

ON RELOCATION OF BETHANY BIBLE COLLEGE

A CALL TO PRAYER

As instructed by the Alliance last July, the Board of Bethany Bible College and the Alliance Executive are working together to prepare proposals to present to the Alliance on the relocation of Bethany Bible College to a central point in New Brunswick. Knowing the significance of such a move to the future of our denominational program, these Boards are working with great concern and caution. However, these combined Boards realize the need of wisdom which must come from God, and the need of financial support that God will have to lay upon hearts. To that end, we are calling our people to a day of **SPECIAL PRAYER**, on **FRIDAY, DECEMBER 16th**.

Pray that God will give the necessary guidance to these men who are preparing such important recommendations for our Alliance . . . pray too, that doors to financial resources will open that could permit us to carry out a plan that will increase the effectiveness of our work for God and His kingdom.

Let us make December 16th a day of fervent prayer . . . God is still on the throne!

H. R. Ingersoll

PLEASE READ THIS

The Alliance Minutes for 1960 have been mailed to the printer. It will be a few weeks before we see the finished product, but in the meantime there is something which should be said. Last year, the sale of Minutes was less than half their cost. This should not be.

The annual Minutes are necessary to our existence as a denomination. But we must pay for them.

If only one-quarter of our Church membership would purchase a copy of the Minutes at 50c per copy the income would more than pay the cost.

Please rally this year and let us have a record sale of Minute Books!

Just send your order with the money enclosed and your new Minute Book will be mailed to you as soon as possible.

L. K. Mullen,
Alliance Secretary
Box 723, Woodstock, N. B.

REV. AND MRS. EUGENE KIERSTEAD COMING HOME

After more than twenty-one years of missionary service in Africa, Rev. and Mrs. Eugene Kierstead are coming home for furlough. The Kiersteads are scheduled to leave South Africa by air Dec. 17th., and after stop-overs at Livingstone, Rhodesia, and London, England, will be due to arrive in Halifax about 6.00 a.m. on Dec. 22nd. It is expected that they will be home for six or seven months. Brother Kierstead writes that they are thrilled with the prospect of renewing acquaintance with old friends and getting acquainted with new ones.

The chief reason that the Kiersteads have not been furloughed before was because of Mrs. Kierstead's ill health. We are most happy that she has improved sufficiently to undertake this homeward journey and we ask all who read this announcement to pray that they may have a safe and pleasant plane trip from Africa to Canada.

FREEDOM FROM SIN NOW!

by F. A. Dunlop

"And now being made free from sin." Romans 6:22.

Paul was a master of simplicity. He wrote to be understood. Our translators, realizing this, have gone along with him. Whatever the original may have been the English is strikingly simple. Here is one of the most sublime facts related to human existence couched in words that leave no place for misunderstanding the meaning.

I am no scholar in any sense of the term, but the fact presented here is stated too clearly for even a layman to miss. All the words used in the above statement are common property wherever the English language is spoken. However, these are significant words. Being simple in definition they are the mightier in meaning, and a careful study of each is necessary if the fact they present is to be understood.

The word "AND", of course, is a joining word, uniting what the apostle has written with that which he is about to write. And that which he has written is his answer to the question: "Shall we continue in sin, that grace may abound?" Having met the question head-on with the explosive negation: "God forbid", he proceeds to present a soul-thrilling exposition of the whole plan and purpose of Salvation as it relates itself to the question at hand. He shows that Baptism, which identifies the believer with Christ, cries "No!" (verses 3-5). The crucifixion of "our old man", a glorious part of the believer's heritage in the Atonement, cries "No!" (verse 6-11). The whole transaction from Sin to grace cries "No!" "Sin shall not have dominion over you, for ye are not under the Law but under Grace." (verse 14). The great split-rock of moral classification is encountered here: The practice of sin, says the apostle, brands one the servant of sin; the practice of righteousness brands one a servant of God. "To whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness". (verses 12-17. All through this chapter Paul allows for no middle ground. "Being then made free from sin ye became the servants of righteousness" (verse 18). "For when ye were the servants of sin ye were free from righteousness". (verse 20). There is no "this" and "that", it is "this" or "that".

The summary of all this is: "And now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end, everlasting life". (verse 22). Hence, the word "and" unites the foregoing facts with this one great fact.

Coming to the word "NOW" we are stopped in our tracks. So much of theology revolves around this word. Differences responsible for dividing the most learned and sincere men of the Christian Church meet us here. "Freedom from sin? Yes, of course! "But when?" No question whatsoever, about the necessity. All agree that Heaven is quarantined against sin and deliverance from sin must be had if Heaven is to be obtained, but when? Well, if we are not too difficult to enlighten Paul seems to have the answer. And again, he is so implicit—"Now," is the only answer he ever gives. With him it is now or never. "The end of those things (sinful living) is death." (verse 21). "The wages of sin (sinful practice) is death." (verse 23). If this is the judgment that awaits sin then it is imperative that we find some remedy. If the present issues in judgment then it would appear that we should find freedom from sin in this present. It would also appear that unless we have an assurance, from Scripture, beyond all possible doubt, that sin (singular) is to be dealt with, mercifully, in some future state, then we have no right to suggest it,

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