliver us from walking where he walked! May God keep our feet from the path he trod!

And it is a popular path!

Why is it that the church of today has so little power in comparison with the church of apostolic days? Why is it that, although the church of today has many possessions while the church of that day had none, that although the church today has "influence," popularity, prestige, while the church of that day was despised, yet the church of today is feeble, while the church of that day was mighty? Why? Too many professed Christians have been walking the path with Lot.

And now we are ready, I believe, to consider, in the light of our text,

THE FAILURES OF THE COMPROMISER

Let us hear the text once more: "And Lot went out, and spake unto his sons in law . . . and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed like one that mocked unto his sons in law."

HIS TESTIMONY FAILED. The handwriting of doom had appeared, but Lot was no Daniel! He could repeat the message that had been read to him, but he was taking part in the feast himself, they didn't have to send out and get him—and no one would have thought of doing so—for he was part of the thing that was judged, and all that his message inspired in those who heard him was contemptuous laughter. The flood gates were about to be broken open and God's judgments poured out upon the earth, but Lot was not Noah! He had not been living on the mountain top and wielding his hammer. He had not been knocking anything, nor striking any blows that "condemned the world." He had not spent any time building "an ark to the saving of his house." And so his sons in law now mocked, and his house went down unsaved!

How terribly he failed; His loved ones needed him, and at last he realized their need and attempted to meet it, but when he spoke they laughed! At last he "reasoned of righteousness, temperance, and judgment to come," but the message was so strange upon his lips that instead of trembling, his hearers scoffed!

His testimony failed.

And underlying it all was, of course, the fact that **HIS CHARACTER FAILED.** This was inevitable. Character and Compromise are not affinities, but enemies! When Compromise is invited to share the house, Character must go! Lot's character was probably none too strong to begin with, and every hour spent in drifting with the stream of Compromise, wherever the rotted bark of Covetousness might carry him, had further weakened it. The lines of his character had probably been none too clearly etched upon the zinc plate of his life to begin with, and every drop of corrosive Compromise had further blurred the etching until the only lines that showed portrayed a tragic failure! The edge of his Character may never have been so keen, but it continued to be rusted, and dulled, and blunted, until at last it could not cut the cords that held a loved one shackled to the furnace bars of hell! A weak character led him to compromise, the compromise still further weakened his character, the weakened character begot another compromise—and so the vicious circle continued until at last, in the nineteenth chapter of Genesis, we find him proposing to the lustful, bestial Sodomites a compromise so wicked that we

dare not read the record in a meeting such as this!

His testimony failed, his character failed, and, O Retributive Justice! **HIS POSSESSIONS FAILED!** The very things upon which he had so set his heart, the very things for which he had compromised with sin, the very things for which he had paid such an awful price, were swept from his hands in a moment. We are told that Abraham "Sojourned in the land of promise, as in a strange country, dwelling in tents. . . For he looked for a city which hath foundations, whose builder and maker is God." But it was not so with Lot. He had laid up for himself "Treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal!" And his treasures went the way of all treasures that are laid up here, they were consumed. The rich plains that had been as the garden of God when they first drew his covetous glance were swept by the fire of God until they became a sere and barren waste. The great city in which he had gained recognition and wealth was buried from sight beneath the fiery wrath of God. The goods that he had accumulated were left behind for the flames. All, all, was gone! And he who had begun by despising a pilgrim's tent found himself at last, destitute and old, with only an exile's cave! He who had let himself be lured by the gaudy tinsel of this world's glory found himself at last wretched, and miserable, and old, with only a mountain cavern to hide in!

Moreover—and in some ways this is saddest of all—**HIS FAMILY FAILED!** His sons in law he could not save from Judgment. His wife was bound by ties that none could break, and she too was lost in the judgment. His daughters he succeeded in taking with him, but they, in turn, took with them the godless morals of Sodom! The last view we have of Lot is in a scene so shameful that we pass it by in silence—and it was due to the wickedness which his daughters learned in Sodom! Moreover, these daughters became the mothers (by their own father) of the Moabites and Ammonites, who were implacable enemies of the Israelites for centuries. Lot's sojourn in Sodom was, therefore, a curse to the people of God for generation after generation because his family failed!

It is always the way. Abraham went down into Egypt. When he came out, he brought Hagar—and the descendants of Ishmael, her son, have lived to fight the people of God to this day. Lot went into Sodom. When he came out he brought his two daughters—and the descendants of their sons were idolatrous enemies of God. When a Christian goes into the world, the fruit of his sojourn there is injurious to the whole household of God! The worldly Christian is a curse to himself, to his immediate family, and to the generations of Christians who come after him!

And this brings us to the point of considering,

THE LESSONS OF THE COMPROMISER

By this I mean not the lessons that he learned, but the lessons that he teaches. His life has been recorded in the Word of God that we might be warned, his steps and failures recounted that we might avoid them. God has taken the sorry picture of Lot, and, without adorn it, without varnishing it, has hung it up in His eternal portrait gallery for our instruction. When a child of God begins looking with covetous eyes toward Sodom, when he begins dallying and compromising with sin, when he joins himself with the Sodomites in an unequal yoke, when he is tempted to cling to an apostate church relationship, then God seeks to lead him into this gallery and point him for a solemn look at compromising Lot. When Christ would warn us of the conditions that shall prevail at the end of this age he points to that same portrait, and says in solemn accents: "As it was in the days of Lot"—When he would urge us to flee from the doom to come, he points again and says: "Remember Lot's wife!"

Let us therefore learn the lessons.

I feel sure the Spirit of God has already applied to your hearts, many lessons from the experiences of Lot. However, I desire now to state briefly three lessons that summarize them all. The first of these is, **THAT COVETOUSNESS RESULTS IN WORLDLINESS.**

The man who permits himself to look at the world and covet the pleasures, the trinkets, the baubles and tinsel—unless he determinedly slays that covetousness at once—is going to be found, sooner or later, dwelling in Sodom! One of the Devil's favorite tricks still is to show his intended victim "All the kingdoms of the world, and the glory of them," and say, like a beneficent prince, "All these things will I give thee, if thou wilt fall down and worship me." And blessed is the man who can then say, "Get thee hence, Satan." The man who continues to look, who feasts his eyes on the prospects, will persuade himself after a while that he has plenty of excuses for worshipping, and will surely be found ere long wearing the Devil's yoke. Let Lot teach us that covetousness results in worldliness.

And let us not fail to learn, also, **THAT WORLDLINESS RESULTS IN POWERLESSNESS.** The man who joins a lodge to testify there for Christ is, like the woman who marries to reform a man, foredoomed to bitter failure. The man whose heart is full of this world, has not much heart for God, and cannot speak for God with any power. The Christian whose feet are frequently found on the ballroom floor will lead no soul to flee to Christ from the wrath to come. The Christian who lives as the world lives, who goes where the world goes, and plays like the world

(Continued on page 14)

CLEANINGS

Edited by R. F. HAMILTON

CONNECTICUT

DANBURY: Stanley C. Lewis, Pastor of the Baptist Church of Danbury, sent us the information that his church recently voted unanimously to sever all connections with the Federal Council, Northern Baptist Convention and Connecticut State Convention. At the same time they voted to seek fellowship with the American Council, the G. A. R. B. C., and the Empire State Fellowship of Regular Baptist Churches. "The people are happy about this change and are looking forward to rich blessings from the Lord. The members are praying with me that other churches will have the courage and conviction to take this stand."

PENNSYLVANIA

PHILADELPHIA: A Youth Rally of the Tri-State Fellowship of Independent Baptist Churches was held in the Spruce St. Baptist Church on Friday, February 23rd. Dr. Merrill MacPherson was the speaker.

NEW YORK

CORNING: The Calvary Baptist Church (Gibson), Corning, N. Y. held its annual business meeting on the evening of January 3, 1945. The reports showed that the Church was in a healthy financial and spiritual condition. A building fund which was begun last September is steadily growing. Seven new members were added to the Church last year and the missionary giving more than doubled.

From February 7-21, 1945, they enjoyed the faithful ministry of the Word under the preaching of Evangelist Clayton H. Gray of Nichols, New York. Many blessings and victories were experienced.

PATCHOGUE, L. I.: The First Baptist Church of which Rev. James A. Ker is pastor, recently had the joy of burning a mortgage that had been hanging over the church for many years, and praise God now for a property completely free of debt. In addition to this the financial reports for 1944 show a marked increase in giving for all purposes. The income for home expenses showed an increase of 35 per cent over last year and 50 per cent over 1942. The missionary contributions showed an increase of 65 per cent over last year and 95 per cent increase over 1942.

ITHACA: The basement of the Tabernacle Baptist Church was recently redecorated at a cost of approximately \$300.

Pastor Stowell reports that the missionary giving for the first eleven months of the church year has already exceeded the goal of \$5,000 set for the year, with the month of February still to be reported on. This will indeed be a banner year for the church.

ELMIRA HEIGHTS: The Empire State Fellowship held their winter quarterly conference at the Birchwood Baptist Tabernacle, January 22nd and 23rd. Among the speakers heard were: Rev. John Betlam, Rev. Thomas Lawrence, Rev. Douglas Christen, Rev. J. M. Stowell, and Rev. Kenneth R. Kinney.

OHIO

ELYRIA: The Fifth Annual Missionary Conference of the First Baptist Church was held, February 13th through the 18th. Eight different mission agencies were represented during the 6-day conference.

MICHIGAN

IONIA: The Orthodox Baptist Church, pastored by M. W. Stadt, recently enjoyed the service of H. O. Van Gilder in a Bible Missionary Conference, January 21-28th.

The building debt of \$500 is being rapidly liquidated, and a drive is being made to clear it by March 1st. Although having only 56 in the membership, an attendance of about 100 is registered in Sunday School and the morning church service.

DETROIT: The annual reports of the Carmel Avenue Baptist Church showed that upwards of \$13,000 had been received into the treasuries the past year. A new high of \$2,800 was given to missions, which was double that given the year previous. Approximately \$700 has been spent during the year on improvements to their building. J. M. Patton is the pastor.

ST. LOUIS: The bi-monthly meeting of the Association of Regular Baptist Churches of Eastern Michigan was held in the First Baptist Church on February 16th, where Rev. Glen Blossom is pastor. An excellent program was arranged for the day.

GRAND RAPIDS: Rev. G. H. Dahlberg, for the past several years pastor of the First Baptist Church at Eldora, Iowa, has been called to the pastorate of the Calvary Baptist Church in Grand Rapids.

Rev. Dahlberg will succeed Rev. Robert L. Ryerse, who resigned the Calvary pulpit in the spring of 1944 to become pastor of the Cherrydale Baptist Church at Arlington, Virginia.

He assumed his new post about the middle of February.

The year just closed has been reported as the most successful in Rev. Dahlberg's ministry at Eldora. The total budget of the Church amounted to upwards of \$10,000, of which slightly less

than \$4,000 went to missionary enterprises.

In addition to his pastoral work, Rev. Dahlberg took an active part in the promotion and management of a largely attended camp for young people in Iowa.

The Calvary Baptist Church in Grand Rapids is worshipping in a new \$70,000 building, erected during the ministry of Rev. Ryerse.

—Fundamental Fellowship

GRAND RAPIDS: Missionary giving of members and friends of the Berean Baptist Church in Grand Rapids in 1944 was thirty-seven per cent above missionary giving for 1943, according to a statement carried in the Sunday bulletin of the Church for January 21.

Missionary offerings for the year just closed amounted to \$27,849.75, including radio receipts of \$5,815.32, as compared to \$14,751.22 received in 1943.

Current receipts for 1944 total \$20,186.83. Giving for both current and missionary causes in both Church and Bible School totaled slightly more than \$55,000.00.

"The goal we set at the beginning of 1944 in respect to an equal amount for Missions to that given for Current expenses has been more than attained," the report stated.

Other items included in the annual report include the following:

Of the 131 men in the Armed Forces whose names appear on the Church's "Service Board," many of them in the heat of battle, "all have been spared."

Attendance at meetings of the Young People's Society, handicapped by the war, has maintained an average of 75.

One of the young people, Mary Davis, has entered the Moody Bible Institute.

Four members of the Church passed away during the year.

Eighty-six new members were received.

The present membership is 862.

—Fundamental Fellowship

PORTLAND - ALLEGAN: Rev. Robert J. Reynhout, who assumed the pastorate of the Baptist Church at Portland in December of 1942, has resigned, it has been learned.

His resignation at Portland became effective February 25, and on March first he became pastor of the First Baptist Church at Allegan, where he will succeed Rev. Ezra Hill, who ended a ten-year ministry to become pastor of the First Baptist Church at Elkhart, Indiana.

Rev. Reynhout's Portland ministry has given emphasis to work with young people. Meetings of the young people now bring out an attendance of fifty to sixty. Two youth choirs, the Junior and Senior groups, are heard in the regular worship services each Sunday.

Miss Alic Lindsley and Miss Margaret Campbell recently entered Moody Bible Institute.

Several improvements have been made in the property of the Church, including a new heating system, new hardwood

floors and aisle carpets, all of which have been paid for.

Several baptisms have been reported recently and missionary giving of the Church has been greatly increased.

"Although we do not enjoy leaving this fine group of people, the Lord has definitely showed us our next field of labor," said Rev. Reynhout.

—Fundamental Fellowship

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INDIANA

HAMMOND: The Hessville Baptist Church ended another year of ministry in December and rejoices in what has been accomplished for the Lord's Glory. The average Sunday School attendance for the year was 246, with 83 professions for Christ. There were twenty-two new members added to the Church membership. \$2,083.25 was given to missions.

On January 24, the completed blue prints for the new church auditorium and parsonage were presented to the Church. The present building being too small for the Sunday School, they hope to be able to build large enough for the present demand and also for future growth. Pray that if it is the Lord's will, they will be able to obtain priorities to build.

Mr. and Mrs. James Frink, members of the church, were called as full time church workers beginning in January 1945. Brother Frink has had some Moody training and is continuing in evening school. We ask an interest in your prayers, that much more may be accomplished this year than ever before to the glory of the Lord.

Rev. J. H. Bower is pastor of the church.

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LODI: The Waterman Baptist Church, where G. Duer is pastor, was host to the January Pastors Conference of the Indiana Fellowship, January 15 and 16. A fine time of fellowship was enjoyed by the visiting pastors. All meals for the conference were furnished by the church in the church basement. About twenty-five outside pastors were present.

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ILLINOIS

OGLESBY: Loyalty Week was held in the First Baptist Church, January 28-February 2. Guest speaker for the occasion was R. W. Mayer of Alton, Illinois.

A Missionary Conference was held February 25-March 4, simultaneously with the Riverside Baptist Church of Decatur, and the First Baptist Church of Pana.

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DECATUR: Pastor J. M. Carlson of the Riverside Baptist Church broadcasts every morning from 6:35 to 7:00 over their local station WSOY. On February 1 station WTAX of Springfield was added, and will carry the broadcast from 6:30 to 6:45 every week day morning.

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PONTIAC: Pastor Robert L. Sumner of the Tabernacle Baptist Church, re-

ported twenty-three decisions made during the ministry of Evangelist W. J. Richardson, January 7-21.

The annual business meeting on January 25, revealed that current expenses for the past fiscal year amounted to \$1,398.59, a substantial increase over the year previous. Missions jumped from \$71.11 in 1943 to \$438.06 in 1944, which amounts to \$13.69 per member, in comparison to \$2.03 the previous year.

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WISCONSIN

THE MILWAUKEE YOUTH FOR CHRIST movement became a reality with the first meeting held on January 27 in the Pabst Theatre. The main speaker was Dr. Harry Rimmer. The popular soloist and song leader, Hugh Steffan of Chicago, was director of music. Also featured on the program was Rose Arzooonian, the Hour of Charm contest winner, who has a radiant testimony for Christ. Pastor Kuhnle and the Garfield Church is heartily supporting this work.

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IOWA

WATERLOO: Rev. Leo Sandgren, pastor of the First Baptist Church of Austin, Minnesota, conducted a one week evangelistic campaign in the Walnut Street Church, February 18-25. The Place Players of Chicago had charge of the special music.

The annual report of the Walnut Street Church showed general expense receipts of \$21,107.97. Receipts for missions totaled \$23,247.25, or a grand total for all purposes of \$44,517.08.

Henry Opfer, a member of the church, recently erected a mammoth Neon sign on the top of his barn, which reads "Jesus Saves." The letters are 30 inches high, and the sign is 40 feet long. It can be read distinctly for half a mile in either direction, and travelers coming in and out of Waterloo on highway 20 will have a real testimony given to them.

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YARMOUTH: The First Baptist Church, where Judson McClure is Pastor, reported receipts for the church year totalling \$6,362.36, of which \$3,923.19 was for missionary work. This is an average of \$85 for missions per member. Indeed this church and pastor is to be congratulated on their wonderful missionary vision. The Church has voted to increase its giving to Regular Baptist work 200 per cent.

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WASHINGTON

TACOMA: The total receipts for the year 1944 of the Temple Baptist Church amounted to \$40,875.22. \$7,204.30 was given to missions during the year, and there remained on hand January 21 to be disbursed \$4,598 more. The Church has a building fund of \$31,826.88 awaiting to be used when priorities can be secured for building. Dr. R. L. Powell and his people are to be congratulated on their splendid work.

CALIFORNIA

The First Baptist Church of HAYWARD, CALIFORNIA, made the front page of the local paper, The Hayward Review, January 26, as the result of a unique ministry which the church has undertaken for the wives and families of service men. The church acquired a nearby ranch house and converted it into "The Baptist House," where the wives of service men could live while visiting their husbands. According to the newspaper report, the home has "housed five families comfortably since the first couple, Mr. and Mrs. T. C. Price and two-year-old Keith from Pineville, Louisiana moved in early in December. This project was "born of the desperate need for greater housing facilities in that community.

The article says further, "Hayward should be both proud and grateful for the foresight and the community spirit so warmly displayed by the Reverend Herbert Farrar and the congregation of the First Baptist Church. Their living lesson in religion is one that will not be forgotten by all who call the Baptist House 'home'."

ORDINATIONS

On January 16th, a double ordination service was held in the Faith Baptist Church of Saginaw, Michigan. That church acting jointly with the Ashman Avenue Baptist Church of Saginaw, called a council to examine EDWIN A. DUBOIS and HUGH WOODSIDE, Messengers from five churches assembled in the afternoon, and after examining these two candidates as to their Christian experience, call to the ministry, and doctrinal beliefs, unanimously recommended that their respective churches proceed with the ordination. The service was held that same night in Faith Baptist Church, the father of Edwin DuBois preaching the ordination sermon.

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At the call of the First Baptist Church of Strathmore, California, a council convened Thursday, January 18, 1945, to examine for ordination to the gospel ministry, Pastor DAVID ALVIN WOOD of the Strathmore church. The council unanimously approved his ordination.

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On January 15, 1945, a council of fourteen pastors and twenty-one messengers representing fifteen churches, together with five other Baptist ministers, gathered at the North Baptist Church of Corning, New York, to examine Mr. RANDOLPH SENSABAUGH for public recognition of his call to the ministry. Mr. Sensabaugh is a graduate of The Practical Bible Training School and presented a very fine statement of his conversion, call to the ministry, and views of Christian Doctrine. The council voted unanimously to recommend that the North Baptist Church proceed with the ordination service, the sermon being delivered by Rev. James N. Bedford, president of The London Bible Institute, London, Ontario, Canada.

FLASHES FROM FOREIGN FIELDS

GOD AT WORK IN NEW ENGLAND HOME MISSION FIELD

23 Wilson St.
Eastport, Maine.

Dear Fellow-Laborers,

Elect according to the foreknowledge of God and begotten again unto a living hope by the resurrection of Jesus Christ from the dead. Grace be unto you and peace.

The Lord is gracious and allowed us to start 1945 with one soul for Him at 3:00 A. M., Jan. 1. How we do rejoice and pray that this year will be our most fruitful year for souls. Our Watch-night service of prayer, testimony and songs was over and Margaret dealt with a Sea-Bee's wife until about 1:30 A. M. when we went to her home where she received Christ about 3:00 A. M. Visiting her later in the week we found her growing in Him with several questions from the Scriptures to be answered.

Our problems here are multiplied. We now live in a house that is difficult to heat. There is a shortage of housing facilities with many families of SeaBees coming each week. The church is in worse condition than I anticipated but the Lord is overcoming obstacles and giving real victories. Many of the church members are under conviction of sin. Please continue to pray that the Lord will have His way.

The SeaBees' base here is being made into a rehabilitation and recuperation center. Only men returned from overseas duty will be stationed here. The Navy is making this a main rehabilitation center and the men have various tropical diseases from "Elephantitis" in its early stages to what is called among the men "Jungle Rot" which is a fungus skin infection. There is no known cure for these diseases and some of these men will be required to live in a cold climate for the rest of their lives. You can imagine the mental and nervous strain these men are under. There is no *Christian Service Center* for them. The U. S. O. has transferred the director of the second largest U. S. O. in the country to this post so you can see the importance of the base from the Navy standpoint. He is a graduate of a modern divinity school.

The situation calls for prayer and action on the part of Christians. There is no church here with a 100 per cent testimony for Jesus Christ as a church. I am the only minister that is out for souls for Christ. Many personal workers are needed. These men are broken in mind and health and only Christ can help them. Will you not take Eastport

as a prayer burden that both the city and the SeaBees will be reached for Him? We need a house large enough to help the service men and house new workers that we feel God is going to give us in answer to your prayers and ours. We can use those not fit for overseas duty in the service of the Lord. Pray that the Lord will thrust out new workers to fill the need of this portion of Maine. Please pray that some Christian service men will return here from overseas duty to be witnesses and that there might be a chaplain appointed for here that is a real soul winner.

The church here presents a real problem as it must be completely reorganized. Satan has those who would oppose such a move but our Lord is able to work all things out to His glory. There are a very few born again Christians in the church and the Sunday School is almost destitute of any real teachers. The Lord has been gracious in providing a couple of SeaBees' wives to help us in this respect. Because of discord and the lack of a businesslike administration in the church many have left in days gone by but will again be active when the church is operated as it should be. Please be much in prayer for us as we seek to put the church on a firm foundation spiritually and in the administration of the business affairs of the church.

May we take this opportunity to express our appreciation for the many fine gifts and remembrances at Christmas time. We literally received everything from soup to nuts and marshmallows to books. May God richly bless you for all your kind thoughts, cards, prayers and gifts to us.

The Whites have taken over our work at Columbia. Please bear them up in prayer as they seek to cover the same territory we did. They are new to the work and to New England so pray that they might have many souls to encourage them.

Please notify us of any SeaBees of your acquaintance who may be stationed at Quoddy Village, Eastport, Me., that we may look them up.

Your servants and His,
Rev. and Mrs. Carl Nuss.

THIS LETTER WILL CAUSE YOU TO PRAY AND PRAISE

Fort Crampel, Oubangui Chari
French Equatorial Africa
November 1, 1944

My dear Friend:

The following message came to me on a card in a recent mail. It has given me much upon which to meditate, and

I pass it on to you as my New Year's thought and prayer for you.

DIVINE POSSIBILITIES

I DARE to say that—IT IS POSSIBLE, for those who are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found to be TRUE.

IT IS POSSIBLE to cast all our care upon Him daily and to enjoy deep peace in doing it.

IT IS POSSIBLE to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith.

IT IS POSSIBLE to see the will of God in everything, and to receive it, not with sighing, but with singing.

IT IS POSSIBLE by taking complete refuge in divine power, to become stronger through and through; and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish today an opportunity — through Him Who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are DIVINE POSSIBILITIES, and because they are His work, the true experience of them will always cause us to bow lower at his feet and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Spirit — TO WALK WITH GOD.

H. C. G. Moule
(Bishop of Durham)

May God cause you to take a few moments to think on these words, and may He enable you, by His Holy Spirit, to walk more perfectly, more like His Holy Son, the Lord Jesus Christ, this year of 1945.

In my last letter to you sent June 15th, I enclosed a prayer sheet. We praise God that some of these requests have been answered by the marvelous grace of God, but many remain unanswered. Have we all been faithful in making our requests known to our King?

For your encouragement I will speak of those requests that have been answered. I will number them as I numbered them on the prayer sheet.

1. The presence of the Holy Spirit is being more keenly realized at Crampel than a few months ago. For a time, during the early months of the year, the attacks of the enemy were violent. Although it seemed that the Spirit was not in our midst at all, yet we knew He was, and would again in His time manifest His power and glorify our blessed

Lord. We praise God for His definite working. Continue to pray that greater things may yet be accomplished for His glory.

2. Continue to pray that our Crampel evangelists may be burdened for the regions beyond their own little tribes.

3. Continue to pray that an evangelist may be sent to a far-away field which is very needy. Pray for the evangelist who was there and came home defeated. He is being mightily tempted by the enemy.

4. Continue in prayer for the newly converted chiefs.

5. Praise God for new Sango Song Books. Pray for New Testaments.

6. Praise be to our Lord for His working in the reading classes. We have been encouraged as we have gone from village to village. In almost every one there are quite a few who can read God's Word.

7. The new Infirmary is full to capacity and overflowing most of the time. Hot and cold running water has been installed in the Dispensary. Continue to pray for God's blessing upon the daily Gospel message.

8. Praise God for the safe arrival on the field of 9 missionaries in August. Among these missionaries were Jessica Minns and Bessie Falle whom I was especially delighted to welcome. The Lord allowed them to pass through Crampel, and what a tonic they were. It was a real joy to us to see them refreshed in body and spirit, and their exuberance could not but be a stimulant to us.

Praise God for what He has done. Continue to remember these requests to the Father.

May I add one request? The Lord willing, I expect to leave Africa for America around March first, 1945. Much as I long to stay on, I feel definitely that it is the Lord's time for me to think of furlough. Therefore, will you pray that His will may be accomplished in every detail.

Yours in His Infinite Love,
Mary Kneeland.

TWENTY-TWO YEARS FOR METZLERS

Dear Co-Workers:

"Many, O Lord my God, are thy wonderful works which thou has done, and thy thoughts which are to us-ward: They cannot be reckoned up in order unto thee: If I would declare and speak of them, they are more than can be numbered." Psalm 40:5.

Such is the expression of my heart as I look back and see His wonderful workings since my arrival in French Equatorial Africa nearly 22 years ago. Well do I recollect the predictions of disaster by unsaved relatives and well-meaning Christian friends as I left home that day in March 1922. I must admit

that many of those things predicted would have happened if it had not been for His "wonderful works" of keeping and supplying. In fact, some of those things did happen, but through the heartache and suffering He has ever supplied grace; and that which seemed difficult at the time has today turned to His praise and glory.

Time has fled by so swiftly it seems almost unbelievable that our term of three years lacks only a few weeks of being finished. If Psalm 40:5 expresses my thoughts for the previous years, it does so to an even greater degree for these last three years. How good He has been to us! Our hearts have been filled with wonder and praise as He has opened doors of opportunity for preaching His Word, and witnessing to His saving and keeping power. We have marveled to see His working in the hearts of men and women. As we see our church filled to overflowing each Sunday; as we see the increasing numbers coming to the reading and Bible classes; and as we see many added to His body week by week; we can say that these have been our most blessed three years on the field. We praise Him for His manifold blessings; and we also thank all of you who have worked with us by your gifts and by your continual remembrance of the work before the Throne of Grace. We hope you have been as blessed in your giving and praying as we have been in seeing the results.

We are going to be able to tell you, fact to face, about the work sooner than we had expected. No doubt you have received the news letter in which we said we planned to remain on the field an extra year. That was our plan, but He has definitely shown us that it is His will that we return to America in April 1945. We ask you, who have been so faithful in praying for us these last three years, to pray for us in a special way now as we make preparations. There is much red tape to unravel even to return to one's place of birth, and the expense of travel is great. We know that He who has never yet failed us will not do so now.

From now until we leave the field, we have a full program. I give it to you, asking your prayers that it may be carried out to His glory:

October 29-November 7, our evangelists here for classes,

November 8-28, making out of reports, and preparation for our conference.

November 20-December 5, Annual Field Conference at Fort Crampel.

December 5-25, planning and preparation of program for Christmas and native conference.

December 27-30, Native conference here for the Tchad district.

January 3-February 15, Language conference.

March 1-15, Itineration and exploratory trip to unreached territory northeast of Fort Archambault,

March 16-April 1, packing, arranging of affairs, and trip to place of embarkation of either boat or plane for home.

Of course, along with this outlined program we have our daily classes, weekly services, supervising the building of a house or two, repairing the chapel, overseeing church work, etc. This is why I am asking your continued prayers and indulgence as to letter writing until we see you. Again I beseech you, dear people, pray that His name will be glorified through us.

In His love,
Paul and Etienne Metzler.

STRANGE ENVIRON- MENTS IN AFRICA

Bakala,
Oct. 28, 1944

Dear Prayer Helpers:

We are spending this week end at one of our outstations. The people met for a meeting this evening on the river bank. About ninety men, women, and children came. They sat on the ground, forming a half-circle, the men all at one end, the children in the middle, and the women at the other end. We had the victrola along and played some records in their own language. They asked for more and still more, but we promised to play more when they came for the Sunday services. We gave them the Word of God, and they paid very good attention. It is Saturday evening, and we can hear the tom-toms beating for a dance just across the river.

Sunday morning has come, and quite a few of the women and children had already gathered at six-thirty. We found that a man, who had been at several of our mission stations years ago, was living there and holding regular services with them. There were a few who had believed and there New Testaments showed marks of being well read. We saw some of the fruits of his work, but alas Satan came in, and this one who is their teacher has now taken a second wife, and is still continuing to teach them while living with two wives. Needless to say, it is a bad testimony. Pray that the Holy Spirit, through God's Word, will convict him of sin.

At the close of our service three girls came forward and said: "We have believed. Preach to us about baptism. We want to be baptized." It will be necessary for some of our native helpers to go out there to examine them before they can be baptized.

Across the river, on a hill, is a Catholic priest's home. We also see a number of Mohammedans around in their long flowing white robes. Pray without ceasing.

Yours in His service,
Viola Steve.

FLODENS REPORTING FROM COLOMBIA

January 8, 1945
Leticia, Colombia

Dear Friends at Walnut Street:

The rain has just stopped and the birds are singing lustily. We are quite comfortable in our thin clothes with the windows wide open, and can imagine you folks at home wearing coats, and braving the snow and wind of Waterloo. The rainy season, which is our winter, has started now, and although it rains a lot we don't mind it, especially since it cools things off a bit.

So much has happened since we last wrote that it would take a book to do justice to it, but here are the facts briefly. We left Iquitos on one of the river boats, which was a new experience, and in about 12 hours landed at the Mission station in the jungles. It was about 4 A. M., but the Davises heard the boat toot and came down in the canoe for us. Their food supplies were on board too, and by the time they loaded a drum of kerosene and several boxes plus our baggage into the canoe there was little space for us. It was getting light when we arrived and after tying the canoe we climbed a long hill to the house. There was a grand view from there, and the sunsets were beautiful.

We stayed in a room facing the jungle and were awakened by the birds almost every morning. It's impossible to describe the birds and the variety of songs, but we both got a kick out of one that bobbed forward and let out a series of notes that sounded like someone hit a heavy gong. Lizards played under our window every afternoon, and there were the most beautiful butterflies I ever hope to see. I collected a few, but the cockroaches ate on them during the night.

We made a canoe trip up to the place where one of the native workers has a school, and went with him through the jungle to an Indian home to hold a service. We had to cross creeks on slippery logs, duck under branches, and try to keep from tripping on the roots. The home was built up off of the ground and we had to climb a notched pole to get in. The floors were of split palm that gives every time you step on it and you have the feeling you are going through. Hammocks were swung in different parts of the room, and there was one made of a flour sack for the tiny dark-skinned baby. There were about 4 women squatted on the floor, and a number of children. Three of the boys had learned to read at the school and helped to read the Scripture during the service. The people were curious about us, so Orval gave them a word of testimony and Mr. Davis translated. After the service we shook hands with everyone

and made our way back through the jungle, and home.

The two and a half weeks there with the Davises, who are alone so much, went very fast. We were all packed and waiting when the Colombian boat came around the bend, so we loaded the canoe again and left Transval for Leticia. Mr. Davis came with us as he knows Leticia, and he speaks the language well. The boat was full so we had to swing hammocks along the deck to sleep in. It's surprising how comfortable they were. We had a storm that first night but we were snug and warm in our hammocks.

The boat stopped at different places along the way to unload cargo. You could hardly call them ports because there was nothing there, but the boat would ease up to the bank and put out a plank so the men could carry out the sacks of flour, etc., (and dump them in the mud). They unloaded things at the leper settlement, but it was night and we couldn't see more than a few buildings on the top of the hill. At one place we stopped to load on some cows. An Indian brought them down by a rope around their horns and then the sailors fastened a cable on and they swung the cow by the horns onto the lower deck. Near the end of the trip, when most of the cargo was gone, they stopped to load on wood. The Indians carried it on by stacking it on their shoulder as high as they could reach and then held it on by using a gunny sack across the top while they walked the slippery plank. Even the little boys carried it in that manner.

It was about 8 P. M. when we arrived in Leticia. It was still light enough to see the town at the top of the long hill. The river will soon rise to very near the top. We learned that the house belonging to the mission was still occupied, so we slept on board the boat again. The governor of this territory sold the house and all the furniture, (which isn't much) to the mission, but he rented it while no one was here and didn't want to leave. Houses are very scarce in town, and it is almost impossible to get lumber or nails. He thought that the house would be his again if he could get rid of us, so he tried to say our passports were not in order. We made sure of that before we came, so he didn't fool us on that.

The Priest doesn't want us here either, and has been pulling his strings, but so far the Lord has overcome their attempts and has given us friends here. The Priest has warned the people not to help us in any way or they couldn't take communion, etc., but in spite of it most of the people are friendly.

We were fortunate to be able to rent any house at all, but especially to get a house with a 'bath room,' even if it was just across from the priest's house and the church. The house was as dirty as anything you could imagine and there was jungle growth all around, but at least it was a place to stay. We

cleaned and cleaned, and had a boy cut down the grass to make things more livable. The place was overrun with cockroaches and spiders. One bit me on the toe one night during devotions, and twice Orval was bitten on the face during the night. After that we tucked the mosquito netting under the mattress and didn't have any more trouble. We killed five scorpions in the house, and more cockroaches and spiders (the big kind) than I can remember.

We had nothing but what we brought on the plane and a few things we picked up in Iquitos, but nothing to keep house with. Fortunately the Burns made their equipment available to us and we are using just what we have to have to get by until ours comes. We used trunks and boxes and boards for furniture. We have been eating in the home of one of the natives. She has tried to make things a little nicer for us, but you can guess what a change it would be. We have rice and beans twice a day along with some eggs, platanos, and fish, etc. The bread always has bugs in it, and who knows what the food has been exposed to, but in it all the Lord has not only kept us well, but has kept us from minding too much.

Just a few days ago the Governor told us we could move in the house, so at last we have a place to stay where we can settle down. One year out of suitcases is no fun. The house has a thatched roof and is crude in lots of ways, but is fairly good in comparison to the others here. We have chickens and fruit trees, oranges, lemons, and figs, and we can hardly wait for them to ripen. We also have two little chickens which we named Worry-Wort and Red. They were gifts from the folks here and furnish us with lots of laughs. Orval arms himself with the flit gun and takes them hunting for cockroaches and spiders. They're pretty fast at catching them now.

The language study is coming along fairly well although the climate doesn't tend to make you want to study. The school teacher comes over every day to teach us. Someone has certainly been praying for us in all of these things, for the Lord has undertaken. There is yet much need in the language study, but we ask you especially to pray that God will give us wisdom in starting the work here. It takes a long time to undo mistakes, so we are anxious that things be started correctly.

Thank you again for your faithful support, and for your intercession. We'd love to hear from more of you, so please write.

Your Ambassadors,
Orval and Helen Floden.

HOW GOD WORKED FOR THE WARFIELDS

January 15, 1945

Dear Co-Workers:

"The Lord shall preserve thy going out

and thy coming in from this time forth, and even forevermore." Psalms 121:8.

As we look back over the time that has passed since writing our last letter, surely we can see the Lord's hand leading and can claim with the Psalmist the above promise for we have seen it fulfilled in our lives.

When we last wrote, we were planning to return to Boa Vista with the Trimbles and thus in time to permit them to return to the States for their much needed furlough. We had expected to be fully recovered from our malaria by the time we were to leave. But my strength didn't seem to return and every little thing that I did seemed to tire me. Finally I made arrangement for a check-up with the American doctor working with the Rubber Corp. in Manaus. After x-raying my lungs and giving me a general check-up, he ordered me out of the tropics within two months. The x-rays had shown small spots on each lung, although the other test showed that it was still negative. He said if we left now, I would quickly recover and regain complete health, but if we remained, that I would be fighting this for perhaps years and never fully regain perfect health.

We then began to make arrangements to return and it was in our coming in as it was in our going out that the Lord so manifested His guidance. Our fare had been advanced and wired by Mid-Missions so that we were able to make arrangements to leave Manaus on Dec. 9th, and to make reservations on Par-air for the 19th from the coast.

On the morning of the ninth I went down to buy our fares on the river boat only to be told that the chances were that we would not be able to go as the government was taking over the boat to send troops down to the coast. I was told to come back that afternoon. I went home where Mildred and myself made it a special thing of prayer, for to miss this boat was to miss our plane and there was no telling when we could get another open date. I then went back to the office and as I walked in the girls said that we were going. The government had taken over for troops, but was also taking some passengers that were going to the coast. We left Manaus that night and due to the fact that we carried troops, we made only one stop, making the trip, which usually takes 5 to 7 days, in 3½ days, arriving on the coast on the 13th.

Passengers traveling on the Par-air without priorities can be off loaded at any stop, should there be others with priorities. For this reason one can never tell just how long it will take to make the trip. Several Army officers and government men had said that we would be lucky if we got home by Christmas. The Rubber Reserve Corp. also had a plane contracted just for the rubber men that makes this same trip every six days and when they have empty seats they are sold to any one. No one can

be off loaded from this plane because it is not a regular passenger schedule. So upon the morning of our arrival, I thought I would see if there were any rubber planes in and if so, if there was room for us to go. I was told that one was due that afternoon and was leaving the following morning for Miami and if we could get ready, there was space for us to go. The next five hours were really busy ones. We had pictures taken, passports renewed, all papers censored, got British Visas for a stop-over in Trinidad, money changed to dollars, a box made and our bags packed during this time. We had planned several days for this, knowing how things are in Brazil, but the Lord went before us and everyone was willing to help. We left the morning of the 14th and the afternoon of the 16th we were in Miami.

We went at once to the train station only to be told that we would be unable to get reservations through to Chicago for 30 days. The ticket agent, knowing we were missionaries, advised us to take a train to Jacksonville, as there were seats, and spend the night there. The following morning he said we would most likely get a train to Atlanta, where we could spend the night. He said from there it would be easy to get to Chicago making it in about two or more days. So the following day we left for Jacksonville. A few hours before arriving a train agent came through calling out to see if anyone was wanting a pullman through to Chicago that night. I fairly flew after him and was told that some one had cancelled and he would wire ahead to hold it for us. We arrived at 8 that night and by 9 had changed trains and were heading home to Chicago. We arrived on the morning of the 19th, the day we were to leave Brazil, having made the trip of about 5,000 miles in 9½ days. Surely in these days such a trip was only through the leading of the Lord.

We are now in Chicago, but have made arrangements to go to Mayo Clinic on Feb. 15th. We are all feeling better and I have gained 11 pounds since leaving Manaus, but we are having a hard time getting used to the cold weather. I wish we could have brought a little of the South American sunshine with us.

We would ask your prayers for us that I might regain my health quickly and be able to return to Brazil where there is such a need for workers. Also pray for the Trimbles who are much in need of a rest, but have been delayed by our departure. They are hoping to be here by May.

Thanking you folks for your prayers and your many gifts, we remain,

Yours in His service,

Walter and Mildred and Billy.

Romans 8:28.

We can be reached through Mid-Missions, 314 Superior Ave., Cleveland 14,

Ohio; or by writing to me in care of the North Side Gospel Center, Chicago.

READ, PRAY AND ACT, LIBERIA NEEDS YOU!

Dec. 24, 1944
Sua Koko

Dear Dr. Ketcham:

Greetings in the Lord. We praise the Lord for bringing us safely back to Liberia. We see more than ever the great need of preaching Christ in this land.

We have been helping in Sua Koko where Nickersons are until after our Conference. Then Carl Barber and our family will go to Tappi Town. There has been much opposition from the "Devil Society" around Tappi, so we need much prayer and wisdom for we realize the problems ahead.

Last week we had an intensive evangelistic campaign if you could call it that. Arthur, Carl, Dick, Dorothy, and I went out to the villages every day—sometimes two a day, to preach.

In one town an old, old man sat by his hut, blind and helpless. I told him of the Savior who loved him and died for him. He said that it was the first time he had ever heard of Jesus. How happy we were to tell him. The next day Carl went back and spent much time explaining the way of salvation and he said he would believe. What if we had not answered God's call to forsake all and follow Him? The need is great for more workers. We can't possibly reach all the towns we would like to. Pray that the new workers might come very soon.

Our equipment has not arrived from home so we are living with the barest necessities. Although it is not very pleasant, yet the Lord makes up for it in joy.

If you know of any church who has old quarterlies, Sunday school papers, Bibles or Testaments, which they are not using, we could use them to great advantage here.

When some new workers come and as soon as we are able financially, we hope to open a new station in a new tribe, Mano, which is between the Gio at Tappa and the Kpelle at Sua Koko. About two days from each station, it is a town called Yea'la, located on a large river and very near the three tribes. Pray that God will undertake in this new vision to the regions beyond. Funds will be needed to clear the land of bush, and to put up the church, school, boys' house, and our home to begin with. Afterward, we can add other buildings as needed. Pray for new workers. We can't emphasize the need too much.

Yours for Liberia,

Dick and Mary Miller.

NEWS FROM THE PHILIPPINES

As we go to press we are in receipt of a wire from Dr. Harold T. Commons, President of the Association of Baptists for World Evangelism, which says:

MESSAGE RECEIVED ESTHER YERGER SAFE AND WELL AND AT LIBERTY IN MANILA. NO NEWS YET FROM OTHERS, BUT YERGER MESSAGE LEADS US TO BELIEVE GROUP FORMERLY AT BAGUIO MOVED TO MANILA BEFORE MACARTHUR LIBERATION. WILL KEEP YOU POSTED.

No doubt our readers have been eagerly watching the newspapers to discover in the published lists of those liberated, the names of various missionaries, and it is quite probable that before this issue of the Bulletin is in the mail, the whole story will be familiar to our readers. In the event, however, that further news might be delayed, we wanted you to have the above, at least.

WHITE CROSS WORK

We have found that a number of women's groups are interested in the sort of missionary service which used to be rendered under the name of White Cross work, that is providing clothing and other items, including bandages and surgical dressings.

We accordingly wrote to the various missionary agencies on our approved list, (see back page) and find that in almost every instance, they recommend that sort of practical assistance for the missionaries. For example, Mr. Barrett of Mid-Missions, 314 Superior Ave., Cleveland 14, Ohio, replied, "We felt this need some time ago, and I have mimeographed some sheets giving suggestions as to various types of work. I am enclosing herewith perhaps a dozen of these, and if you like the suggestion, I will be glad to furnish more so that you can hand them out from time to time."

Dr. Harold T. Commons, President of the Association of Baptists for World Evangelism, 1310 Schaff building, 15th and Race Sts., Philadelphia 2, Pa., says that their mission has been cooperating with various women's groups for some years. "At the present time" he says, "it is impossible to send any shipments of material to the Philippines, but we look forward to the resumption of this service in the near future. We are able, now, to use some of these materials in our South American fields. We have one trained nurse on our present staff in Brazil, Miss Dorothy Palmer, and she is always glad to receive bandages and general White Cross materials. I believe the Flodens, the Davises, and the Scherers can also use some of these materials in their work among the In-

dians of the Upper Amazon Valley.

Leonardo S. Mercado of the Mexican Gospel Mission, Box 2004, Phoenix, Arizona, says, "We need sheets, pillow cases, quilts, blankets, towels, and used clothing for men, women, and children."

Mr. Thomas G. Clark of the Africa Christian Mission, 140 Market St., Room 507, Paterson 1, New Jersey, says, "We are indeed grateful to you for the suggestions and we will be glad to correspond directly with anyone interested in helping to meet this great need."

We should be glad to send the Mid-Missions' list on to any of our subscribers who request it, but we suggest that folks interested in doing this type of work write directly to the Mission Agencies for lists of items needed and shipping instructions.

MISSIONARY CONTEST

A missionary book, to be chosen by the successful contestant, will be awarded the individual or group submitting the best plan or program for missionary activity in a local church.

We want to know what plans are being worked most successfully for interesting and educating the greatest number of people in Missions.

The rules of the contest are as follows:

- (1) Each manuscript must be typed double space on one side of the page only, and must contain not more than 1,000 words.
- (2) The manuscript must be in the editor's hands by the first of May.
- (3) All manuscripts submitted become the property of the Bulletin.
- (4) Manuscripts will be judged, not on the basis of grammatical form or literary qualities, but on the basis of originality and effectiveness of the plan set forth therein.

If the people of your church are missionary minded, know the fields and the workers, and are contributing to Missions, with interesting missionary programs being presented regularly in the local group, sit down right now and tell us how this result has been achieved, and what type of program is being presented. You may not only supplement your missionary library by the addition of a valued volume, but have the satisfaction of knowing that you have made a definite contribution to the cause of Missions by helping other churches achieve the same development.

NEW CHURCHES

It is encouraging to know that within the past few months twenty-five churches have officially voted to seek fellowship with the General Association of Regular Baptist Churches. These include two in California, one in Washington, three in Iowa, six in Michigan, five in New York, three in New Jersey, four in Ohio, and one in Illinois.

LOT, THE COMPROMISER

(Continued from page 7)

plays; the Christian who is not only in the world but who has the world in him, that Christian will never lead a single soul to forsake the world for Christ. Such an one may be very active in certain forms of "Christian work," but he can have no saving message; he can have no POWER until he takes off the unequal yoke and moves out of Sodom, bag and baggage!

Now, not only does Lot teach us that covetousness results in worldliness, and that worldliness results in powerlessness, but he also teaches us most tragically, THAT POWERLESSNESS RESULTS IN WRETCHEDNESS.

Oh, beloved, heed this lesson! The Christian who follows Lot may "enjoy the pleasures of sin for a season," but when they fade they leave behind only wretchedness untold! The exhilarating cup of worldly pleasure will be found to contain, some day, the bitterest of bitter dregs. When son or daughter betrays the ways and morals of Sodom; when a loved one has to be given up to the fiery wrath of hell because you seem like one that mocks when at last you try to warn; when the prize for which you sold yourself has to be left behind; when the fire of God burns up your house of wood and hay and stubble, and you stand unclothed and crownless at the judgment seat of Christ!—Oh then what wretchedness will be your lot! what bitterness your meat! "Saved," ah yes, "Yet so as by fire!"

Here, then are the lessons: That covetousness results in worldliness, that worldliness results in powerlessness, and that powerlessness results in wretchedness. Covetousness, worldliness, powerlessness, and wretchedness—this is the awful chain that binds so many souls!

And now that we have studied Lot, may God help us to succeed where Lot failed, and may He help us to teach by our lives, other lessons than Lot taught.

FIRST CORINTHIANS

(Continued from page 2)

ence, over into the spiritual race of which he speaks, he says, "be as they, every Christian so exerting himself, laboring so intensely, that he shall be the one that shall obtain the prize when the race is done."

Thus we are faced with the fact that the Christian experience is worthy of the best efforts of the redeemed. And it is a rebuke to any Christian that he should consider the Christian race less worthy of his best efforts than the work he puts into matters merely physical and temporal.

This then brings us to our next consideration, namely,

IV—THE APOSTOLIC "APPLICATION"

Vs. 25, "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

In Galatians 5:23, temperance, or self control, is declared to be one of the fruits of the Spirit in the life of the believer. Now, the Apostle brings this thought of self control into the text of I Corinthians 9, and verse 25. He has proclaimed as we have already seen, that it is the business of the Christian to become all things to all men that they might by all means have some; he has declared that every Christian is in a race, involved in a spiritual contest to determine whether or not at the end of the Christian life, in addition to the salvation already possessed, he shall receive from God a reward for service well rendered; thus he has observed, that we should run so that we shall obtain the prize. Now he applies all of this and says, this shall not come to pass, we shall not enjoy these favors, these blessings, these rewards, unless we are temperate or self-controlled in all things. In II Timothy 2:5 it is written: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." More literally this can be written, "except he observe the rules." This is to remind us of the well-known habit of successful athletes, of seeing to it that they permit themselves no indulgence that would in any wise impair their health, lest they, because of lack of preparation, lose the race. Now says the Apostle, "they," that is, earthly contestants "do it to obtain a corruptible crown but we, to obtain an incorruptible crown." Hence he is reminding us of the fact that it is far more important that those who have been redeemed by the precious blood of Christ, who are engaged in the Christian race, should be more self-controlled, should be more temperate, should be more careful of the observation of the rules of the Christian game, than they who merely participate in earthly contests for earthly rewards. For, at the end of the Christian race, there stand the crowns of which he speaks.

These then are the motives of true Christian service, namely, that first of all we should glorify Christ in all that we do, that we should be motivated by an inward urge to glorify Christ because of the love of God shed abroad in our hearts, and lastly, in order that at the end of the Christian life we might hear from our Saviour those ineffably beautiful and desirable words "well done thou good and faithful servant, enter thou into the joy of thy Lord." This brings us then to our final conclusion so far as this chapter is concerned,

V—THE APOSTOLIC "DETERMINATION"

Vs. 26-27, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away."

This is the Apostle's own testimony as to the results and his conclusions upon this matter, in his own mind and heart. Says he, "I therefore so run, not as uncertainly," that is to say, not as though

I had no definite goal before me, for I recognize that at the end of this life there stands the Lord Jesus Christ awaiting the day when I shall cross the goal line, at which time He shall determine as to whether or not I shall receive these rewards of which he speaks. Then he continues "so fight I" and from that which follows it is clearly indicated that the fight in which he is presently engaged, is not merely against enemies from without, but more particularly against the enemy within himself, for he says, "I keep under my body and bring it into subjection." This indicates, does it not, that the average Christian has more trouble with "yours truly" than with any one else in all this world? And I am sure that the average Christian, if he is but honest with himself, will agree to this proposition.

Now, the closing words of the Apostle in this ninth chapter has caused no little confusion in the minds of those who have not been fully instructed in the Word of Life. They have looked at these words of the Apostle Paul when he says his determination has been prompted by the fact that, "lest by any means when he himself had preached to others he might become a castaway." The writer remembers when he was unable to answer those who used this passage of Scripture as an indication of the fact that it would be possible for one who was a child of God to so backslide, that he would eventually lose his place in heaven. But with the passing of the years and the understanding that comes with the careful study of the Word of God, and especially as we have learned to interpret each passage of Scripture in the light of its context, we have come to understand that the Apostle is not here speaking of redemption, but of rewards for those who are already redeemed. The Centenary translation of the New Testament Scriptures for this, is, "I box not as one beating the air, but I bruise my body and keep it in subjection, lest having called others to the contest, I should myself be disqualified."

As we have before said, no one enters a given race until he has first of all qualified, which, in the Christian race is, of course, the new birth. However, in a contest after one has entered the race, if one fails to observe the rules and fouls his companion in any manner, he is immediately disqualified and taken out of the race. This in no wise affects the fact that he qualified at the beginning, that he is a racer, that he has observed the rules of preparation, etc., but it does say that he has been taken out of the competition which looks toward rewards at the goal line. This is what the Apostle Paul is speaking about. Said he, the reason for keeping my body in subjection, the reason for fighting my innate tendency to become less than what a Christian should be, is that I desire that in the race in which I am presently engaged, I shall be one of those who shall cross the goal line and obtain the prize for a successfully run race.

Let none suppose, then, that this is an admonition to Christians to be careful lest they lose their redemption. Thank God one's redemption is as certain as Jesus Christ. In HIM we live and move and have our being. Because HE lives, we shall also live. But the matter of Christian reward, is entirely a matter of our own personal conduct while here upon the earth, a matter that is to be settled, as we have before seen, at the judgment seat of Christ of which it is written as in II Cor. 5:10 "For we must all (that is, all Christians) appear before the judgment seat of Christ to give an account of the deeds done in the body whether they be good or whether they be evil."

Here then we have set forth in careful form, the marks, the methods and the motives of true Christian service. May it be given all Christians to observe the rule, to evidence the marks, and to conduct their lives by these motives, to the glory of Christ and the blessing of others as well as their own spiritual welfare.

BAPTIST BIBLE SEMINARY

The second semester work here at Seminary opened on January 30, with new students from Rochester, Buffalo and Norwich, New York; from Cleveland, Ohio, and Philadelphia, Penna.

We were happy to have Dr. Griffith with us again after a time of speaking in the Southland. He left shortly after examinations, to speak in Gary, Indiana on January 31. Then to Peoria where he delivered six messages to the workers at the LeTourneau plants. On February 4, he will be at the Jameson Baptist Church, Alton, Illinois, where Rev. Heber Van Gilder, '44, is Pastor.

Rev. Robert McCarthy will assist Dr. Griffith with the deputation work of the Seminary. Bob, as he is known to many of us, has been a frequent visitor here. We welcome him into this phase of the Lord's work.

The words of Christ, "Render unto Caesar the things that are Caesar's and to God the things that are God's," may also include God's servants. We refer to Mr. Meade Armstrong, (we quote from the new quarterly magazine, B. B. S. ALUMNI NEWS) who had been assisting Dr. Bancroft in the teaching of Theology, and since the passing of the Dean has been carrying on as temporary instructor in Theology, as well as teaching Christian Evidence and Parliamentary Law. For his interest and keen understanding we acknowledge and appreciate his being with us and can truthfully say we thank God for every remembrance of him.

ALUMNI! Be on the lookout for Issue I, Vol. I of the B. B. S. ALUMNI NEWS. If you do not receive a copy send request and subscription price of 75 cents per year (make it a dollar) to Rev. Harold Tallman, 27 E. 34th Street, Indianapolis, Indiana.

AMERICAN COUNCIL ON BLUE NETWORK

By R. T. Ketcham, President

A year ago the American Council of Christian Churches was granted a series of thirteen weekly broadcasts over the stations of the Blue Network Broadcasting Company. This grant of time was made after more than a year of argument and presentation of facts by the American Council to the Blue Network. The Blue Network had to be convinced that the American Council had a just claim to free time on the air. Once they were convinced of this, they granted the time.

The American Council felt that the courteous thing to do was to wait, if possible, for the initial move for another series of broadcasts to come from the Blue Network itself. Much to our gratification but not at all to our surprise, the Blue Network did take the initiative, and entirely on their own have offered us another thirteen-week series this year.

The broadcasts will begin the first Friday in March and will continue every Friday through the last Friday of May. The hour for the broadcast originating in WJZ New York City will be 8:15 to 8:30 A. M., Eastern War Time. Some Blue Network outlet stations will not be able to carry the broadcast at that particular hour, but will transcribe it for delayed broadcast later in the day.

We would not only suggest, but urge, all our Baptist churches and individuals

in those churches to flood their nearest Blue Network outlet station with a deluge of postal cards, asking that station to make arrangements either to carry the live program or transcribe it for delayed broadcast. Many of these stations will not carry the program unless they are convinced that there is a sizeable group in their listening constituency who want it.

In accordance with counsel and advice from the officials of the Blue Network it has been decided to use only two speakers for the series this year, instead of several as we did last year. As President of the American Council of Christian Churches, we have been asked to take the first seven messages. The final six will probably be taken by Rev. Carl McIntire, the Vice President of the Council.

EDITORIAL COMMENT

(Continued from page 5)

Third, the application must indicate the estimated attendance and the areas from which it will be drawn, why the objective cannot be attained through correspondence and publications, and why a smaller group cannot transact the necessary business.

CHAPLAINCY CORNER

(Continued from page 4)

past Monday I flew into Burma to make a contact. Here was my first sight of what bombs and shelling will do to a city—and plenty of evidence that there had been Japs around in the near past.

It was quite an experience to stand on the banks of the Irrawaddy River and look toward the hills of China. I have also had the experience of crossing the sacred Ganges River on a ferry in the moonlight, and also to stand on the banks of the Brahmaputra River and see the mighty mountains hiding the mysterious land of Tibet. More than a week of train riding in India gave us many good pictures of the land and the people—a picture of the Orient that couldn't be valued in the terms of money.

I hope to be able to visit the Jorhat Bible School in the near future and have the chance to get acquainted with this field of mission work. I'm hoping to contact a number of Baptist Mission Stations while I'm in this part of the country.

My first services over here were this past Sunday. About 50 men came out to the first evening service—had wonderful freedom in presenting the Word to a very attentive group of young men. One's heart aches to see so mighty few men who even make a profession of being saved. Your continued prayers are requested that I might be used to point many of these men to Christ, and that they might find Him as their Saviour. Prayers of those back home give us the courage to bear up under such situations as these that we face from day to day.

Wishing you a Hopeful Christmas and a Victorious New Year,

In Him,

Vernon R. Bliss.

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

They merit your confidence, prayer, and financial support.

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