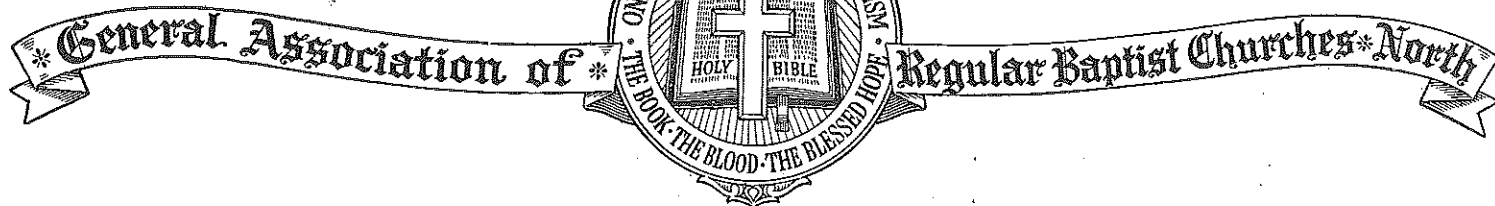


The Baptist Bulletin



"THE PRE-EMINENCE OF CHRIST!"

REV. ENOCH S. MOORE, B. S., Th. M.

Buffalo, New York

"That in all things He might have the pre-eminence" (Col. 1:18).

"He that cometh from above is above all" (John 3:31).

The Holy Spirit through the Apostle Paul exalts the Lord Jesus Christ and calls upon each "born again" believer to do the same "that in all things HE (the Lord Jesus Christ) might have the pre-eminence." (Col. 1:18). John the Baptist felt constrained to thus exalt our blessed Lord when he says "He that cometh from above is above all."

(John 3:31). Both these words are focused upon the person of the Lord Jesus Christ. The witness of John to the unique glory of Christ is given at the beginning of the Lord's ministry; the witness of Paul, thirty years after Christ had risen from the dead. And it is a remarkable fact that these two testimonies, separated by years of tremendous change, are one and harmonious in their verdict—"pre-eminent in all things," "above all."

The Holy Spirit anticipated all of the errors about the Person of our blessed Lord, and in these verses we have the antidote for Arrianism, Socialism, Unitarianism, Russellism, Christian Science, Modernism and all the other "isms" which deny His Deity and Godhead.

PRE-EMINENT IN CREATION

Taking the merely human viewpoint for the moment, Jesus Christ is the most marvelous figure of all time. There is none like Him among the sons of men. The searchlights of the ages converge upon His wonderful being. Here too we may say He is pre-eminent and above all. I touch the lowest rung in this glittering ladder—Christ is pre-eminent and above all in the material creation. The Word of God has two striking things to say about the visible creation—first, there is not a thing in the universe that has not been created by Jesus Christ: "All things were made by Him and without Him was not anything made that was made" (John 1:3)—everything made by Him, from the speck of dust whirling in the winter gale, to the colossal sun and planets sweeping on their vast journeys through space. Second, the material universe is supported and sustained by Jesus Christ. His word, the socket in which the wheel of the universe is set and upon which it turns, "Upholding all things by the word of His power" (Heb. 1:3).

Above all in creation; He is the Creator. He cuts the lovely crystal of the snowflake. He hangs the glorious arch of the rainbow. He dyes the purple of the pansy. He planted the mountain crag.

He sank the azure tides of ocean. He gives to every creature life and breath. A number of preachers and professors still cling to the antiquated theory that their remote ancestors were apes. Well, a man is known by the company he keeps; he may climb trees and sloop down in swamps for his forbears, and who may hinder? But our ancestral history backs up into a blaze of glory, the Person of the creative Christ!

PRE-EMINENT IN SCRIPTURE

Another step on this ladder of light, Christ is pre-eminent and above all in Holy Scripture. I take it that believing the Scriptures, you accept the Bible as the inspired and inerrant Word of God. It needs a great deal more faith to be a skeptical religionist, believing the Bible only in spots suitable to taste, than it does to be a believing Christian, accepting the Word of God in its entirety, that all Scripture is "God breathed." And for this reason the religious skeptic pins his faith to the writings of the rationalistic and critical professors. Our religious skepticism is an imported article, faith in the writings of Wellhausen, Harnack, Ritsche, and now Barth and Brunner. The Christian, on the other hand, has faith in the writings of Moses, Isaiah, Jeremiah, Daniel, Matthew, Luke, John and Paul, believing these men wrote as they were "carried, or borne along, by the Holy Ghost." Better accept the Bible authors rather than the modern professors. One fact ought to determine us here; the Bible writers were eye-witnesses of many events of which they wrote while the skeptical men are centuries removed from the facts. And then the Bible writers, to say the least, do write as if they were inspired. No one reading the works of modern skeptics ever dreams of such a thing!

It is not Abraham or Moses; not David or Solomon; not Israel or the Church, however important they all may be that has the pre-eminence in the Scriptures. The Jewish leaders of Jesus' day could boast of being children of Abraham and disciples of Moses. They put great confidence in the Scriptures, and rightly so; but our blessed Lord said to them "Search the Scriptures, for in them ye have eternal life: and they are they which TESTIFY OF ME." Not part of them, many of them, or most of them; but ALL the Scriptures

(Continued on page 2, col. 2)

REV. MILTON ARNOLD GOES WITH MID- MISSIONS



Rev. Milton Arnold

Rev. Milton Arnold, pastor of the Grace Baptist Church of Buffalo, New York, has accepted the unanimous invitation of the Council of Mid-Missions to become its Field Representative. Mr. Arnold will take up his duties the first of June.

The calling of Mr. Arnold marks another new and important step in the progress of Mid-Missions. God's blessing is resting upon the Mission in singular fashion. There are now well over 200 missionaries and accepted candidates on the roster of the Mission. The General Council of Co-Operating Baptist Missions of North America, known all over the world, as Mid-Missions, was founded 25 years ago by the Rev. William Haas, and the first field occupied was French Equatorial Africa. Since then the Mission has extended its work to Venezuela, Brazil, Haiti, Honolulu, Liberia, India, Peru, Chile, British West Indies, and Mexico, besides opening work in several sections in the homeland.

The continued rapid growth of the Mission, both numerically and financially, has made it necessary to add to the workers on the Home Office staff in Cleveland to handle the tremendous volume of correspondence that is constantly pouring into the office from interested churches and individuals. The Council has felt for some time the imperative need of a man also in the field. Requests are coming constantly for someone to come to local churches and present the work of the Mission, and after much prayer and waiting upon God, the unanimous choice of the Council fell upon Pastor Arnold. Mr. Arnold will also assist the missionaries home on furlough in making up their itineraries for deputation work and will help

them in manifold ways to make their stay while home on furlough easier and more pleasant and less tiring.

Mr. Arnold is eminently fitted for this position. He is a speaker of exceptional power, he is completely consumed with a missionary passion, he loves the missionaries, and he has a world vision.

"THE PRE-EMINENCE OF CHRIST!"

(Continued from page 1)

testify of HIM. HE is pre-eminent in the Scriptures!

PRE-EMINENT IN THE CHURCH

Then Christ is to be pre-eminent and above all in the Church!—In its teaching, preaching, witnessing, administering and advertising. The Holy Spirit does not give pre-eminence to current events, the Anti-christ, the Millennium, the first, second or third world war, or who will be the mayor of Babylon when it is rebuilt; but "When He, the Spirit of Truth, is come . . . He shall GLORIFY ME; for He shall receive of Mine, and shall show it unto you" (John 16:13-15). Ah yes, the Holy Spirit exalts not Himself, but makes CHRIST pre-eminent! Why then, should Christ not have the pre-eminence with us?

Preaching that does not begin, continue and end with the evangel and Person of the Lord Jesus Christ is a dire and dismal failure; no matter how ornate the building, how entrancing the music, how great the crowd, or how eloquent the preacher. The preacher who substitutes in his pulpit anything for the Lord Jesus Christ is a dead failure! Of such the Apostle Paul wrote; "Though we or an angel from heaven, preach any other gospel unto you—let him be accursed." How shocking that any man would attempt to surpass in his message the wondrous glory of the Lord Jesus Christ by preaching "any other gospel," or that he should minimize, degrade, or asperse, the manger in which Christ lay, the cross on which He died, the grave from which He rose, the throne on which He sits, and the blessed hope of His sure return!

Not our Church, our program, our conferences or conventions, not even our fundamental Baptist fellowship, but CHRIST, should have the preeminence in all things!

PRE-EMINENT IN PERSONAL SALVATION

Christ must be pre-eminent and above all in personal salvation! If our salvation is built up of what we say and do and work, that house of sand will come crashing down when the storm breaks.

By carefully reading the Scriptures I find that I am a sinner and condemned (cf. Rom. 3:10); that "The wages of sin is death" (Rom. 6:23); but I want to escape that condemnation and death. WHAT SHALL I DO? Listen: Jesus said "He that heareth MY WORD, and

believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). But I not only want to escape from condemnation, I want to be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). But now I must have life in order to enjoy my being saved. "He that believeth on the Son hath EVERLASTING LIFE" (John 3:36). "He that hath the Son hath LIFE" (1 John 5:12). But I want to be sure that I have a just right to all these blessings; that I can claim them without fear of their ever being taken from me. Can I be sure of this? "Therefore being justified by faith, we HAVE peace with God through our LORD JESUS CHRIST" (Rom. 5:1). Thank God for this blessed truth!

We must have CHRIST HIMSELF for our salvation, His precious blood to cleanse us from our sins, His mighty Spirit to renew our hearts, His sure Word to guide us home to God! Nothing less will do. The word is, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12). Not "religion" but Christ! Not "it" but HIM, Jesus Christ Himself! Himself our pardon, our peace, our joy, our life, our glory, our ALL!

In "Jack the Huckster's" simple words the lesson of grace is set forth: "I'm only a poor sinner and nothing at all but Jesus Christ is my all in all."

STRONGER THAN FIC- TION, BUT NOT STRANG- ER THAN FICTION

The other day as I read the following passage, I was much impressed with its solemn message to our hearts. It came as a distinct impression that many of us may not have realized that this passage is in the Bible.

Something which the Lord HATES

"These six things doth the Lord hate: yet, seven are an abomination unto Him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Some of these things have been regarded as sort of innocent indoor sport among otherwise splendid Christian workers, even preachers of the Gospel. This writer pleads guilty to some of them. But when we realize that they are not only the objects of God's hatred, but also an abomination to Him, we surely ought to abandon them with haste.

Take for instance, "A heart that deviseth imaginations," and how many of us can rise up in the presence of the Holy God and say that we have always been wholly free from any such sin?

(Continued on page 5, col 3)

EDITORIAL COMMENT

"WHAT BAPTISTS BELIEVE"

Not infrequently we encounter articles on this theme which leave us feeling somewhat irked, due to the fact that the appeal in such articles has been to Baptist handbooks, manuals, and theologies, rather than to the Word of God.

Baptists certainly believe that the Bible itself is the supreme authority and final court of appeal, and no teaching can be considered as binding on the consciences or conduct of men unless it can be substantiated by a clear "Thus saith the Lord." That man, though he emphatically avow his loyalty to the Baptist cause, is doing that cause a great dis-service who is guilty of "teaching for commandments the traditions of men." We have encountered, at various times, men who hold very positive views with regard to the character and polity of the local church, and who, when asked to substantiate their views, can do nothing better than produce a book by Dr. Carroll, Brown's Manual, or something of a similar nature, which certainly does not have Divine authority, whatever its value may be historically. Peculiarly enough it is precisely at this point that some brethren seem to put the major emphasis of their ministry, to such an extent that some have even been known to destroy a church for the sake of imposing some man-made restrictions as touching the ordinances. And they will brand as heretics all who disagree with them on those very views for which they must go outside of Scripture itself to find substantiation.

This is a plea for greater emphasis on the Word itself. When we have a clear pronouncement of Scripture consistent with the whole body of revealed Truth on that subject, we are justified in declaring it with uncompromising dogmatism. But that minister greatly weakens his position who attempts to elevate human opinion to the level of Divine revelation. The effect of such an effort, in the minds of his hearers, is actually to bring Divine revelation down to the level of human opinion! And the man who says of his every utterance, "This is God's truth" will discover that when people have found no Scripture for much that he says, they will soon begin to question everything. Brethren, let our appeal be to the Word. Where it speaks, human opinion has no place, but where it is silent, or its meaning obscure, no man's opinion may be made binding on the conscience of another.

THE BYRNES DIRECTIVE

There seems to be a disposition on the part of some of our brethren to consider that the Council acted unwisely in accepting the government's ruling against Conventions without voicing any protest. We wish, therefore, to call attention to the following considerations which we believe are being generally

overlooked in much of the discussion regarding this.

(1) The action of the Government in banning such meetings was not taken last week when our armies were marching triumphantly into Germany, but was taken last December when the armies of the Third Reich had staged a break-through which looked as though it might prolong the war considerably, and have far more disastrous consequences than it had.

(2) The directive was not discriminatory and aimed at the churches, but included all Conventions of whatever character.

(3) The Byrnes' directive indicated what steps must be taken by any group applying for permission to hold a meeting. For example, the application must indicate in what way the war effort would suffer if the meeting were not held, must explain what steps would be taken to curtail attendance, and why the essential business of the group could not be transacted by correspondence or a committee of less than 50.

In view of this we must ask, "What else could the Council of Fourteen have done?" We have always emphasized the fact that our annual gatherings are primarily for fellowship, and business is reduced to a minimum. Such business as is necessary for our continued functioning is, in this emergency, being handled successfully by correspondence, and by the Council.

(4) Since the Council would have been hard-put to it to find a valid excuse for holding a meeting under the terms of the directive, would any suggest that the Council should simply have rebelled, or have asked the churches for a vote on whether they would submit to this decree?

It is our conviction that the Scriptures make it mandatory for the believer to submit to the ordinances of the Government except where such ordinances are contrary to the will of God as explicitly revealed in the Word. If, and when, it appears that a governmental decree contravenes an explicit "Thus saith the Lord" this Editor, the Council of Fourteen, and the G. A. R. B. as a whole, will be found courageously and emphatically declaring that "we must obey God rather than men." However, it is this Editor's opinion that when that time comes our protest will be rendered less effective if, in the meantime, we have earned a reputation for being stubborn and unco-operative about many minor and less explicit matters.

THE BAPTIST BULLETIN

Published monthly at
110-118 E. Oak St., Butler, Indiana
by
GENERAL ASSOCIATION OF REGULAR
BAPTIST CHURCHES
(NORTH)
(Independent and Fundamental)

SUBSCRIPTION RATES:

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

Editor H. O. VAN GILDER
Associate Editors
R. T. KETCHAM, R. F. HAMILTON

Editorial Office
Room 1112 Ashland Bldg.
155 N. Clark St. Chicago 1, Ill.

Entered as second-class matter July 25,
1938, at the post office at Butler, Indiana,
under the Act of March 3, 1879.

COUNCIL OF FOURTEEN

David Otis Fuller .. Grand Rapids, Mich.
David E. Gillespie Detroit, Mich.
Earle G. Griffith .. Johnson City, N. Y.
Raymond F. Hamilton Pana, Ill.
William Headley Gary, Ind.
Paul R. Jackson Ceres, Cal.
Robert T. Ketcham Waterloo, Ia.
Kenneth R. Kinney .. Johnson City, N. Y.
Clarence Mason, Jr. .. Atlantic City, N. J.
Robert L. Powell Tacoma, Wash.
J. Irving Reese Elyria, O.
Robert L. Ryerse Arlington, Va.
Rev. Carl Sweazy Los Angeles, Cal.

CHAIRMAN OF THE COUNCIL

Rev. R. L. Powell, D.D.
Tacoma, Wash.

VICE CHAIRMAN

Rev. C. E. Mason Jr., D.D.
Atlantic City, N. J.

SECRETARY

Rev. David Otis Fuller
1318 Sigsbee St., S. E.
Grand Rapids, Michigan

TREASURER

J. Irving Reese
First Baptist Church
Elyria, Ohio

COMMITTEE CHAIRMAN

MISSIONARY

Rev. D. E. Gillespie
Detroit, Mich.

PROGRAM

Rev. Kenneth Kinney
Johnson City, N. Y.

PUBLICATION

Rev. Robert L. Ryerse
Arlington, Va.

CHAPLAINCY

Rev. C. E. Mason Jr., Sec'y.
211 N. Rosboro Ave.,
Atlantic City, N. J.

AMERICAN COUNCIL REPRESENTATIVES

R. T. Ketcham
H. O. Van Gilder
C. E. Mason Jr.

**DON'T LET YOUR
SUBSCRIPTION
EXPIRE**

STUDIES IN GALATIANS

By DR. R. L. POWELL

Pastor, Temple Baptist Church, Tacoma, Wash.

LESSON XIII

GALATIANS—AN EXPOSITION OF GOD'S GRACE

(Note: This is the last of this series. The author desires to express his gratitude to God for the privileges accorded me by the editors of this great Baptist periodical in opening its pages to me for a whole year. It has been a joy to make this small contribution to the cause of true Bible teaching. I also want to thank my brethren for their words of encouragement, occasionally spoken or written, as they have come in contact with me or exchanged letters.)

Introduction: The last study closed with Gal. 6:1-10, the discussion of the law of the harvest. This concluding study will have to do with the portion of chapter six embraced in verses 11 to 18, in which the Lord brings to our attention the practical application of the doctrine of Grace.

"Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of the Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation. (creature) And as many as walk according to this rule, peace be on them, and mercy upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Unto the Galatians written from Rome."

Four things attract our attention in this section:

1. *The importance of the message.* Paul had written the letter with his own hands under some sort of great difficulty, perhaps partial blindness or shackles, and in order to write at all under such circumstances, he had to make the letters large, because that is the literal value of the word here. This calls our attention to the urgency and impelling necessity of such a message, as that which is contained in this letter. If there were deep and urgent reasons for writing about grace in that age, how much more the reason for us to teach and stress the doctrine of grace today!

While it is true that the foundations of the Christian system were being laid at that time, and there was the absolute necessity for clarity in the matter of the saving truths, yet there is a situation confronting our own age, equally fraught with grave dangers, lest this saving doctrine shall be observed for generations to come. Nothing in the realm of theological discussion could be more important than the doctrine of salvation by grace. If the Holy Spirit moved the heart of the Apostle Paul to pen this "life and death" message under the difficulty of poor eyesight and manacled hands, how much more should we give of time and effort to spread this truth while we have our faculties and our freedom unimpaired and unhindered?

2. *The cross of Christ in contrast with the religious ceremonies of the law.* Paul was ever striving to show that whatever blessings may have accrued to the people of God from serving Him under the Levitical system, they are now forever obscured in the rising of the Sun of Righteousness. Once more we are made to realize that the price of liberty is eternal vigilance, and likewise, the propagation of pure truth is always made in the face of strenuous opposition from those who "desire to make a fair show in the flesh." There were zealous religionists, men of the Jewish faith, who followed Paul around from place to place, seeking to pervert the pure Gospel of the grace of God. They made much of the ceremony of circumcision. They were legalists. They said that the Gentiles could not be saved without first becoming converts to a belief in the necessity of circumcision and obedience to the law of Moses. Three things characterized them:

(1) They gloried in the numbers won to their "fair show in the flesh." It was a case of justifying themselves by winning others to their point of view. They were apparently not much concerned with what the Lord's will was in this matter, if only they could get people to see the very great importance of circumcision as a symbol of keeping the law, thus reducing the whole law-keeping plan to one simple ceremony. Now in the light of such a state of things, they were running to and fro with wild, fanatical zeal, seeking at all times to show their devotion to God by the earnestness with which they sought to get converts to their heresy.

(2) They feared persecution, knowing that if they abandoned the whole idea of salvation through the law-system, they would be persecuted as was the Apostle Paul; and being unwilling to suffer for



Christ like that, they joined the persecutors. They have a long line of descendants throughout the Christian centuries. Nothing irks a legalist like having his legal glory imperiled. And to take a position of outright self-condemnation, giving all the glory to Christ in both salvation and service, is utterly beyond his understanding. If he can DO something which shows his skill, or his self-righteousness, or his great understanding which others may not have, then he is supremely happy, but when it comes to taking his place with the Man outside the gate, thus being scorned by his fellowmen, he isn't for that sort of thing at all.

(3) And strange to say, they, who are so zealous for the legal system as expressed through circumcision, have not and will not keep the law. Their supreme reason for trying to make others keep the law is that they may have glory in the flesh, but this time it is glorying in the fleshly deeds of another, which deeds show their skill as teachers and perverters of the Gospel.

NOW NOTE THE CONTRAST

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." What a striking contrast with the spirit and purpose of the Judaizers! Christ on the cross is ALL the ceremony that Paul needed. The truth here so clearly implied is stated in another one of Paul's letters, Col. 2:9-11, 14: "For in Him (Christ) dwelleth all of the fullness of the Godhead bodily. And ye are COMPLETE IN HIM, which is the head of all principality and power in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: * * * blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." It is no wonder then that the apostle Paul never allows the vision

of the crucified One to fade from his heart and mind for even a short time. The most thrilling picture and the most meaningful ceremony to this spiritual seer was Christ on the cross. But let us keep in mind that it was more than a vision—it was a power and a program in his life.

The cross of Christ was the instrument, and the dying Saviour was the Person by and through Whom the apostle had his great death to the world and saw the world crucified unto himself. There is a reciprocity of crucifixion here which many do not understand. If we get ourselves fully associated with the REJECTED CHRIST, we may expect the very same treatment from the world which rejected Him as He received from that world. However, it seems that the viewpoint here is more like that of one party doing all the crucifying, and Paul is that party: he crucified himself to the world in accepting Christ as his Saviour, and then crucified the world unto himself when he identified himself with the crucified Christ before that same world. This may seem like going around in circles but it isn't that at all, for when one fully enters into the larger meaning of the crucifixion, it means death to our correspondence with the world.

The basic thing in our relation to Christ is not a ceremony but a new act of creation by means of which one comes into an entirely new life. Circumcision is nothing at all in this particular matter, neither is the lack of it anything, for it has no bearing on such a purely spiritual transaction. Salvation can never have a contributing ceremony. It is utterly impossible for man to help in his own salvation, and it is likewise impossible for any other man to help God do the saving act. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power (authority) to become the sons of God, even to them that believe on His Name: which were born, not of blood (bloods or conjunction of race lines), nor of the will of the flesh (self-determination), nor by the will of man (priestly or ceremonial bestowment), but of God." Thus we see that the Word clearly shows that this experience which comes to the heart of man by means of which he passes out of death into life is a sovereign act of God, acting in His own glorious power as the Creator. Poor, little, weak man! What can he do in the realm of Divine acts of creation? Can a little ceremony have any place when the God whose acts are all perfect and complete begins to save a lost soul? "I know that, whatsoever God doeth, it shall be forever: nothing can be put into it, nor anything taken from it; and God hath done it that men should fear before Him."

On the other hand, let us not go off the beam in the other direction, for AFTER A MAN IS WHOLLY SAVED, then there are some ceremonies which

are obligatory in order to have complete obedience to the Saviour.

We are thinking specifically of baptism. There is at least one fine religious group in the world who teaches that because of this truth which we have been so earnestly seeking to make clear, that all rights and ordinances have been cared for in the initial act of faith in Christ. That is not the teaching of the New Testament. If and when there is a completed act of salvation wrought out in the soul, then the SAVED believer is commanded to be baptized as a public act of obedience.

3. THE PEACE OF GOD is contingent upon walking by this rule. If a man gets outside of this principle, he is at once on grounds of uncertainty, because when the whole and completed act of salvation is resting on any other thing than the sovereign act of God in His creative power, there can never be any sense of security and peace. Our God is our peace. His covenants are the foundation stones upon which we stand. His sovereign grace is the ground of our security. Praise the Lord forever! Our salvation in its beginning, in its introduction into human experience, in its operation within the soul, in all of its processes and deliverances, and in its final and glorious consummation is wholly, totally, entirely and forever the work of a sovereign God, and never in any sense the work of frail, sinning man. When we learn to walk by the rule of sovereign grace, the finished work of salvation in the crucified Christ, then we have peace from God.

4. *Whose brand do you wear?* The marks of Jesus, what are they? Some of the scholars have told us that this refers to the scars of the cross, others say that it means the scars which Paul received when he was beaten with many stripes, and still others say that it means the stigma which is attached to the rejected Christ. It could mean all of these in the case of the Apostle Paul, but what does it mean for us today? It seems clear that it means that thing which Paul had in mind when he wrote these words, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go therefore unto Him without the camp, BEARING HIS REPROACH." There can be no doubt that Paul referred to the scars which he had received in the service of his Master, and these were set in contrast to the scars made in the ceremony of circumcision, hence no one could claim that Paul lacked any marks of religious zeal whatsoever, having received both circumcision and the marks of Jesus. He would, therefore, challenge all men to know what his credentials are in the Lord's service.

In many parts of this land the people brand cattle to show their ownership. In ancient times they branded slaves on the feet, in the hands or on the face to show to whom they belonged. There is

possibly a hint here of the very same idea. Many people wear the brands of sin plainly marked on their faces or in their forms, while others wear the badges of the society which they seek to publish to the world, but the man of God delights to wear the insignia of Christ's sufferings—not a material cross of gold or other metals, but the marks of Jesus in the life.

There is a tradition that, after a terrible struggle with some of his opponents, Francis of Assisi received the "stigmata" as it was called, in which he was marked in his body with scars like the scars of Jesus. There is no trustworthy evidence that it is anything more than a characteristic Catholic legend. But the idea must have been strongly embedded in his soul to give any sort of encouragement to such a legend.

We are not to expect anything like the Francis legend to happen to us, but there ought to be the spiritual equivalent to this physical marking in our lives so that men may see the evidences as they come into contact with us. When Thomas saw with his own eyes the marks of Jesus he said, "My Lord and my God," and when men and women see the marks of Jesus in us, they will believe on Him as they could never believe by our telling of His death without the evident tokens that we have been with Him in His death and resurrection.

STRONGER THAN FICTION, BUT NOT STRANGER THAN FICTION

(Continued from page 2)

How many of us have imagined falsely against some brother or sister? How many of us have had visions and dreams of evil and wicked things in our minds at times? How many of us have devised something evil and wrong against some innocent person? These are very solemn words to the heart of any one who is seriously trying to live for God and righteousness, if at any time these things have been condoned in the life.

Take another one, "He that soweth discord among his brethren." Does God hate that sin? Is it an abomination to the Lord? Then if so, there are many of our professed Christians who have invited the Lord's hatred upon their conduct. Nothing that a Christian can do to hurt the true cause of Christ will go much farther than creating discord and distrust among brethren who love and trust each other. It seems very logical that the Lord would hold this as a sin and an abomination in His sight. (Contributed).

**WHY NOT
EACH READER
GET ONE
NEW SUBSCRIPTION?**

STUDIES IN FIRST CORINTHIANS

By KENNETH R. KINNEY

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

Lesson XVIII—I Corinthians 10:15-33

THE CALL TO SELF JUDGMENT

"I speak as unto wise men; judge ye what I say." So begins the apostle in the Scripture which forms our text, and the implications are worth noting, since he writes of Spiritual matters. In I Corinthians 1:26, addressing himself to believers, the apostle says, "Ye see your calling brethren how that not many WISE men after the flesh are called." Yet in the text before us, the apostle declares as he speaks to believers, that he is addressing those who are WISE

Now, what does he mean? Simply this! That there are wise men in this world, and there are WISE men. One, the former, has a worldly wisdom, the other a Godly, and that it is the latter type of wisdom which is most valuable, as seen in the declaration of the Psalmist: "The beginning of WISDOM is the fear of the Lord."

Therefore it seems plain that the intent of the apostle's speech as recorded in the Scripture before us, is, that if there must be a choice between the two, it is best for one to be wise in the things of God, rather than in the things of the world, for only thus, may we follow the exhortation of our text to "judge what is said."

Furthermore, we should like our readers to see that this exhortation implies that the things of the Spirit are matters which reach the human intellect, and not just the emotion. We point this out because there are many who would argue that one must abdicate his reason in order to accept the Christian Faith. Our text declares that this is not so, for it says, "JUDGE ye what I say." That is, the apostle exhorts, handle it mentally, examine it intellectually, and see if there is anything unreasonable in the way of it. DISSECT it like a surgeon, to see if there are any infected parts; place it in the TEST TUBE like a chemist, to see if there be any dross in it; examine it under the MICROSCOPE like the scientist, to see if there are any flaws in it. You see, there is nothing to hide, there is nothing to cover up in the Christian Faith. Truth always flourishes in the light. Therefore, as we proceed with the examination of our text we want you to note that it begins first of all with,

I. THE LAW OF POSSIBILITIES IN FELLOWSHIP.

Vs. 16-20. "The cup of blessing which we bless, is it not a common participation in the blood of Christ? The bread which we break, is it not a common participation in the body of Christ? Because we who are many are one bread, one body, for we all do share in the one

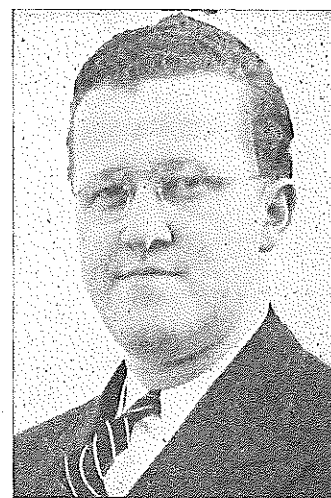
loaf. Look at Israel according to the flesh; are not those who eat the sacrifices in communion with the altar? What then shall we say? That an offering to an idol is anything? Or that an idol is really anything? On the contrary; what the heathen sacrifice they sacrifice to demons and not to God, and I do not want you to have communion with demons."

From these verses of Scripture we gather that there are three possibilities for fellowship, in that which is commonly termed matters of the Spirit,

FIRST, the "Lord's Table," verses 16, 17. With the words of these verses we are reminded that the Lord's Supper pictures for us the very foundation principles of the Christian faith, namely, the sacrifice of Calvary, first in the blood shed for the remission of sins, and secondly, in the body broken as a willing sacrifice. Now then, all fellowship is based upon a common interest. This is true in matters temporal and physical, and it is also true in matters Spiritual. The "law of possibility in fellowship," reaches, first of all, to the Christian Faith which is based upon a common interest in the Gospel of the Lord Jesus Christ, which at its heart rests upon the fact that Jesus Christ died at a place called Calvary, making possible the forgiveness of the sins of those who believe, because he there shed his own precious blood.

SECOND, the "Table of Judaism," verse 18. The ceremonies of the Jews set them off as a separate fellowship, or a separate communion, and in this day the principles of Judaism operate within many a professing church, as seen in the modern belief of "Salvation by works," and many there are that commune at this table, which has degenerated into a rejection of Redemption by the blood of Jesus Christ, and the Grace of Almighty God.

THIRD, there is the "Table of Heathenism" or of Gentileism, verses 19, 20. This fellowship, as far as its communicants are considered, is not intended to be a religious matter at all, it is just a picture of those unreligious souls who are not interested in Spiritual matters. They have no time for Salvation, whether by "Grace" as pictured at the Lord's Table, or by "works" as pictured in the sacrifices of Judaism. Their fellowship is based upon a common interest, not in the things of the Spirit, but of the WORLD and of the FLESH. Yet, though they know it not, God reveals in the text which is before us, that they are actually in fellowship with demons, the



denizens of the unseen underworld whose business it is to keep men blinded to any type of Spiritual teachings, even as it is written in II Corinthians 4:3, 4, "If our Gospel be hid it is hid to them that are lost in whom the God of this age (even Satan) hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them."

Now, these are "the possibilities in fellowship" to which we referred at the beginning of this division. And, from one or the other of these Spiritual categories, there is no escape. All who read these words are in fellowship with one or another of these groups, whether they are aware of that fact or not. And, addressing himself to those who are supposed to be Spiritually enlightened, the apostle has begun by saying, "JUDGE YE which one," in the light of this. This, then, brings us to. . .

II. THE LAW OF IMPOSSIBILITIES IN FELLOWSHIP.

Verses 21 and 22. "You cannot drink the cup of the Lord and also the cup of demons; you cannot be partakers in the Lord's Table and in the table of demons. What! Would we provoke the Lord to jealousy? Are we stronger than He?"

These verses would teach the believer that the table of the Lord and the table of demons are mutually exclusive. That is to say, addressing believers, he takes the two extremes for his comparison, since the table of Judaism as represented in "works", is a Spiritual hybrid, which God does not recognize. And he is reminding us that this of which he speaks is a simple matter, of men recognizing that they are either saved or lost, declaring that it is impossible for a man to be both at the same time.

This ought to serve to awaken church members who find seeming pleasure in dabbling in things peculiar to the fellowship of unbelievers, to examine themselves, as to whether or not they are actually in the Faith, or, whether they are going through the motions of being a Christian, including partaking of the Lord's Supper, but having the form without the reality, having the shadow

without the substance. It is high time that men and women were learning that we cannot serve God and mammon, and that the Communion table, peculiar to the Christian church, speaks not only of allegiance to God, but of renewed allegiance to God each time in which the believer partakes of it. There then follows,

III. THE LAW OF CONSCIENCE AND EXPEDIENCY IN FELLOWSHIP.

Verses 23-29. "All things are lawful, you say? Yes, but not all things are expedient; all things are lawful, but not all build up. Let not each one be always seeking his own, but rather his neighbor's good. Eat anything that is for sale in the markets, asking no question for conscience sake; for the earth and its fulness are the Lord's. If one who is not a believer invites you to his house, and you wish to go, eat everything that is set before you, without asking questions for conscience sake. But if anyone tells you this food has been offered in sacrifice, do not eat it, for the sake of him who told you, and for conscience sake—his conscience, not your own." The key to these verses which deal with the matter of Christian liberty, is to be found in the statement, that while for the Christian, all right things are lawful for him, not all such things build up. And the "building up" is not alone that which builds him up personally, but affects the life of other Christians as well. For instance, in the language in which he writes in verse 29, we are not to partake of things offered to idols for the sake of him who told us, and for conscience sake—HIS conscience, not one's own. In other words, in the exercise of one's Christian living, the believer has not himself ONLY to think of, but also, other believers, and so, in the light of our subjects, he calls upon us to JUDGE as to what one should do in such cases as these used by way of illustration. Test all matters, says he, whether of DEED or SPEECH, by this principle, will it EDIFY myself, or others? There then follows. . . .

IV. The LAW OF FINAL DECISION IN FELLOWSHIP.

Verses 30-33. "But, you may object, why should my freedom be decided upon another's scruples of conscience? If I eat after giving thanks, why am I denounced for eating that for which I have given thanks. Because whether you are eating or whether you are drinking, you are to do it all for the glory of God. Do not be a cause of stumbling either to Jews or to Gentiles, or to the church of God. For so I also try to please all men in every way, not by seeking my own good but the good for the many, that they may be saved."

You see, here at the conclusion of the chapter, and of this particular portion that deals with fellowship or communion, the apostle comes back to the groups with which he first began, namely, the Jew, the Gentile, and the church of God, that he has previously spoken of as the

"Table of the Lord," the "Table of Judaism," and the "Table of Heathenism." In Ephesians 5, verse 15 it is written "See then that ye walk circumspectly, not as fools, but as wise." The word circumspectly as here used, means that the Christian should walk with his eye continually on conditions about him, and when one brings that exhortations into the text of this article, and into the light of our subject, as well as into the light of these concluding verses, we see something of what the apostle means when, being questioned as to why one should decide his actions upon the scruples of another's conscience when he has already given thanks for the thing that he is about to do, the apostle says, because you are to walk with your eye upon the Jew, the Gentile and the church of God, and you are put here in this world, as redeemed ones, not to unnecessarily offend these groups, but to see to it that both by life and by word, they are pointed to that One in Whom you have come to trust for Salvation.

Hence, the Christian life calls for the exercise of the spirit of self judgment, based upon Spiritual discernment as to whether the thing one does or says as a Christian, will have its adverse or its good effect upon all, whether they are professing Christians, or aligned with Judaism or with the world.

May it be given to those of you who read this article, to consider first of all, at what table you eat, spiritually speaking. Whether it is at the table of Heathenism, or at the table of Judaism expressed presently in an attempt to save one's self through one's own effort, or whether, in actuality, you are partaking of the Lord's table, thus expressing the fact that you are trusting "in nothing less than Jesus' blood and righteousness." In other words, the FIRST consideration is your own personal Salvation. FOLLOWING that, there is the exhortation to all who can say truly that they have trusted Christ, to carefully examine themselves, that they might know whether or not they are exercising the spirit of "self judgment," thus living in such fashion as to glorify God before all.

(All quotations from the Centenary Translation of the New Testament.)

THE BLIGHT OF INCONSISTENCY

By REV. DAVID ALLEN, Pastor
Calvary Baptist Church
Hazel Park, Michigan

The most effective hindrance to the furtherance of Christianity is the illogical inconsistency of its advocates. The common criticism of the Church is that it contains too many hypocrites. When the unchurched see a professing Christian living like a heathen, they become utterly disgusted. The outsiders can see no

appreciable difference between those who are inside the Church and those who are outside. The world's criticism has its foundation in fact. There are multitudes of Christians who are living lives that are blasted with the blight of inconsistency. They are stumbling blocks to their unsaved friends and neighbors. As a preacher of yesteryear quaintly said, "The highway to Heaven is blocked by professors of religion."

The child of God is warned against this insidious inconsistency for the Bible declares, "Out of the same mouth proceedeth blessing and cursing. My brethren these things ought not to be." (Jas. 3:10). When you declare yourself to be a follower of the Lord Jesus immediately people have a legitimate right to expect your life to be different. One of the outstanding proofs that you have been saved is the fact that your life has been changed, your desires altered and your thinking rearranged. You may say one thing by your lip and quite another thing by your life. High talk and low walk is the order of the day wherever the standards of Scripture have been lowered.

James tells us plainly that blessing and cursing is incompatible in the same mouth. Consistency is a rare virtue in any realm. However, a Christian has the Holy Spirit within who acts as a stabilizer. If you will permit Him, He will enable you to keep your spiritual equilibrium. Many of our Christian boys have lost their balance since being inducted into the Armed Forces. In these war days the pressure is terrific upon the Saints who are in contact with unspeakable pollution in war plants and service camps. You gain the enthusiastic contempt of your fellow workers if you compromise for a minute for they are quick to detect your vacillation.

Much of the ridicule that is heaped upon the Church is largely its own fault. Once the Church was in the world but now the world is in the Church. As a result the world has become "churchy" and the Church has become worldly. The Church and state are separated but the line of separation between the Church and the world has been obliterated. The doctrine of separation has never been a popular teaching. When a Christian does not live a separated life, he lives an inconsistent life. When a Church does not preach separation it shears itself of respect and power.

Inconsistency spreads like a fearful epidemic. If you allow questionable things in your life they will soon become more numerous and more serious until your entire testimony has been wilted beneath the withering blight of inconsistency. If you are permitting doubtful things to creep into your life, you are also noticing a corresponding decrease in soul satisfaction. An inconsistent Christian is powerless, fruitless, joyless and useless.

What can repair the dreadful damage
(Continued on page 9, col. 3)

THE CHRISTIAN AMERICAN HOME

By CARL M. SWEAZY

This is the second of a series of radio messages by the pastor of Calvary Baptist Tabernacle, Los Angeles.—Ed.

As we continue with our thought about the Christian American Home, you will recall that I closed my last message by stating that as "we are battling for the future of America and of this civilization, one of the great citadels and fortresses which dare not surrender, and which I believe to be one of the great storm centers, is the old-fashioned Christian Home." I believe we would all be happier, and America would be a lot safer, if we should pattern our home life today, as nearly as possible after the old-fashioned home which was nearer the Christian conception of what a home should be.

I mean to admit that I am moss-backed enough, (and I may as well say it as have some of you think it) I am moss-backed enough to believe that we have drifted a long way toward lower standards of home life here in America. Now I am well aware of all this talk about the Puritanical home life of yesterday, and how hide-bound we were with such strict parental control, exercised even until the children were of age. I never listen to such talk without experiencing a rising sense of pity for the one who is speaking, for somehow the folk who know the least seem to have a great fondness of hearing themselves talk. In nothing is this trait more manifest than when folks begin to berate the American home of yesterday while extolling the virtues of the American home of today. One would have less tendency to question either their sincerity or their information if they spent more time in their homes. They seem to like the present home principally because they don't have to live there. They seek their entertainment elsewhere, and only return home when they have exhausted all other possibilities.

Now I stated that in this message I was going to speak of some of Satan's master strategies against the home, and while I have already referred to one, namely that of ridicule, still I shall forgo taking up this particular thought until I have said more concerning the true and proper conception of home and home life. In my last message I stated that the home was a divine institution and that God Almighty was the very foundation of it. Let us now give some attention to the superstructure as we think of the Christian ideal of home. First let me say that the Christian understands and knows that HOME IS A SPIRITUAL CONCEPTION RATHER THAN A MATERIAL CONSTRUCTION. Many times when our friends come to visit us we drive out on the beautiful boulevards

to see the beautiful homes, when if we only knew the facts we are not looking at homes at all. We are looking at houses; mere piles of masonry, brick and stone and mortar, as cold and heartless when their owners are present as when they are away. You remember Edgar Guest says, "It takes a heap o' livin' in a house to make it home." Well friends there is a vast difference in the value of those great big handsome spreads that cover acres of carefully landscaped area with their novel and attractive designs of shrubbery, arbors, outdoor swimming pools, etc., and the sweet, simple little cottages where love reigns, where babies prattle and play and for which every member of the home would give his very life, because of the others.

Now friends, before we pass from Mr. Guest's statement, let us pause to think about that part, "livin' in a house." It is one of the prevalent signs of decadence in our American life that so very little of it is spent at home. Strange, that when thousands would give anything in this world for the privilege of spending just one evening at home, but are out there today spilling their very blood and breathing their last breath, that they may guarantee protection and safety for that sacred place they call home, other thousands who have plenty of opportunity to enjoy their homes, stay away from them as though they were something to be avoided. Now my friends this is not the Christian point of view. This is the worldly point of view. Curfew laws are never a "terror" to Christians, for they love their homes.

I just cannot help pitying a character like George Bernard Shaw for ever allowing himself to say "The great advantage of a hotel is that it's a refuge from home life." It seems to me it would take a world of folks to pity a man like that as much as he needs pity. But there are evidently millions of people here in America who agree with him perfectly so far as sensing a need for a "refuge from home life." They may not spend their time in hotels. Some of them do. There are the theaters, the cocktail lounges, and myriads of places of amusement and entertainment, which do kill the time which cultured, refined and spiritually-minded folks spend at home.

Well, "What's wrong with home, anyway?" Ah, friends, the Devil messes up our home life, and then to get away from it all we flee and scatter in all directions. A man was heard to say, "Well I guess I am going to have to spend the evening with the wife and kids." That is no man, although the type is quite common. That is but a skeleton of a soul clothed in a low grade of flesh. Now what I am saying is that this does not represent the Christian

idea of homelife. Bible expressions such as "husbands love your wives," "Wives reverence your husbands," "Father's provoke not your children to wrath," "Children obey your parents," "Honor thy father and mother," "That the wives be chaste, keepers at home," etc., give some indication of the spiritual conception of the home. This conception seems to be passing into oblivion, as the old-fashioned American home is being swept to its certain destruction.

God intended that every man's home should be a garden of Eden, where with his life's companion and his children he should spend all the time possible. Let me give you a Bible picture of a Christian home and the blessedness of it, which many souls are too shallow to appreciate, but which I trust you will view with genuine pleasure. You will find it in Psalm 128. "Blessed is every one that feareth the Lord: that walketh in His ways. For thou shalt eat the labour of thine hands: (not in a restaurant or cocktail lounge) but "Happy shalt thou be and it shall be well with thee. Thy wife shall be as a faithful vine by the sides of thine house: Thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." There is nothing here about sending the "kids" to the movies to get rid of them, or of the nation establishing a midnight curfew in order to get the parents themselves to go home to their children. God pity us and save us from the prevailing moral and spiritual laxness which results in scattering whole families all over our wicked cities until the state has to send them home, parents and children alike.

Now, I am the happy father of four children, three daughters and a son. Just now my son is away from home preparing to be a Marine Pilot if he attains his goal. Up until the time he left we had an unbroken family. What a joy! We are all at home, at least for breakfast and dinner in the evening. Our evening meal is more regular, and it is the one happy time of all the day for us. Wife and I have often wondered just how we are going to do without the youngsters when they move out and have homes of their own. We would not have them miss having their own homes for the world, but we already know how we are going to miss them when they are gone. The first night we missed our son from the family Altar was like having a death in our home, but we found consolation in the fact that the lad—going out into the world on his own for the first time, had a Christian home as a background. Now this is my conception of the Christian idea of Home. People are to live there.

(Continued on page 17, col 3)

FACTS FOR BAPTISTS TO FACE

By R. T. KETCHAM

It is quite necessary in these days that not only our own people who are already separated from the apostate Northern Convention be kept informed as to general trends, but the Baptist Bulletin is exercising a great ministry in helping confused Baptists still within the Convention to see their need of separation. One of the outstanding Baptist churches of the country recently had to face this whole issue, with the result that approximately two-hundred members (the very cream of the church) walked out and instituted a new church free of Convention connections. Reports have come to us from several sources that it was the editorials which have been carried in the past two years in the Baptist Bulletin which gave direction and encouragement to the people who had a mind to follow God in this matter of separation. So while in the last two years we have received the sum total of three letters complaining about any mention of the Northern Baptist Convention in the columns of the Baptist Bulletin, we are encouraged to continue the policy of dealing with these situations when we see instances like the above, and when our files are full of scores of letters from others who have had like encouragement.

HERE'S ONE FOR THE BOOKS!

According to News Reporter Robert O. Kevin in the public press of March 31, 1945, a strange meeting was held in the city of Flint, Michigan. We quote from Mr. Kevin's column as follows.

"Clergymen of three different faiths, Protestant, Russian Orthodox and Jewish, joined in a common service last week at Flint, Mich., to celebrate together 'the blood and wine sacrament.'"

"The First Baptist Church was the host to the intercommunion service. It was designed as an educational program with each spiritual leader presenting the service of his own faith, together with the chants and prayers. The latter were interpreted by the host pastor."

"Clergymen taking part included Rev. Franklin D. Elmer, Rabbi Jacob Hurwitz, and Rev. Demetrios G. Koursaris. Rev. W. D. Harrison of a local Methodist Church illustrated the Protestant rite."

If any mortal man can give us one solid reason why a Baptist minister should be fooling around with Russian Orthodox priests and Jewish Rabbis, each demonstrating his denomination's point of view of the blood and wine sacrament, then we should say that our informer has truly enough answered the sixty-four dollar question.

POOR ISAIAH!

Sometime ago the Liberals within the

Northern Baptist Convention organized themselves into what they call the Roger Williams Fellowship. They publish a little paper called "Baptist Freedom." In the issue of January 15, 1945, under "The President's Column," there is an interesting paragraph which reads as follows:

"For ministers who wish to take seriously the suggestion to preach upon the liberal witness, here is a text: 'The liberal deviseth liberal things; and by liberal things shall he stand.'—Isaiah 32:8. Of course you will have to watch the exegesis of that word 'liberal,' but I suspect Isaiah meant pretty much what we mean by it. Anyway, I would recommend him for the Roger Williams Fellowship."

The President of the Liberals should have looked up the exegesis of that word for himself. Had he done so, he probably would have been saved the embarrassment which must now be his. We doubt if even the Liberals, who have a strange way of twisting Scripture to make it say what they want it to say, would have opened themselves up for such a boomerang if they had really studied the "exegesis" of this word "liberal," which they are trying to claim for themselves as a badge of honorable distinction.

It is true that the President of the Liberals has accurately quoted Verse 8 of Isaiah 32, but the trouble is he didn't give much attention to the context. If he had done so he might have been a little more cautious in applying the verse to his group. But so often it happens that men speak far more truly than they think and this is the case with President Heimsath. Beginning at Verse 1 of Isaiah 32 we are told that a king shall reign in righteousness and that a man shall be an hiding place from the wind, and a covert from the tempest, and will be the shadow of a rock in a weary land. This, of course, refers to the Lord Jesus, who in His Second Advent, shall indeed be the King of righteousness. Verse 3 goes on to say that when this King shall reign in righteousness there shall be no more dim eyes, dull ears, or stammering tongues. In other words when the Lord Jesus comes things will be put right. This idea of things being put right when the Lord comes is carried into the 5th verse where we read: "The vile person shall be no more called liberal, nor the churl said to be bountiful." Here we are informed that the fellow who has been called "liberal" will be discovered for what he really is when the Lord comes, namely a "vile person." All the time he has been masquerading as a "liberal," he has actually been a "vile person," and this masquer-

ade will be disclosed when the King of Righteousness takes over. Yes, we doubt seriously if President Heimsath would ever have suggested that his liberal brethren preach on Verse 8 had he done a little "exegetical" work on Verse 5!

In Verse 6 the Spirit of God discloses wherein the vileness of this fellow who has called himself a liberal exists. It is because among other things the liberal (a) practices hypocrisy, (b) utters error against the Lord, (c) makes empty the soul of the hungry, (d) and causes the drink of the thirsty to fail. If ever there was a description, and a pointed one at that of the Liberal, this is it. In his book, "Christian Fact and Modern Doubt," Dr. George Buttrick, Pastor of the Madison Avenue Presbyterian Church of New York City, and former President of the Federal Council of Churches, says: "The future is hidden. We must be faithful to our ignorance. * * * Jesus apparently conquered death. * * * But we do not know. * * * Why pretend we do? * * * We do not wish to know. We would not be robbed of our adventure. We covet the chance to say to God hereafter, if God there be: 'Lord, they told us to grab the present gain, but there was more zest in staking life on a grand Perhaps.'"

If this isn't hypocrisy, then will someone please give us a definition of the same? A man who doesn't even know whether there is a God or not, is hypocrite enough to spend his life as a professed minister of this, to him, uncertain God. The utterance of error against the Lord is the chief stock in trade of the Liberal, and the result of it all is, the bread and water of the Gospel is denied the hungry and the thirsty.

There you have it, my friend. This is the "exegesis" of that word "liberal." We are sorry President Heimsath didn't make the exegesis for himself and save himself the embarrassment which must be his. But since he did not, we feel called upon to finish the job for him.

THE BLIGHT OF INCONSISTENCY

(Continued from page 7)

that this frightful blight has wrought? It will be necessary to go into the presence of God and ask Him to reveal all of the inconsistencies. As He reveals them, full confession must be made to Him for permitting such "sins" or "weights" in the life. Then, in accordance with the precious promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:9). He will restore to you the lost joy of your salvation and enable you to live a consistent life for the glory of the Lord Jesus Christ.

CHAPLAINCY COMMITTEE'S CORNER

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

CONCERNING OUR CHAPLAINS

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

ADDITIONAL QUOTA IN ARMY AND NAVY!

PRAYER IS ANSWERED!

Many have been praying through the months that more of our men would be permitted to serve as chaplains. Up to last September we had no definite word from the Navy, and a good deal to discourage us. Then a quota assignment came through. More recently that quota has been doubled. The Navy desperately needs chaplains. Dr. David Otis Fuller of the Wealthy Street Baptist Church entered the naval chaplaincy at the end of February. William R. Griswold (brought up in Wealthy St. Church) and Wm. R. Rice of Penna. are now waiting for appointment at this writing (Mar. 29). Other men who have BOTH college and seminary (Navy's requirement) are needed. I shall be glad to hurry papers as fast as possible. Write me.

Then, in answer to prayer, good news comes through from the Army. Additional quota of 16 for the American Council as a whole, gives us four additional places. (The original quota of June 1943 was raised by 3 in March 1944). I have processed papers of *many more than four*, some of them a year ago. We need further quota, so keep on praying. However, since one is never sure just who will be accepted (there are so many factors), it would not be unwise for any further men interested in serving in the Army chaplaincy, to send for application blanks. (As you remember, Army requirements are (1) College and seminary with 1 year pastoral experience; (2) College, only and 2 years pastoral experience; or (3) Seminary—or equivalent—and 3 years pastoral experience.)

The war is not over, though we thank God for great victories. The men still need chaplains with the true gospel, and will even after victory in Europe. It

will take months to return any considerable number of men after victory, plus a full size war still going on in the Pacific. Get your application on file, so that when army quota opens further, you will be in line. Men who fill qualifications for the navy will find no waiting necessary. I don't think they will hold us to quota but take every eligible man.

We are happy for a letter this month from Chaplain (Capt.) Roy H. Boldt:

Hq. 1st Med. Gp., APO 339,
c/o P. M., N. Y., N. Y.,
March 2, 1945

Dear Rev. Mason:

It is long past due for a letter to be on its way to you from me; for I fear I have not written you since we landed overseas. Much has happened of course since leaving the home station in the States.

We passed through England, France, and Belgium, but did not begin our operations until we arrived in Holland where we stayed for several months, before just recently taking up our duties here in Germany.

The chief responsibility of a Medical Group such as ours is the task of evacuating patients from the Division or similar areas back to Field or Evacuation Hospitals. Thus our Ambulance Companies when busy are scattered over large areas. Other of our Companies assist Evacuation hospitals in their work. At times then such as now it becomes difficult to contact all of my men or to get them together for services.

However, when it has been possible to get our men together the interest in and response to the Gospel has been very gratifying. My assistant is talented musically as well as being a fine Christian fellow, so during the week we have frequent Hymn Sings and Bible Study Services. We usually have four Services on Sunday and about as many during the week. In addition to Services for our own men, I have conducted such for groups of new men on their way to the front; and at these the response has been especially good. Just the other evening at such a Service the number present was not large, only 25, but the spirit in the Service was unusually good and 5 men responded to the invitation to accept Christ, without any pressure or prolonged invitation. Sunday evening with a group of about 100 there was a similar response.

I have been very pleased to see the large number of Chaplains ever here

giving emphasis to the preaching of the Word, and to Evangelistic methods in the work. At a recent Chaplains' meeting for Protestant Chaplains a fine spirit prevailed and the session was closed in prayer with all Chaplains upon their knees. I have had the pleasure of meeting Chaplain Blackman and Halvorsen recently and enjoyed brief fellowship with them. Last week I assisted for a couple days at a Division Clearing Station where the wounded men are brought; and there saw at first hand the awful cost of war in terms of broken and wounded bodies. That coupled with a recent burial service at the Military cemetery with its row upon row of white crosses emphasized to me that the real cost of war is not measured in dollars but in human life.

In these days it is good to know that the Gospel of Christ is God's power unto salvation.

Roy H. Boldt.

REAL MEN WANT A REAL SAVIOUR

CHAPLAIN C. ALLEN TAFF

Shortly after entering upon regular duty as a Chaplain I met him. He was the son of a minister who was very liberal in his theology. Our hearts were soon knit together as were Jonathan's and David's of old.

In the first message I gave in the chapel I spoke of a number of years spent as a religious church member without a saving knowledge of the Lord Jesus Christ. When this statement was made, his attention was caught, and the Holy Spirit used it to touch his heart. He, too, was a religious church member.

Many hours of fellowship were enjoyed as I tried to lead him to a saving knowledge of the Lord Jesus. Night after night I spent time going through the Word giving him the plan of salvation. He was one of the most brilliant young men I had ever met, and wanted to know every angle of the discussion. Opinions did not satisfy, he wanted the actual statement direct from the Bible.

During one of our studies he looked into my face with a deep longing in his eyes, and said, "Chaplain, I realize I am not right but you know I have been fooled once. This time I want the real thing. Do you know that I never knew there was such a thing as *being born again* until I met you Baptist Chaplains?"

It was not an easy matter to help this young man. First, all the teachings of his own father had to be undone. Then, step by step over a period of months, the power of God's Eternal Word did its work as the Holy Spirit applied it to his heart. But one Sunday evening we saw him fall on his knees and give his life to our blessed Lord. It was truly a time of rejoicing in our heart as well as his. This letter, received today from

France, reveals the result of knowing a real Saviour. He writes: "It surely gladdens our hearts to see these men turning to the Lord for strength and consolation when they have proved to themselves the hard way that their own strength is insufficient for the time. From a personal standpoint I can thank my Lord anew each day that Jesus came into my heart on that night nearly six months ago, and that now I have learned to look to Him for my strength and courage."

We believe people are tired of a religious program in the church and are looking for a living Christ, who alone can satisfy, to dwell in their hearts. We Bible believers are going to have the opportunity of our lives as the men and women return to our communities. Only the reality of the Eternal Son of God living in their heart can solve their problem. It is up to us to bring this fact to them.

You will enjoy the following incident of how the Lord Jesus solved the trouble of one of our colored boys.

As I came into my office my assistant said, "Private John Jones was in to see you, Chaplain—said he was in trouble."

"I wonder what he has been doing to get into trouble. He sure seems to be a nice boy."

Jones was a fine boy with a great love for music, and was at almost every chapel service, often singing solos on Sunday mornings and Tuesday evenings. In fact, on Sunday morning before coming to the chaplain's office he had sung for the morning service. Closing the message that morning the chaplain had said, "Now, once again let me give you John 3:16. This time I want to give it this way." Then pointing to John Jones, who was sitting on the front seat, he said, "For God so loved John Jones that he gave his only begotten Son that if John Jones would believe in him, John Jones would not perish, but John Jones would have everlasting life."

Tuesday afternoon Jones came to the office again. This time I was in, and invited Jones in by saying: "Hello, John, what have you been doing to get into trouble?"

"It is not nothin' I been doin' suh! It is soul trouble—my soul is in real trouble."

"John, I thought you were a Christian and a good boy."

"Naw sus, I jes been foolin' myself and tryin' to fool de Lawd. Ise a church member, but my soul is in trouble and I wants you to pray with me, suh."

Before we prayed I opened the Bible and presented the Lord Jesus as the Saviour who is able to cure soul trouble. Then down on our knees, and we both prayed. John asked the Lord to save him, and promised to yield his life to the Lord Jesus Christ.

As we got up from our knees, I opened the Bible to John 1:12 again and explained it to John, telling him it was

God's message to him giving him the right now to be a son of God. He saw the truth. You could see the change at once. With his face beaming with heaven's glory, he said "Praise de Lawd" and began clapping his hands as he walked around the office saying, "Thank you Jesus — Thank you Jesus — Thank you Jesus for savin' me! Dis is jest what I wanted—I thought I wanted some-thin' else, but dis is what I wanted all de time—Thank you Jesus, thank you Jesus—thank you—Praise your dear name for savin' me. O, thank you Heavenly Father for so lovin' John Jones till you gave your dear Son to save him—Thank you Jesus for dyin on de cross for me—Thank you dear Jesus! Blessed assurance Jesus is mine. O what a foretaste of glory divine; Thank you Jesus—thank you Jesus."

"Now, chaplain, will you thank Him for me, suh?"

Down on our knees again we joined in the praise service, but before we finished John was up and was again walking the floor clapping his hands and sayin', "Thank you Jesus for savin' me—Praise your dear name—Thank you Jesus!" Then one gospel song after another was sung in praise to our blessed Lord.

This continued on past the supper hour until more than an hour and a half had passed. John praised the Lord until he could stand up no longer. Then down on his knees or seated in a chair his praise continued.

Just excitement? No, it was real, very real—so real his life was changed completely. You should have been with us that day. The blessing overflowing into your own heart would have convinced you that this was the work of a real Saviour changing a troubled church member into a rejoicing saint.

ANOTHER CHAPLAIN WRITES

"I was whisked out of the country, chosen as one to be flown across, and since that time have been earnestly winning men to Christ, sleeping in the snow, in mud on the ground, in tents, without fuel, without light, and making known the plan of salvation as a chaplain in a replacement center with 25,000 to look after, men back from the front, wounded, hospitalized, and going back to the front. The last two weeks of that assignment 69 men came to Christ in my meetings, calling themselves "combat Christians," for they were heading back to the front.

"It was not an easy task for they wept for the chaplain to try to angle them out of the foxhole they were going back to. All I could do was to tell them of Christ. One morning they wept as we read the simple 23rd Psalm. On Christmas morning 200 men gathered for a service hoping a chaplain would appear. We had no telephone communications

and no transportation. They were disappointed, but I made my way to them that Christmas night.

After nine weeks of the reinforcement command work, I was "rested" out, for I had lived like a field soldier, and had been there longer than any officer. It is a place designed for soldiers to pass through, after a day or so. Just a big depot from which men are shipped. There were no showers, or facilities of any kind, and all officers were casuals, including the chaplain. It is the most rugged thing in the ETO aside from the front, so I went down mentally, for it was a terrific drag on one who loves men, and they read the handwriting on the wall, and sent me from France to Belgium into a more pleasant atmosphere. Here I live in a box car, have heat, lights, and a jeep, and a normal army set-up. It is plenty rugged, but deluxe to what I had. I am in a Railway Battalion, and we all live on trains, billets, orderly room, chapel, supply, etc. I cover the two countries, France and Belgium, and we are constantly on the move, hence no mail. I go wherever my men are. Sunday afternoon I had 100 per cent of one company out to service. I have four companies—the crewmen who run the trains, the track men who keep the tracks and bridges, the repair men who service the locomotives, and headquarters company who service the others, do the office work, etc. I have buried three of my men in isolated spots in the last two weeks. One 20 miles from the German border. Had to dedicate the cemetery before I could make the burial. I travel all day and night sometimes. When I start we take our bed rolls, K Rations, and mess gear, helmets, and Bible, and we sleep anywhere and preach anywhere. Have services in isolated places for a couple of dispatchers, or a group of trackmen, etc. My assistant is a Nazarene minister, and in full accord with the gospel, and we deal with the men accordingly.

"I am 100 per cent but had much mental distress in the Replacement Center for I suffered much there due to the winter, and did not leave there until January 19, and we were still in tents and without a bit of fuel.

"The outfit I am with now has two battle stars, and we follow the lines with supply. I flew over from New York, and have been in Newfoundland, Azores, Scotland, England, France and Belgium, and God has been good."

WOMEN CHAPLAINS

Up to the present moment no provision has been made to furnish spiritual counsel and ministry for the women in the various branches of our country's service, except such as the regular chaplains themselves may be able to provide. It is the conviction of many who have been more or less in touch with conditions, that the ministry of godly women is

greatly needed in these branches of the service.

In an effort to supply this need, the American Council of Churches of California has published an "Overture Regarding the Immediate Authorization of the Appointment of Women to Serve as Chaplains or Spiritual Advisors and Counsellors to Women in all Branches of the Armed Service." We suggest that each reader carefully consider this Overture and then sign it, clip it out, and mail it to the Chairman of our Chaplaincy, Dr. C. E. Mason, Jr., 211 N. Rosboro Ave., Atlantic City, New Jersey.

The text of the Overture follows:

As an American citizen and a minister of our Lord and Saviour Jesus Christ, I do hereby join the hosts of others in urgently petitioning that immediate consideration be given to the overture herein presented, namely: the prompt authorization of the appointment of women to serve as Chaplains or Spiritual Advisors and Counsellors to women in all branches of the armed service. It appears nothing short of appalling that for as long a period as our young women have rendered such valiant service to our country and the world no such provision of this sort has been made for their welfare. Surely, in our opinion, this evinces merely an oversight. Such neglect of our fighting men would be regarded as decidedly reprehensible.

We value highly our chaplains in their excellent ministry to both men and women in the armed forces. However, the unanimous testimony of those most closely associated with the various branches of women's service, particularly that of chaplains and of other officers among men and women, is:

1. That the finest chaplains (men, of course) can by no means even attempt to cope with those problems which arise among the women in service; nor can the social welfare workers, valuable as they are, be regarded as a satisfactory substitute for a Woman Chaplain whose duties would be spiritual in character.
2. That there is certainly no large margin of difference between our men's needs spiritually, morally, and in morale and those same needs of our women in service.
3. That among the many thousands of our women serving the nation in branches of the armed service no situation calls for more prompt attention, nor promises to pay larger dividends than does this one of the immediate authorization of the appointment of Women Chaplains. Through such service, and the guidance, counselling and instruction from the Word of God which it would afford, thousands of women will be saved not only to the service until the war is won, but in many cases a life and character and a prospective Christian home will be

salvaged. What could be more vital to the lasting security and stability of the State and to the promotion of that type of citizenship which has made America great! Furthermore, many cases of maladjustment, of personality problems, would be solved; and, with the careful appointment of only capable and worthy women, the tone of service offered by all our women would be on that loftier level impossible to anyone whose spiritual life is being neglected.

We further request that no ordination requirement be made of women so appointed for the reason that the overwhelming majority of all Christian churches look with disfavor upon the ordination of women to the Christian ministry. Yet, we would insist that the standard be kept high: that only those women be appointed who are of unimpeachable character, who have had thorough training in approved schools, and who have through practical experience proved themselves capable of dealing with women in spiritual and personality problems.

Not only would we petition military authorities, members of Congress and many others who may properly consider this request but above all else we entreat Almighty God to bring to pass at once that spiritual and advisory ministry of women in every department of our armed service which chaplains so readily confess that a woman alone is qualified to provide adequately.

Respectfully yours,

.....
City State

AMERICAN COUNCIL MEETING

The spring meeting of the American Council of Christian Churches will take place in Grand Rapids, Michigan, Wednesday, May 2 through Friday, May 4. The following schedule will be carried out. Wednesday at 2:00 P. M. the Council will meet in Executive session in the Pantlind Hotel. This meeting will continue through the afternoon and evening and Thursday morning. Thursday afternoon at 2:30 Dr. Merrill T. MacPherson will speak in the Wealthy Street Baptist Church for a meeting primarily designed for ministers, although others are welcome. At 7:30 Thursday evening in the same Church, Dr. R. T. Ketcham, President of the Council, will bring the evening message at a great public rally. Friday morning the Council will meet again in Executive session in the Pantlind Hotel and then at 2:30 in the afternoon, Dr. W. O. H. Garman of Pittsburgh will address another public meeting in the Wealthy Street Church, and at 7:30 the Rev. Carl McIntire, Vice-President of the Council, will bring the closing message at a public rally.

WHITHER BOUND?

By R. T. KETCHAM,
President, American Council of
Christian Churches

A bill was recently passed in New York state known as the Quinn bill dealing with fair practices in employment. The bill passed the lower House 109 to 35, and the upper House 49 to 6, and was signed by Governor Dewey, who made many complimentary remarks concerning it, and declared that it was one of the greatest forward moves in recent history.

The bill is quite complicated in its detail, but simply and briefly stated, it provides that no employer can discharge a present employee or refuse to hire a prospective employee, because of any racial or religious reasons. The bill provides for a stiff, money fine and imprisonment for violation.

When this bill was first proposed in the New York State Legislature and on the day of its public hearing, a representative of the American Council of Christian Churches was present. The reason for the Council's interest in the bill was found in the fact that, in its form at that time, it included churches. The bill, once becoming a law, in its practical application would certainly create a situation for the churches, the likes of which can hardly be imagined.

Let us suppose a case in New York State under the original form of this bill. A Protestant church becomes janitorless. The Trustees' Board does not wish to hire a Roman Catholic as janitor, not simply because of any prejudice they may have against an individual as a Roman Catholic, but more particularly because they know that from time to time this Catholic janitor will be embarrassed by what he might see and hear in a Protestant church, so they just decide that they will not hire any janitor who is a Catholic. Again, the Trustee Board may decide that they do not want a colored janitor, so they insert an advertisement, "Wanted: A White Protestant Janitor." Under the original form of the bill under discussion, a heavy cash fine and imprisonment could be imposed. In order to avoid this, the Board of Trustees insert an ad simply stating, "Wanted: A Janitor." If the first man who applied was either a Catholic or a colored man, the church would have to hire him or be subject to fine and imprisonment. Fortunately, when the bill was passed into law in its final form, churches were exempted.

While we rejoice in the exemption of churches from the provisions of this law, we are nevertheless deeply concerned and alarmed as we view its possible effects in the realm of industry in general. It seems to us that instead of a step toward elimination of racial and religious intolerance, that it is a good-sized leap in the opposite direction.

There is to be set up in New York State a five man commission to hear all complaints of employees who claim they have been dismissed or refused employment because of their race or religion. It doesn't require much heavy thinking to visualize plenty of trouble in such a setup. Some lazy loafer is dismissed by his employer simply because he is no earthly good. He can easily start the idea that he was dismissed because of his race or a religion, and we can easily conceive certain circumstances under which it would be pretty difficult for the employer to prove otherwise. If a

certain employer has at any time in his life positioned himself unfavorably in reference to any race or religion, and this lazy, good-for-nothing should happen to be either of that race or religion, it would be pretty difficult for the employer to prove that his general antipathy has absolutely nothing to do with this specific case. Just how an employer is going to reach into his innermost being and pull his own thoughts and conscience out, and lay it on the table for a five-man commission to look at, is something yet to be discovered. Our prediction is that every religious and

racial crack-pot in the State of New York will be operating at full tilt, using this new law as his weapon. If racial, and even religious riots, are not born of this legislation, it will not be because of any good judgment inherent in the legislation itself.

And now comes word that several other states are preparing to pass similar legislation, and also information is released to the effect that the kettle is on the fire in Washington, D. C., and that there will be an attempt made to make it a Federal law.

Whither Bound?

FLASHES FROM FOREIGN FIELDS

"SIN SCREAMS AT YOU," SAYS RAHILLY

Suakoko Mission
Suakoko, Liberia
West Africa,
November 23, 1944

Dear Friends in Christ:

In order to give you as much news as possible I will quickly dispense with formal salutations and pass on to you the things that are fresh in my mind and heart. There is no doubt that this letter will be long in reaching you for, as you see above, I no longer am using the A. P. O. for it has been closed to civilians. Also, for the past six months I have been way interior and until I came down here to Suakoko station I have been practically out of touch with the outside world and it was very difficult to get mail out to the coast. I didn't see another white man for over a month. While you folks are shivering and watching the snow fall we over here in Liberia are just entering our dry season or hot season. (I have changed the word "hot" to "hotter"). The rains have ceased and the sun beats down with scorching heat. This is the time of rice harvest and everyone has an abundance of "chop" and as I speak of rice it gives me an idea for the theme of my letter, that is "sounds." Now I suppose you wonder why rice would make me think of sounds? The reason?—on my last walking trip (75 miles) I stopped at a native village, found a thatch covered mud house, set up my bed and lay down, thoroughly fatigued. But my hopes for a good night's rest were shattered for soon I heard the native women pounding their rice. So the first sound is the sound of the natives at work. At rice time they send their children to the rice farms and you should hear the shouts and screams they give out as they try to keep the rice birds away from the rice. At night the rice is brought to the towns and the women beat it in big wooden mortars, with long poles. Every kind of work they do is accompanied by a rhythmic chant and all night long one

can hear them chanting and bringing their poles down in the rice with a resounding crunch to the rhythm of the chant.

Then there is the sound of sin. It seems that sin screams at you from every nook and corner, from the witch medicine by the farms to keep the evil spirits away to the fetishes that are worshipped in the towns. But the sound I want you to hear is the low, evil voice of the drums on almost any night you sleep in a native village. I have seen the naked ebony bodies of the natives gleaming with perspiration, writhing and swaying in the moonlight to the Devil inspired throb, throb of the tom toms. I think of all the sounds I have heard so far this is the most sinister, for it seems that Satan himself is talking and giving an invitation to sin as the tempo of the drums increases. Incidentally, America, this is your jitterbug with no restraints.

But even to tell you of sins' sounds makes my heart heavy, so let us listen to something brighter and more cheering. I am going to get you up before the sun is shining and take you to our morning Devotions here on the Mission compound. Hah, you song leaders, you don't have to swing your arms to get these people to sing. It is spontaneous and rolls out to full volume as they sing the songs of our Redeemer. Of course, many songs are in the native tongue, but only praise to One who has set them free could be the theme of such happy, joyous songs. My big problem is not getting them to sing, but trying to make them stop long enough for me to give them the Word of God.

Not long ago I stood at the bedside of a dying baby girl and listened to the sobs and screams of those who have no hope. Up to the time she died they were quiet and watchful, but the moment the little heart stopped its feeble beat, the mother and relatives threw themselves to the ground and screamed and moaned as they rolled in the dirt. I could not tell them to sorrow not as those who have no hope, for theirs was the cry of the hopeless. I wondered about the wailing and gnashing of teeth of those who

find themselves in a Christless eternity. Friends, are you earnestly spending time at the throne of Grace for those who are without hope? Or have you said, "Yes, if God calls I will go to those people and tell them of One who can set them free from the sting of death?"

By the way, are you still praying for an airplane for this field? Believe me, we over here certainly are. Mrs. Gordon Mellish, now at home on furlough, was critically ill for several weeks before her departure for home and in order to get to the airport to leave the country she had to be carried over many miles of rough jungle country. She rode in a hammock slung between four men and left one town at 2:30 and didn't arrive at a motor road until 4 A. M. the next day, and all that time she was desperately ill. The doctor at the coast ordered her to the hospital rather than the airport. The doctor said she was very near death's door, but God undertook. Fortunately she was at the station closest to the coast and thus was able to reach medical help in a couple of days. Our other stations are far removed from such "handy" conveniences. So in closing let me call your attention to one sound we over here long to hear—the drone of an airplane motor which would bring any part of Liberia within two or three hours of our most remote station.

Please be patient about personal acknowledgments for your generous gifts, for I am getting at them as fast as possible and I do want to send a personal greeting with each one. Of course, you will not get this before Christmas so I will take this opportunity of expressing sincere wishes for a blessed Christmas in our Lord and Saviour Jesus Christ.

Yours for Christ in Liberia,
Harlan Rahilly

THE SPIRIT OF GOD— AT WORK IN AFRICA

Dear Ones in Christ:

I feel that I must take time out and write to you immediately. You will re-

joyce with us to know that God is hearing the prayers of His children and now "there is a sound of abundance of rain." We cannot praise Him enough for the gracious outpouring of His Spirit upon the natives gathered at our Saturday night prayer-meeting on January 27th. It is now a little over a week since the revival fires began in our midst and it is gaining momentum steadily. Even already many souls have come to Christ, the Christians, some of them dead timbers, have been kindled with fire and enthusiasm. The singing has taken on a glorious note unknown in our midst before. Many of the natives are actually continuing in prayer without ceasing. Yesterday one arose to give his testimony, one of our faithful deacons, and said that in the night, he wasn't permitted to sleep. Three times he was awakened with a burden of prayer. The native evangelist, a fine young man who has faithfully proclaimed the Word for over six years here at Kembe, is filled to overflowing. People who never gave a testimony or ever prayed are spurred on by the Spirit to rise to their feet and tell what the Lord hath done for them. "A divine influence seems to pervade" the mission station and has caused the children to stop romping and shouting; the loud talking and laughter of the women has stopped also. For the past two Lord's Day meetings, Dick and I went to the chapel thinking that no one had come for we could not hear the hub-bub of other Sundays when a crowd gathered. But as we reached the chapel it was nearly full and everyone, even the children, were quiet and many of the Christians had their heads bowed in prayer for the morning worship.

I do not know if I should go into detail as to how this came about; yet perhaps I can do so in a few words. Just yesterday we came across Dr. George T. B. Davis' pamphlet on "How Prayer Brings Revival" and it confirmed our experience here in Africa. (All quotations following except the Scripture verses are from this pamphlet.) He very forcefully begins this heart-stirring article with the following: "Every revival in the history of the Christian Church, from the day of Pentecost down to the present time, has been born and cradled in PRAYER." In another place he says: "There is only one key that will open the windows of Heaven and send down showers of blessing upon the dry and thirsty lands—and that is earnest, persistent, believing, intercessory PRAYER." "It is no use denying the fact that the vast majority of God's children today are simply playing at prayer for revival. There is no short cut, no magic formula, that will bring revival. There is only the pathway, that of persevering PRAYER—that leads to the desired goal." Yes, we must be willing to take time out for prayer. "The revival for which we have been looking and praying for so long may be nearer at hand than we think."

And that is exactly what happened in Oubangui-Chari. Over a year ago God heard the prayers of a group of missionaries at Fort Crampel who called upon Him for His gracious visitation. I do not know the exact date the revival began at Crampel and surrounding district, but we heard of it with great joy when we were yet in the States. It is still going on and has spread to the out-stations where the evangelists have been having crowds numbering up to a thousand in some places where a hundred was considered a good group before. We firmly believed that if God could do that for Crampel He could also do it here at Kembe and at all the other mission stations and yea, even in America. It is simply through Prayer! We covenanted with the missionaries of Fort Crampel to pray; and since November constant prayer has ascended to our Heavenly Father's Throne. Each day we waited expectantly and God answered after two months of prayer. Jesus said: "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

We met with the natives twice a week for prayer and they prayed earnestly for themselves and all the surrounding heathen villages. We wrote you, I believe, that some weeks ago the Head-Chief, "Chef Canton" of this area, who is over all the lesser chiefs, accepted Christ as His Saviour and others came for salvation also. This strengthened our faith and the faith of our native brethren to pray more. Then on the 27th at the close of our native prayer-meeting while Dick was offering the closing prayer, the Holy Spirit came upon us in great power. The evangelist, who always had his special chair, fell to the ground on his face; others likewise and many just kneeling with their heads on the ground began to cry out to God in agony for their sins—not just one by one the way we have always prayed, but everyone was praying. Some were praising and thanking God, others asking forgiveness and confessing their sins to God, others praying for salvation—everyone was praying. There wasn't a dry-eye in that meeting. The prayer-meeting lasted for many hours and all at once without any interruption on our part, there came a calm and peace over all present. Some natives from the surrounding villages who never attended a prayer meeting came for they heard the praying. Then a time of praise and testimony began. I must not weary you with all these details. Suffice it to say that already the results are marvelous. This is just the beginning; we are looking to God for a great ingathering of souls in the Kembe Subdivision. It is now easier to leave them for a few months as we must go to Bangassou. Pray that a similar revival may begin there. Perhaps it has already begun; we have not heard. We are praying for every mission station in Africa and for the Churches in the

homeland. The Devil has had his revival during this terrible war; it is time God's people band together as never before and pray, pray, pray! A revival is America's only hope. "If thousands of God's children in America and Great Britain and other lands will determine to spend a definite time daily in private intercession; and if thousands of revival prayer groups could be formed, who can tell what glorious things may speedily be witnessed?" "Then let us 'bestir ourselves,' and 'advance on our knees,' knowing that the Lord is going before us, and leading on to victory."

"Come, and let us return unto the Lord: . . . then shall we know, if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as rain, as the latter and former rain unto the earth." Hosea 6:1-3.

The assaults of our common enemy grow stronger. He will do everything within his power to extinguish God's fire. We had a hair-raising experience one night last week so that every hair on our bodies seemed to stand up; when it seemed that the Devil himself, not only his demons, came upon us in our slumber. We were both awakened and prayed in the Name of Jesus, and the atmosphere, which before was charged with evil, suddenly cleared and the presence of the Lord became most precious. We know not what ways he shall assail us but we know that he will try every way, but we are "more than conquerors through Him" and we are unafraid. We told you this not to have your sympathy but we need your PRAYERS! The exhortation is: "Pray without ceasing," and God meant nothing less for His children.

Now we must truly close, invoking God's abundant blessings upon each reader of this letter, and that a great burden of prayer might prevail throughout America.

Prayerfully yours,
Dick and Irene Paulson.

II Chron. 7:14.

THE BARBERS HAVE NEED FOR AN F.B.I.!

Iucabi,
February 20, 1945
Caixa 103
Manaus, Brazil

Dear friends at home:

We have been looking through the list of names just now, of all of you who will receive this note, and thinking of you longingly, remembering past experiences together. Some of you are far from the places where we met, some even on foreign shores, and others are doing the same jobs as always, only made harder in these times. We wish we could somehow be there right where you are, renewing friendship and enjoying

mutual fellowship, but thank God, we have the promise of our Lord Jesus that in God's Tomorrow we'll be together forever in a union of blessing. No matter how scattered now. "His, own sheep," well known to His love, will be gathered in the glory-land "tomorrow!" You are one of His own, aren't you?

Down here, we continue our farmer's life, but now as we near the end of the school vacation, with reopening only three weeks away, we live at an increased tempo, trying our best to finish up the jobs still to be done. Wayne keeps going all day, working with his men and boys in the fields, killing ants, weeding and burning, planting and harvesting. They have finished a pavilion-like building too, which will be a dining room for the students. Now that we had warning of a wildcat in the neighborhood, and lost two or more of our own pigs by him, everybody works to get all the pigs locked up at night, and one boy has the job of always locating our pet baby anta and putting him safely to bed. Then at the least noise at night, we jump up and the boys are off with the guns!

Here around the house, I have managed to get ahead a bit too, and with the help of the two girls who work in the kitchen, have whitewashed and painted the room for the girl students, while an old man whitewashed the other rooms for us. For the first time in my life too, I'm raising chickens, but I'm almost afraid to say "raising" because we recently lost so many by poisoning that I haven't yet caught up to where I began.

Last time, I asked you to pray for Alexander who seemed to us so interested and sincere, attending every meeting without fail. Yesterday we learned that he sent away his wife and new baby, advising all the neighbors to keep it secret from us, and was coming here to meetings so regularly in order to court one of our girls! His father, with whom he lives at the border of our land, has a beaten path from his door to our fields of corn, cane, and potato, from which field we are continually missing cane and potato, and the whole corn crop was robbed a few days before harvest! But don't give them up as hopeless! We get discouraged but the Lord rebukes us and reminds us, "Be strong and of good courage, for unto this people shalt thou divide the land for an inheritance. . . ." (Josh. 1:6) and it won't be a land burdened with weeds, savage ants, and poor soil, but a Land flowing with milk and honey into which they may enter by faith! I repeat what I said last time, let's pray them in!

Our Tommy is running around in jeans and bare feet nowadays, enjoying life to the full. He is so bold and interested in all the chicks and kittens that hens and mother cats sometimes give him a scare, but he's always good for another try.

Until next month, with our best wishes in Christ,

Wayne, Elva and Tommy Barber.

THE WILLSONS ON WAY BACK

March 21, 1945

Dear Friends in Christ:

It is our sincere hope and desire that our next letter to you may come from Brazil, because it is our plan to leave the states not later than May first. Naturally this depends on obtaining transportation.

At present it seems that if we should go by plane we can only get to Belem which is north of Fortaleza, our destination. And should we go by boat we will have to go to Recife which is south of Fortaleza. From Belem we would have to take a national plane, and from Recife a truck. We are asking our friends to pray about the transportation, the problem of getting through customs, and for the finding of a suitable house in Fortaleza.

God has done great things for us whereof we are glad. Physically we are feeling fine and have passed our medical examination. We praise God also for the fact that, although our furlough has not terminated, we have been granted special permission to return to our field of service this April. We hope to continue our work for the Lord and make a survey of another field where asthma doesn't hold both young and old in its power. During that time we will be in Fortaleza; so all mail can be sent to CAIXA POSTAL 527 FORTALEZA, CEREIA, BRAZIL. We trust that you will remember us definitely in prayer as we seek another field of service in Brazil. Because Brazil is so large and her need so great we want to go where we might be best used of the Lord.

Our hearts are filled with joy as we make all preparations to return to the field. And as each trunk is packed and ready for shipment our hearts are filled to overflowing, because we know that soon we shall be back to our work where we are needed so badly.

We know that your prayers will follow us, and that above all else is what we need.

Yours and His for the lost in Brazil.

Jim and Florence Willson.

MISS CAMP & MISS HOUTON REPORTING

Westervelt Home
Batesburg, S. C.
March 23, 1945

Dear Friends and Prayer Helpers:

We feel sure some of you will be wondering where we are, and without doubt there are those of you who are picturing us on our way to Africa. We are sending these few lines to let you

know we are still in the U. S. A., and to ask your continued prayers that God will open closed doors and make it possible for us to go forth in His own time.

When we last wrote you, the Travel Bureau had told us that they hoped to have us off by February. Since boat service from Lisbon to the coast of Africa was difficult to obtain they had advised our going by plane by the Miami-Leopoldville route. We were all ready and just waiting day by day all through February. Then word came that the civilian service on that route had not been started, and we have been advised now to go ahead and get our Portuguese visas so we can go by boat in case a way is opened. We immediately sent for these visas, and now are just waiting for the first opening whether it be by plane or boat, or however the Lord makes a way.

Many of our missionaries are needing to come home for a rest and there are so many vacancies on the field that we feel we are needed there just now. But our Father knows and He never makes a mistake. Let us pray unceasingly that He will work it all for the furtherance of His Gospel, and that we may have a knowledge of His will day by day to KNOW the way He would have us to take.

We want to thank you for your prayers and your gifts which are making possible our going forth. Truly we are co-workers together, and it is joy untold to us to have the assurance of your loving prayers for us as we go. In the day when we meet Him face to face we shall gather around His feet with the precious souls which have been brought to a knowledge of Him through our united efforts. What a joy it will be!

We feel so glad to have a share in service here at the Westervelt Home while waiting for His time for us to go to Africa. The Lord is truly blessing here, and it is a joy to see the growth in grace in the lives of these dear young people.

We will let you know of the date of our departure just as soon as we know anything definite. Continue to address us at the above address until you hear from us. We do love to get your letters.

Verna, Clayton, and Marjorie are all well. They are busy in their school work from day to day. We thank God for this Home where they can study God's Word, and for the home life they enjoy here. We so much appreciate your prayers for them also. We know God is not going to fail us when the time for separation comes. His grace is so abundant, and so wonderful.

May God bless you, and keep you, and use you. We know not how to express to you all that your love and prayers mean to us as we look forward to going back to Africa. Souls are dying daily without Jesus, and our prayer is that God will help us to see as He sees,

to feel as He feels, and to love as He loves. May we not be found wanting in that day when we are weighed in the balance as we see Him face to face.

Sincerely yours in Him,
Margaret Camp,
Agnes Houston.

NEW MISSIONARIES TO REMEMBER IN PRAYER

West Clarksville, N. Y.
March 10, 1945

Dear Friend:

We send you greetings in the Name of "the Lord of the harvest!"

We have long anticipated the time when we could send you our first prayer letter, and thus inform you of how great things the Lord has done for us in the past few months. That time has now arrived, and we are pleased to report that after more than three years of pastoral work in this country, we have responded to the call of God to carry the Gospel to those of other and more neglected lands.

The field to which we have been called is the Negro republic of Haiti, which lies about 600 miles southeast of Florida. It is a land noted for its natural beauty and historical interest, and yet a land of unreached multitudes who are living and dying in heathen darkness. Only last month we had the joy of attending the Mid-Missions conference in Erie, Pa., where we were officially interviewed and accepted as missionary candidates. We wish that we could tell you the blessings that were ours on that occasion, and the many other wonderful ways in which the Lord has wrought in our behalf since we first gave attention to the spiritual needs and opportunities of Haiti. Truly God has been good to us, and we are happy at the prospect of having a part in such a ministry.

But there is still much to be done and many difficulties to be overcome. The next few weeks will be spent in deputation work as the Lord opens doors, and we will appreciate your prayers and cooperation in this respect. We have already received about half of the estimated \$1,000 cost of equipment and passage, but we still lack the necessary papers from the government and pledges of support on the field.

We therefore wish to take this opportunity to invite you to share in the blessing of the work by becoming a prayer partner with us.

With joy in Christ,
Ernest and Dorothy Beuter.

**RENEW
NOW!**

A. B. W. E. NEWS

By ROBERT BURNS

"But the Lord your God ye shall fear; and He shall deliver you out of the hands of all your enemies." (2 Kings 17:39).

With humble thanksgiving to God for His faithfulness we are able to announce the good news that all of our missionaries in the Philippine Islands have been liberated and are alive. Physically they are all as well as can be expected after having been subjected to systematic starvation for such a prolonged period.

We especially praise God for the fact of Rev. and Mrs. Edward Bomm's deliverance. After Japanese occupation of the Philippines the leaders of the missionary societies in Manila were called before the Jap military command and asked to sign the following prepared statement:—

"We Protestant missionaries and those who are connected with the Christian work will gladly cooperate with the Japanese Army as it proclaims the military administration of the Philippines, and do hereby pledge to take the duties of restoration and maintenance of peace by observing the following items:

(1) Although we are granted the freedom of faith, we will gladly offer our buildings and their equipment if they are needed for military strategy.

(2) We would never hold meetings primarily held for the people of the hostile nations (worship services included).

(3) We would not hold, for the time being, any other meetings than the religious services.

(4) We would lead and instruct our church members, trusting in the Japanese Army, understanding that the great ideal of the Greater East Asia Co-Prosperity Sphere is on the road to its realization and believing that the very fulfillment of that great ideal is working toward world peace.

(5) We would positively cooperate with the Japanese Army and would not fail its generous considerations towards us."

Many of those confronted with the issue signed. Mr. Bomm refused to do so and was taken before the Japanese military command three different times, the last time being subjected to a three-hour "grilling" during which every conceivable method was used, from wheedling, coaxing, and bribing, to threats of physical injury, harm to our missionaries including his wife, reprisals against native Christians, and threats to close down all churches.

Displaying great personal courage and faith in God Mr. Bomm remained adamant and because he believed "We ought to obey God rather than Men" spent three years in a prison camp, separated from his wife, and subsisted on a starvation diet.

In recognition of his non-compromising

stand the internees voted to place Mr. Bomm at the head of all religious activities of the Santo Tomas Camp. This means that he was a member of the "Internees Executive Committee."

Word has just been received that most of the members of this Committee met death by execution at the hands of the Japanese about two months before the American Army liberated those interned at the Santo Tomas Camp.

We do not yet have the story of how Mr. Bomm escaped the tragic fate of the other members of the Executive Committee, but we are sure that it will be another testimony to the wonder working power of an Omnipotent God who is "able to deliver."

* * * *

The following is an excerpt from a letter from Miss Evelyn Congleton to Dr. Commons, dated March 13, 1945:—

"I don't know what we will do when we get into a house again after living in one-room cramped quarters. Six of us lived in one cubicle at camp and here there are fifty-some in our room . . . Privacy is something which we dimly recollect as a prized privilege of the past. We have to make physical adjustments and go through mental gymnastics, so I don't know how you will find us when we get home. There, don't be too shocked at us! To be a little specific—we have eaten with a spoon so long that the use of other cutlery will be confusing to us, and a table napkin has long been a thing of the past. Our dishes have consisted of anything we could secure from the garbage heap or elsewhere—we have used coconut shells, tin cans, frying pans, sauce pan lids turned upside down, enameled plates or anything else we could get. After we were brought here, we shocked the Army by flocking to the garbage pile to get tin cans for dishes, drinking cups, wash tubs, etc., and this garbage pile of new and modern empty States cans was a real treasure heap to us. We even found wire and nails with which to fix the cans. But the Army soon put up an "out of bounds" sign. And the things we have eaten on those motley plates! But that is another story. For some internees it ranged from corn beef to snails, and from canned peas to green weeds. But here it is the most wonderful and delicious American food. And then we have had to stand in long lines for every thing—"queue up"—a good exercise for the cultivation of patience. In camp every day we had to "line-up" in rows of four at 7:00 A. M. and 6:00 P. M. for roll-call by our captors, and many times we thought of the hymn "When the Roll is Called Up Yonder."

* * * *

A letter received by Dr. Commons from Miss Mona Kemery, dated March 7, 1945, tells of the thrilling rescue of those interned at the Los Banos prison camp. She writes:

"The most wonderful one (writing of miracles) and the greatest of all was our

deliverance of which you have probably read. The situation was critical. Some of us gathered for prayer on the afternoon of Feb. 22. That afternoon as we were coming back to our barracks the planes began to bomb enemy positions near the Camp which was really the beginning of our deliverance. We had planned a whole day of prayer for the whole camp on the 25th., but "Before they call, I will answer." It was so wonderful how all the different units worked together in such perfect order. We found out when we arrived that the paratroops and also the men on the tanks had gathered for prayer before they left on their mission to deliver us. A slip or mistake might have meant the lives of many. At 7 A. M. we were called to roll call on the road in front of our barracks as usual. The gong sounded, and as we reached the door we saw parachutes coming out of the planes nearby. We screamed with delight but only for a few minutes when the shooting began and we hid under our beds. But it wasn't for long and then we saw our American soldiers and tanks, and obeying orders to get in the tanks we started out of the camp down to Laguna de Bay where those Amphibian Tanks became boats, and out on the water we went! From the other side we were brought by truck to our destination. At 1:30 or 2:00 o'clock we were free and eating lovely hot bean soup and grapefruit juice. It reminded us of the Lord's Coming. We looked for it day and night with such expectation, and still, when it actually happened, it was such a surprise and far beyond our expectations. We were actually taken out from the midst of the enemy. It makes one feel very unworthy when we think of the Lord's care and thoughtfulness of us. We give Him all the praise and glory, and thank you, too, because we know it is in answer to your prayers at home.

CAN GOD FURNISH A TABLE IN THE WILDERNESS?

By REV. EUGENE C. EYMANN, M. A.
President Phoenix Baptist Bible
Institute

Thus questioned UNBELIEF in the days of Moses. The Psalmist says that with these words Israel sinned more and more; they provoked the most High; they tempted God. Yes, all this after they had seen His wonderful works in the land of Egypt.

At the Phoenix Baptist Bible Institute it has been glory just to walk with Him. God has marvelously blessed far beyond all expectation. There is real interest in the school; inquiries are coming to us from all over the land.

Our student body of fifty-five has shared with us all of God's blessings. They have been faithful in their service for Him. Homes numbering 3,423

have been reached with the Gospel, 212 persons have professed conversion, and 33 have been restored to fellowship. Over 22,800 gospel tracts have been distributed.

In the expectation of a larger student body for next year, we have been looking for more commodious quarters, but lack of finances kept us from going ahead. Several fine opportunities have been lost because of this.

All along we had felt more or less secure in our present quarters. There were plans to buy a small hotel nearby for a dormitory, and we hoped to carry on where we are. The plan to buy did not materialize. Then suddenly about March 15th, our Landlord, who up till then refused to give us a lease, informed us that our rent would be doubled at once. We were willing to pay that double rent, but he also wanted to bind us with a lease, and we could not see our way clear. We pleaded for time, and we begged for mercy; we sought advice, and found that neither OPA nor court action could help us.

What shall we do with our students on such short notice. Where shall we go? Is God able to provide for us now? Yes, we believe He is, and we believe He will show us His glory.

But God works through human instruments. In John 6 the Lord asked Philip "Whence shall we buy, that these may eat?" John says: "This He said to prove him; for He himself knew what He would do." (see Matthew 14:13). But the Lord said: "GIVE YE THEM TO EAT."

A little lad gave his lunch that day. I am sure you remember what happened. Five thousand were fed. He, the Lord of Glory, blessed the little that was given.

The Phoenix Baptist Bible Institute is looking now for five thousand friends that will come to our rescue and do what the little lad did in Jesus' day. If five thousand will respond and give us \$5.00 each, this work of the Lord can continue and we can make provisions for the students applying to us now.

Praying friend, we beg you, do not lay down this appeal unheeded. Ask God now what He would have you do, then sit down and write us.

Address all communications to:

Phoenix Baptist Bible Institute
P. O. Box 1028
Phoenix, Arizona

All material for the Baptist Bulletin should be in the hands of the editors by the first of each month in order to make the next issue.

Please send all news items promptly. Advance information on events to take place are especially appreciated.

You help to make this paper what you want it to be by co-operating with the editors.

THE CHRISTIAN AMERICAN HOME

(Continued from page 8)

Better live in a hut and actually live there than own a great big house and "Nobody home." I am reminded of another saying of Mr. Shaw's, if I may be pardoned for a second reference to that British playwright and social satirist. This statement reveals his very limited and ill-conceived notion of the greatest institution of human society, the home. Listen: "Homelife as we understand it is no more natural to us than a cage is natural to a cockatoo." In my estimation, there can be found no clearer illustration of the final results of Marxian philosophy, which has been carried to its logical conclusion in both Germany and Russia in their social revolution, resulting in the practical abandonment of home life and making children the property of the state. Now Mr. Shaw has been called the most brilliant wit of the English stage. But friends, the wit of the stage which must stoop to the level of making the sacred institution of home the butt of a joke, to produce laughter from the herd that lives on the same level, is the acme of crass stupidity.

Socialism, as reflected in this statement and the person to whom I have referred, is the enemy of the home and therefore of America and of civilization. It runs counter to the Christian concept as does the socialistic modernism of a considerable portion of American pulpits today. I submit that "home life IS natural to us." It is only the perversion of our social, moral and spiritual instincts which causes us to take the unsocial attitude toward the home and home life so apparent in American life today.

Allow me friends to close this message with a plea that we all plan to spend more of our time in our own homes with our own families. Let us really learn to live and love together. Our very homes are at stake. Our beloved nation hangs in the balance, the future happiness and usefulness of our children and our children's children depend upon a renewal of interest in our homes as the most wonderful, divine institutions in existence. Something more than mere stacks of materials, bricks, boards, shingles, etc., yes, actual, warm, throbbing, pulsating spiritual centers of family fellowship, love and peace. May God help us to drop on our knees and thank Him for our homes and dedicate ourselves to the promotion of the genuine interests of our own homes and every member of our family, as well as to the interests of every other home in this glorious America of ours. Set up a family altar of prayer, and invite every member of the family to share its sacred blessing with us. Let us unite in praying for a revival of genuine Christianity, that will "perfect, stablish and strengthen" American homes in the grace of God through Christ Jesus.

GLEANNINGS

Edited by R. F. HAMILTON

OHIO

THE HEBRON YOUTH RALLY held its bi-monthly meeting at the First Baptist Church, La Grange, Ohio, on Friday evening March 9th. Pastor Robert DeBoer of Olean, New York was the speaker. Attendance was estimated at about 300. Highest attendance awards went to Penfield Junction and Hinckley Ridge churches.

The Lord willing, next May 4th, Dr. Earle G. Griffith and the Brass Quartet of the Baptist Bible Seminary, Johnson City, New York will be on the program of the Hebron Youth Rally.

* * * *

MICHIGAN

GRAND RAPIDS: The fiscal year of the Wealthy Street Baptist Church ended February 28th. Report of the church treasurer reveals that a total of \$82,178.50 was received during the past year. 178.50 was received during the past year. Disbursements totaled \$76,405.22, of which amount \$49,242.53 was for missions. The treasurer still holds \$12,541.08 in the mission fund to provide transportation and other needed expense of missionaries coming and going to their fields.

As many of our readers already know, Dr. David Otis Fuller has been granted a leave of absence by the church to enter the Navy Chaplaincy. At the farewell held for him, the church presented him a love offering of \$500. In his absence, Dr. Paul R. Jackson of Ceres, California has been called as interim Pastor. Dr. Jackson will begin his ministry the 13th of May. He leaves the First Baptist Church of Ceres, California, where he has been pastor for a number of years.

* * * *

ECORSE: On March 20th Rev. Merle T. Huffmaster accepted a call to the Calvary Baptist Church. For the past year and a half Brother Huffmaster has been pastor of the Portage Park Baptist Church in Chicago. Several months ago this church and the Riis Park Baptist Church merged forming the Maranatha Baptist Church, in which Brother Huffmaster and Elmer Walker were Co-Pastors. Brother Huffmaster has won for himself a fine place of affection in the hearts of the Illinois Brethren with whom he was associated. This past year he was elected to the Council of the Illinois Association of Regular Baptist Churches and has been serving as the secretary-treasurer. Before coming to Chicago, he was pastor, for eight years, of the Riverdale Baptist Church of Flint, Michigan.

* * * *

BROWN CITY: On March 16th at the call of the First Baptist Church, 14 pas-

tors and 35 delegates from 14 churches met to examine Donald Olsen as to his fitness for ordination to the Gospel ministry. Rev. E. C. Shute of Lapeer was Moderator of the examining council. The examination proved satisfactory to the council, and Brother Olsen was ordained by the church the same evening.

* * * *

INDIANA

ELKHART: Rev. John Barbee is to be with the First Baptist Church, where E. R. Hill is Pastor, for the evangelistic meetings in July.

In the April Baptist Bulletin it was announced that Rev. O. G. Harris held two weeks of meetings in the church. This was a typographical error. The Evangelist was O. G. Lewis, and he began his two weeks of meetings on Easter Sunday.

Rev. Cedric A. Sears, pastor of the First Baptist Church of LaSalle, Illinois, spoke at the Elkhart County Youth for Christ Rally on March 17th.

* * * *

MICHIGAN CITY: Pastor Carl Brown of the Missionary Baptist Church has announced several weeks of tent meetings beginning July 22nd, with Carlyle T. Scott as the Evangelist.

March 25th was an historic occasion for the church and pastor when their new baptismal pool was used for the first time. It was the first time the Pastor had ever immersed a believer in his own church building. As some of the readers may remember, the Missionary Baptist Church purchased their present building from the Methodists after the Methodists consolidated several years ago.

* * * *

GARY: The ladies of the Central Baptist Church have issued a call for an organizational meeting on April 19th for the purpose of organizing "The Lake Region Baptist Ladies."

* * * *

GARY: The Hosford Park Baptist Church and the Calvary Baptist Church of Highland are engaged in a Sunday School Contest.

Rev. Kenneth Dodson gave four days of service to the Hosford Park Church, March 20th through the 23rd. Rev. Earl F. Brown is the pastor.

* * * *

GARY: The Child Evangelism Fellowship has made some very real strides in the Gary area during the past year. Mrs. Howard Bargfeldt is the local director. She is assisted by two full-time workers: Mrs. David Halvorsen, and Miss Mae Bartleson. Approximately 2,070 children have been enrolled in classes throughout the city, including

classes in six of the public schools. Nine members of the Brunswick Baptist Church have taught twelve classes, in which 306 children have been enrolled, and at least 30 have professed to receive the Lord Jesus as their Saviour.

Beginning February 4th and closing April 1st, the Brunswick Baptist, Hobart Baptist, and Garyton Covenant Sunday Schools enjoyed a very fine Attendance Contest. On the first Sunday, Hobart had 204, Garyton had 175 and Brunswick had 174. On the final Sunday Hobart had 357, Brunswick had 348, and Garyton had 322. Hobart led the race until March 25th when Brunswick came to the front with enough so that they won with a difference in the total score of 13. The total attendance for the contest period was: Brunswick—2,230, Hobart—2,217, and Garyton 2,121. Hobart and Garyton will cooperate in entertaining Brunswick at a picnic. On Easter Sunday Brunswick reached an all-time high, breaking their previous record attendance made the day of the dedication of the new church basement about seven years ago, by five. Robert Johnson is the pastor of the Hobart Church, Arvid Carlson of the Garyton Church, and P. R. Halvorsen of the Brunswick Church.

For the week of March 25th through April 1st, the Brunswick Baptist Church enjoyed the rich ministry of Arthur E. Bloomfield of Angola, Indiana, in a series of Prophetic Lectures. The interest was such that a Traveling Bible Institute Class, taught by Mr. Bloomfield, is to be inaugurated in a central public place in Gary on the first and third Friday nights of each month, beginning April 20th.

* * * *

ANDERSON: The Spring Pastors' Conference of the Indiana Association of Regular Baptists is to be held at Anderson, May 23 and 24.

* * * *

HOBART: The First Baptist Church of Hobart, the Brunswick Baptist Church of Gary and the Mission Covenant Church of Garyton, Indiana all engaged in a three-way contest ending on Easter Sunday. As reported elsewhere, the Brunswick church won the contest. Bob Johnson, pastor of the Hobart church is nevertheless proud of their accomplishments, even though they lost the contest. Sixteen months ago they had 78 in Sunday School: Easter Sunday they had 357. Yes, indeed, that's a real attainment. The Young Married People's Class which Bob teaches had 2 in attendance 16 months ago, but 65 were present Easter Sunday.

Plans have been completed for a beautiful new church and Sunday School building to house their growing work. The original plans call for a building 48 by 95 feet. Already these Hobart people are thinking that it will be necessary to enlarge their present plans. \$524 came in for the building fund on Easter Sunday. Even though handicapped by

a store building for their present work, they nevertheless have done a remarkable work for which they deserve high praise. Their mission giving for the first quarter of this year has averaged over \$200 a month. This church was formerly a mission of the Central Baptist Church of Gary. This type of expansion pays great dividends.

* * * *

LAFAYETTE: At a special service on March 6th, the Kossuth St. Baptist Church, Koven I. Smith, pastor, was recognized as a Regular Baptist Church. The Indiana Regular Baptist Ministers Fellowship had charge of the services in the absence of Pastor Smith who was suddenly called to St. Louis by the death of his father. Dr. H. O. Van Gilder was the special speaker for the occasion. Twelve other pastors from the state were present. Supper was served by the ladies of the church to all the out-of-town guests.

* * * *

VIRGINIA

ARLINGTON: Pastor Robert L. Ryerse of the Cherrydale Baptist Church seems to be intent in keeping his people well occupied so there won't be a dull moment in their busy Christian lives. April 11 and 12 were set aside for a brief missionary conference. Sunday the 15th was a great day when there was a "mortgage burning," the last \$5,000 on the church debt having been liquidated during this past year. A baptismal service was held that evening followed by a message from Rev. and Mrs. Beuter, missionaries to Haiti. Dr. L. Sale-Harrison, internationally known Bible teacher was scheduled to hold services in the church April 29th through May 6th.

* * * *

ILLINOIS

DECATUR: The Baptist Bible Institute which has been meeting in the Riverside Baptist Church, held their last session the Monday before Easter. The interest and attendance has been very good through the three months of meetings. There is good prospect that the work may be renewed again in the fall with an enlarged schedule of activity.

Rev. J. M. Carlson, pastor of the Riverdale Baptist Church, conducted three weeks of meetings in Wisconsin beginning March 5th and closing the 25th. The last two weeks was with the Community Bible Church of Oxford, where Rev. Grubb is pastor.

* * * *

PONTIAC: On March 7th Pastor Robert L. Sumner read his resignation to the Fundamental Baptist Tabernacle, the same to take affect May 1st. Pastor Sumner came to Pontiac in the summer of '43. He plans to go into full-time evangelistic work and already has several meetings booked for the period following his removal from Pontiac. Interested friends may reach him at the present time at 410 West North Street, Pontiac, Illinois.

BUNKER HILL: The annual missionary conference of the Berean Baptist Church will be held April 25-29 inclusive. Scheduled speakers on the program are Chaplain Karl Smith, an American Council appointed chaplain stationed in Kansas; Rev. Kenneth Oglesby, Ethiopia; Miss Louise Lynip, Philippines; Rev. Ted Wimer, Africa; Miss Leola Barnum, India; and Miss Edith Mace, missionary-elect to Liberia. In conjunction with the Missionary Conference the church will entertain the Mississippi Valley Fellowship of Baptist Churches. Rev. Herbert C. Johnson is the pastor.

* * * *

WISCONSIN

MILWAUKEE: The treasurer of the Garfield Avenue Baptist Church reported recently that there was a total of \$13,053.26 in the new church building fund. This fund has been growing steadily for the past several years. Pastor William H. Kuhnle and his people hope to begin building as soon as government restrictions are lifted.

The Mid-Missions Quarterly Conference is to be entertained by the church, May 18, 19 and 20.

Pastor Kuhnle conducted a brief evangelistic campaign of one week, March 19th through the 25th, at the Emmanuel Baptist Church of Iron Mountain, Michigan.

* * * *

IOWA

WATERLOO: Even though the annual May meeting of the Association has had to be canceled in view of the ruling of the ODT, the Council of 14 will, nevertheless, be meeting in the Walnut Street Baptist Church of Waterloo, May 13, 15 and 16, in order to carry on such business as is required between our Associational sessions. There will be evening sessions open to the public at which time messages will be brought by members of the Council.

Dr. Lewis Sperry Chafer, president of the Dallas Theological Seminary, spoke in the Walnut Street Church, March 18th through the 25th, under the auspices of the Waterloo Bible Conference.

* * * *

WATERLOO: The Fellowship of Baptists for Home Missions will hold council sessions with Rev. G. B. Ham and the Hagerman Baptist Church, May 17th and 18th.

* * * *

DES MOINES: The Grandview Park Baptist Church, A. D. Mohr, pastor, has planned for their annual Missionary Conference to be held May 20 through the 23.

* * * *

ELDORA: The Iowa Association of Regular Baptist Churches held their spring Conference at Eldora some time during the week of April 1. All we know about it is the brief statement we saw in a church calendar where the dates weren't even given. Will some dear brother with a nose for news please take it upon himself occasionally to let ye

editor know the where and when of such Conferences. Such news in advance would be greatly appreciated.

* * * *

GRINNELL: The Calvary Baptist Church is not quite five years old. Under the fine spiritual leadership of Rev. W. F. Long, who was the first pastor of this church, souls were saved and the saints edified, resulting in a large increase in the membership. During Brother Long's last year as pastor of the church, they purchased a building lot in a very suitable location. The church has been renting a building in which to worship since it was first organized.

Last summer at a called business meeting of the church, the members pledged the support of Miss Gladys Brown, one of their fine spiritual young ladies who is a graduate of the Moody Bible Institute, and is an authorized missionary to Liberia. The church has more than doubled its missionary budget in the last year.

They are now making plans to begin their new church building this Spring. Because of the lumber situation it will be impossible for them to complete the church edifice at this time. The building committee has decided to go ahead with the basement, so that they will have a place to accommodate the people. Rev. M. R. Shanks is the present pastor.

* * * *

CALIFORNIA

EL MONTE: The California Association of Regular Baptist Churches held their annual meeting with the First Baptist Church, April 3, 4, 5. Guest speaker for the occasion was Dr. H. O. Van Gilder, our national representative.

* * * *

STRATHMORE: Evangelist Willard W. Riggs, director of the Independent Baptist Missionary Home, Pasadena, California and Vice-president of the Phoenix Bible Institute of Phoenix, Arizona, conducted evangelistic services for the First Baptist Church from February 18th through March 4th. Souls were revived, restored to fellowship, and brought to receive Christ as personal Saviour. Three felt constrained of the Spirit to re-dedicate their lives to God. Pastor David A. Wood reported that it was a joy to do house to house evangelism with Brother Riggs.

* * * *

LOS ANGELES: The annual report of the Fremont Baptist Church shows that there were 12 additions to the church in 1944 with nine losses to the membership, leaving at present a total of 114. There was \$954.63 given for missions and \$4,576.38 given for other purposes. Rev. Bernard Bancroft began as pastor at Fremont on September 10th. He and his family are under appointment to return to the Philippines as soon as the doors are open.

* * * *

MODESTO: From another church calendar we have learned that Rev. Samuel Post, pastor of the Grace Baptist

Church was in an automobile accident sometime during the week of March 11th and suffered a skull fracture. We have had no recent word as to his condition.

* * * *

WASHINGTON

TACOMA: For several years the Temple Baptist Church has been creating a building fund for the erection of their own building as soon as permits can be secured for doing so. From their beginning—more than ten years ago—they have been meeting in the Masonic Temple. Lots were secured some time ago for the purpose of building on the corner of North Second and G Streets. The church recently voted, however, to change the location of the proposed church and purchase four lots at the corner of St. Helens Ave. and Fourth Street. This latter location is nearer to the business district and is believed to be far more suitable for the future church building. Dr. R. L. Powell is pastor of the Temple Church.

* * * *

SEATTLE: A three-day Bible Conference was conducted at the Tabernacle Baptist Church, March 5th, 6th and 7th. Three other churches assisted as host for the occasion, namely: The Dunlap Baptist, Galilee Baptist, and Gatewood Baptist Churches. A fine group of speakers were heard including Independent Baptist Pastors in Washington, Vancouver, B. C. and Moscow, Idaho.

* * * *

SOUTH DAKOTA

SIOUX FALLS: Rev. William R. Grant, who was ordained last December 12th in Sioux City, Iowa, has recently organized the Northside Baptist Church in Sioux Falls. At the time of organization it declared itself in fellowship with the G. A. R. B. The basement has been excavated on their lot and they hope to begin laying the foundation as soon as weather permits. The church will be located at Spring Avenue and Rookings Street. At the present time, however, they are holding services at 1215 Minnesota Avenue. Remember this new work in prayer.

* * * *

NEW JERSEY

ATLANTIC CITY: The Chelsea Baptist Church, Dr. Clarence E. Mason, Jr., pastor, has been greatly blessed financially in the past few years as many debts have been liquidated and their church mortgage greatly reduced. On Easter the trustees set before the church an additional goal of \$1,000, to include \$400 for redecorating the main auditorium, and \$600 for the repairing of the large stained glass window depicting the baptismal scene.

* * * *

PENNSYLVANIA

KINGSTON: Rev. Montreville Seely has resigned as pastor of the First Baptist Church, due to ill health. Rev. Seely was injured while on vacation last summer and his recovery has been slow. In his resignation Pastor Seely said he felt

the church needed a full-time pastor, and as he doesn't see complete health in sight for a number of months felt it advisable to resign. The church, after much prayer and consideration, accepted the resignation to become effective as of June 1st.

Many new members were added to the church during Rev. Seely's pastorate. He came to Kingston in September 1938.

The walls of the church were redecorated soon after his coming here, also a new lighting system was installed. A new room was put on the church a year ago. This past winter the church was carpeted at the cost of \$800.

Eleven young people have gone into full-time service. Two are working in the Kentucky Mountains, another is in a pastorate in New York State, another is an Assistant Pastor in Illinois while completing studies at Wheaton College, another is at the present secretary to Rev. Hamilton and expects D. V. to go to Africa in the fall. There are six others now in school at the Baptist Bible Seminary and The King's College in Delaware.

Our prayers for a speedy recovery go with Rev. Seely and God's richest blessing upon him and his family.

Rev. Seely, due to his illness, was not able to carry on his pastoral work and he was assisted by Dr. William L. Taylor, who also will leave in April to assume his duties as Assistant Director at the LeTourneau Evangelistic Centre.

—Mrs. Thomas Koup, church clerk.

* * * *

NEW YORK

ITHACA: The Seventy-Fifth Annual meeting of the Tabernacle Baptist Church, Joseph M. Stowell, Pastor, was held on March 7th, at which the financial report was given showing receipts in all funds amounting to \$15,214.68, of which \$5,732.42 was for missions. A budget of \$6,000 for missions was adopted for the coming year, and a current expense budget of \$7,410.

It is encouraging to know that this church has not had to resort to any financial campaign or pledge taking to raise their funds. For the past few years an effort has been made to get the people to sign the tither's covenant. Approximately one hundred have signed the covenant for this year.

* * * *

CORNWALL: Rev. Robert D. Noles, who resigned the Cornwall Baptist Church to go west for the family's health, was unanimously recalled by the Cornwall congregation. In view of the evidence of the faith on the part of the people, Pastor Noles felt constrained to stay with them. Pastor Noles has recently begun a community paper entitled "The Pilot" which he plans to issue monthly. Pastor Noles has also had upon his heart for years a property in town to be used for the aged. Others are urged to pray with him about this splendid vision.

CORRECTION: In the last issue of The Bulletin we spoke of the Humphrey Baptist Church of Great Valley where D. E. Stone is Pastor. This church, however, is not located in Great Valley but at Humphrey. Great Valley is only their Post Office address. Rev. Kenneth Elgena is pastor of the Baptist Church in Great Valley.

* * * *

TRI-STATE FELLOWSHIP: The Spring Evangelistic Rally of The Tri-State Fellowship of Independent Baptist Churches was held in the North Chester Baptist Church on Friday, March 16, 1945. The day was rich with blessed fellowship.

The Rally started in the early afternoon with a time of prayer fellowship, which was followed by a series of brief presentations on the theme "Evangelism." Rev. Irving H. Young of the North Baptist Church, Wilmington, Delaware, spoke on "The Evangelistic Foundation, The Prayer Meeting." Rev. K. W. Masteller of Hadden Heights Baptist, N. J., spoke on "The Weekly Evangelistic Opportunity." Rev. Leon J. Davis, First Baptist, Nannet, N. Y., spoke on "The Evangelistic Series" from the Pastor's view, and the Rev. Michael Klinoff, First Baptist, Florence, N. J., spoke on the same topic from the evangelist's view. Dr. A. L. Lathem of the Bible Presbyterian Church, Chester, Pa., spoke on "Evangelism in The Summer Bible School." Rev. Charles F. Robeson, First Baptist, Bloomingdale, N. J., spoke on "The Pastor's Evangelistic Heart." These presentations were followed by a clinic during which evangelism was discussed from various viewpoints.

The evening service was presided over by Rev. H. Hotchkiss, President of the Tri-State Fellowship. Evangelist Warren A. Brewin spoke on "Following Christ." His message was clear, decisive and full of God's blessed truth. Rev. Paul W. Plack led the singing and also sang several numbers. The evening service was a continuation of a week of Evangelistic meetings being held in the North Chester Baptist Church.

In the pastor's meeting that preceded the evening service it was decided to hold our next Youth Rally in the Haddon Heights Baptist Church on April 20th at 8 P. M. The next regular meeting of The Tri-State Fellowship will be in May.

—A. W. Jackson.

WANTED!

The Home Office is in urgent need of a mimeograph, hand-operated but with automatic feed, and an Elliott Addresserette. These cannot be purchased new without a priorities order from the W.P.B. If any church has such equipment which is not now being used, please communicate with us at once.