

THE

BAPTIST

BULLETIN

THE VENTRILOQUIST



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THANK GOD—NO MORE!

by REV. BERNARD BANCROFT

Now the world is full of sighing,
Full of suffering and pain;
Full of fear—the dread of dying,
Full of sin's dark, awful stain;
But a brighter day is coming,
In God's Word we read it o'er,
And we hear the promise ringing,
That these things shall be "No more!"

"No more sea!" the heaving masses
Of the earth's vast multitudes,
Beaten down, oppressed, afflicted,
In a thousand servitudes
In the glorious day that's coming
When mankind shall bow the knee
To the King of endless ages,
All shall serve Him: "No more sea!"

"No more sorrow!" do you hear it,
Ye who mourn your bitter loss?
'Twas to free you from your burden,
Jesus came to bear the Cross
He was agonized, grief-stricken,
That in heaven's brighter day,
You might know no more of sadness,
There all sorrow's done away.

"No more crying!" wondrous promise,
"God shall wipe away all tears,"
End the ceaseless rain of weeping
That has drenched the passing years
Eyes shall shine with light eternal,
Lips no more shall know a sigh,
God shall give a joy supernal,
In that glad day none shall cry

"No more pain!" O matchless message,
That no more shall anguish reign;
All disease and illness banished,
No more bodies racked with pain

Past the horrors of the battle:
Wounded screaming to be slain,
These shall disappear forever,
God has spoken, "No more pain!"

"No more curse!" the world rejoices,
Freed from stain of Adam's fall;
Man shall join the gladsome chorus,
"Christ redeemed us from it all!"
He Who rose again is Victor,
Satan's seed hath triumphed o'er,
Shout, ye angels, sing, ye ransomed,
There shall be a curse "No more!"

"No more night!" the weary watchers
Shall no longer vigil keep;
In that glad, eternal dawning
There shall be no need of sleep
And within those holy portals
God Himself shall be the Light,
Evil ne'er shall gain an entrance
To that land of "No more night!"

"No more death!" shout "Hallelujah!"
There shall be no parting there:
No farewells, no sad hearts breaking,
In that city all foursquare.
No more sighing, no more longing,
For the one who's gone before;
Jesus, Lord of life, has risen,
Death's cold terror is "No more!"

"No more sea" and "No more sorrow",
"No more crying", "No more pain",
"No more curse"; Night shall be ended,
"No more death" of cruel reign:
This our theme on that glad morning,
And the glory song we'll sing,
"Hail to Thee, our God and Saviour,
Lamb once slain—now Heaven's King!"

A poem written by Rev. Bernard Bancroft, a missionary in the Philippines under the A B E O., after reading a sermon by the Editor, "No More!" "Thank God! No More!" The Seven "No Mores" of Revelation

SINNERS IN THE HANDS OF AN ANGRY GOD

By REV. JONATHAN EDWARDS, Puritan Divine

(This is part of an abridged sermon from one of the great Puritan Divines. From time to time sermons from these giants of the faith will be reproduced in these pages of the Bulletin. Be on the lookout for them, and keep your subscription up-to-date so you won't miss an issue.)

Deut. 32:35, "Their foot shall slide in due time"

There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God.

By the mere pleasure of God, I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had, in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

The truth of this observation will appear by the following considerations:

There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong, when God rises up. The strongest have no power to resist Him, nor can any deliver out of His hands.

He is not only able to cast wicked men into hell, but He can most easily do it. Sometimes an earthly prince meets with great difficulty in subduing a rebel, who has found means to fortify himself, and has made himself strong by the number of his followers. But it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, though vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that anything hangs by: thus easy is it for God, when He pleases to cast His enemies down to hell. What are we, that we should think to stand before Him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?

They deserve to be cast in hell. The sword of divine justice is every moment brandished over their heads; and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.

They are already under a sentence of condemnation to hell. John 3:18 "He that believeth not is condemned already." So that every unconverted man properly belongs to hell; that is his place; from thence he is, John 8:23 "Ye are from beneath," and thither he is bound; it is the place that justice, and God's word, and the sentence of His unchangeable law, assign to him.

There are in the souls of wicked men these

hellish principles reigning that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, exceedingly violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out; they would flame out after the same manner as the same corruption, the same enmity, does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in Scripture compared to the troubled sea, Isa 57:20.

For the present, God restrains their wickedness by His mighty power, as He does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further:" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the souls perfectly miserable. The corruption of the heart of man is a thing that is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints; whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if it were not restrained, it would immediately turn the soul into a fiery oven, or a furnace of fire and brimstone.

It is no security to wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger, in any respect, in his circumstances. The manifold and continual experience of the world, in all ages, shows that this is no evidence that a man is not on the very brink of eternity, and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable.

Unconverted men walk over the pit of hell on a rotten covering, in which are innumerable places so weak that they will not bear their weight, and that are also unseen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them.

So that thus it is that natural men are held

in the hand of God over the pit of hell;—they have deserved the fiery pit, and are already sentenced to it;—and God is dreadfully provoked: His anger is as great towards them as to those that are actually suffering the execution of the fierceness of His wrath in hell;—and they have done nothing in the least, to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment;—the devil is waiting for them, hell is gaping for them, and swallow them up;—the fire pent up in their own hearts is struggling to break out;—and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to hold to; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance, of an incensed God

Application

This that you have heard is the case of everyone that is out of Christ. That world of misery that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, not anything to take hold of; there is nothing between you and hell but the air; and it is only the power and the mere pleasure of God that holds you up

You probably are not sensible of this, you find that you are kept out of hell, yet do not see the hand of God in it, but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw His hand, they would avail no more to keep you from falling, than the thin air to hold up a person who is suspended in it

Your wickedness makes you, as it were, heavy as lead, and to tend downwards with great weight and pressure towards hell, and if God should let you go, you would immediately sink, and swiftly descend and plunge into the bottomless gulf; and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you, and keep you out of hell, than a spider's web would have to stop a falling rock.

Were it not that such is the sovereign pleasure of God, the earth would not bear you one moment, for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you, to give you light to serve sin and Satan; the earth does not willingly yield her increase, to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with: they do not willingly subserve any other purpose,

and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of Him whom you have offended.

There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, they would immediately burst forth upon you. The sovereign pleasure of God for the present, stays His rough wind, otherwise it would come with fury; your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing-floor.

The wrath of God is like the great waters that are banked up for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. It is true that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath; the waters are continually rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward

If God should only withdraw His hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string; justice points the arrow at your heart, and strains the bow; and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood

Thus are all you that never passed under a great change of heart, the mighty power of the Spirit of God upon your souls; all that were never born again, and made new creatures, and raised from being dead in sin to a state of new, and before altogether unexperienced light and life. However, you may have reformed your conduct in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, and may be strict in it, you are thus in the hands of an angry God: it is nothing but His mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

However unconvinced you may now be of the truth of what you hear, *by and by you will be fully convinced of it.* Those that are gone from being in the like circumstances with you see

(Continued on page 11)

Beginning of a Baptist Jewish Work in Buffalo

(Readers of this magazine will be particularly interested in the following article reprinted from the December number of "The Chosen People" published by the American Board of Missions to the Jews, because it gives something of the story of the Buffalo Hebrew Mission which is the only distinctively Baptist work being done among the Jews anywhere in this country, so far as we know.)

This most important home mission work should be on the budget of every Bible-believing, gospel-preaching Baptist Church. We ought to lend our principal support to missionary efforts that are one with us in proclaiming and maintaining our great Baptist heritage.)

"Not slothful in activity" This is the injunction of the Holy Spirit in Romans 12:11, and this is what we as a Christian Jewish Mission have tried for years to obey. The rest of the verse tells us to be "fervent in spirit; serving the Lord." The great theologian, *Dr. Hodge*, calls attention to a verse which illuminates this instruction. The verse is found in Acts 18:25, telling of Apollos "being fervent in spirit, he spake and taught diligently."

So we always consider that it is our duty, so far as the Lord places the ability and the resources at our command, to respond to every call for help that comes to us from our Jewish brethren. Such a call was what stirred the heart of Paul, when from Macedonia came the cry, "Come over and help us!"

Rev A B Machlin Begins Work

And from Buffalo came to us the appeal some time ago to help our struggling brother, *Abraham B. Machlin*, in his effort to maintain a Gospel testimony to the Jews in that city. For several years we have been helping in a quiet way, month by month, in an earnest endeavor to discover what might be the Lord's mind as to a larger co-operation. And then as the needs there developed, the Lord seemed to give clearer indication that we should take a rather large forward step on faith. And so, through many details that gave us enough further evidence that the Lord was leading us, we finally united in the purchase of a lovely little building which is to be the headquarters for the work there. From this building there will go out the testimony not only to the Jews of Buffalo, but *Mr. Machlin* will do itinerant work in the smaller towns within a radius of about 100 miles. We have also stationed there two permanent workers to complete the staff. One is our own *Daniel Fuchs* who has been working with us here in Brooklyn, and who now has accepted this transfer to Buffalo as of the Lord's will. The other is also a Jewish Christian, *Miss Elfrieda Mann*, whom we have been helping for the last year or so as she was finishing her course of study at the Moody Bible Institute of Chicago. Now she has come to us in Buffalo and is already

at work among the women and children.

The Dedication Week

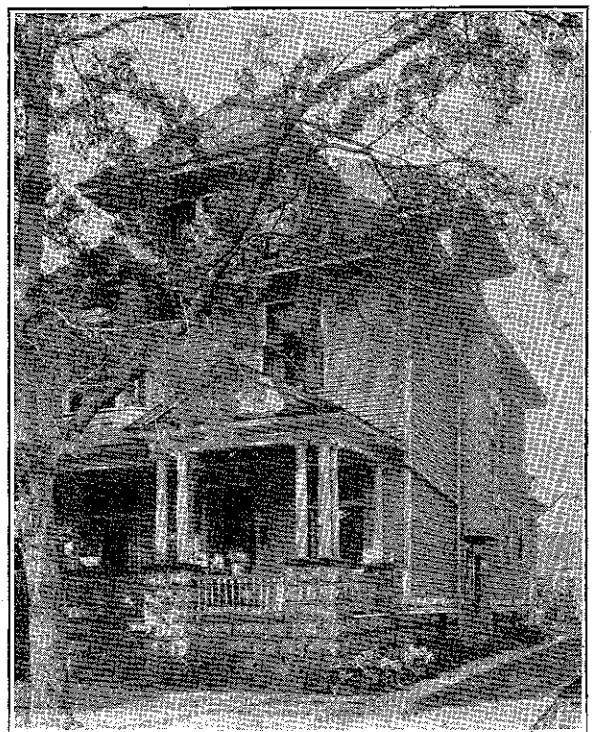
We rejoice to give these reports to our friends, and we know this new Branch will be taken by you as another item on your prayer list. The Dedication services began on Monday, October 10th, and continued through Sunday, October 17th. A report of the Dedication has come to us from a friend who was present and we quote a few paragraphs:

"Friends of Israel rallied in large numbers to make the Prophetic Bible Conference and dedication of the new Buffalo Hebrew Mission, under the leadership of our good friends *Rev. and Mrs. Abraham B. Machlin*, a time long to be remembered." Expressions of good-will were heard on all sides and the conference and dedication ceremony were marked with blessings which promise well for the future of the Jewish work in Buffalo.

"The conference sessions, October 10 to 15, were held at the Prospect Avenue Baptist Church, whose pastor, *Rev. George Alden Cole*, is always eager to further the work of Christ, not forgetting the Jew. He and his people attended the services faithfully, and took part and helped to make the meetings a success.

"A number of distinguished Christian leaders from other cities took part in the conference, some of them coming long distances in the interest of the cause. Not the least of these was the

(Continued on page 14)



The newly dedicated home of the Baptist Jewish Mission work in Buffalo, affiliated with the American Board of Missions to the Jews, Inc. New York

NEWS FROM HERE AND THERE!

By REV. B. E. ANTROBUS

(Brother Antrobus, pastor of the First Baptist Church, Crawfordsville, Ind., has kindly consented to become one of the contributing editors of the "Baptist Bulletin." From time to time we will have interesting bits of information from his pen.)

With Christ in the Shadow of the Electric Chair

Michigan City, Indiana,
September 16, 1937.

Dear Aunt Anna:

With God's help I will try to write you a few lines, even though it is hard to find words. I received your kind and solacing letter, and would like to answer it as lovingly as you wrote it, but that is beyond me. I can't tell you how it grieves me to think of the sorrow that I am heaping on you.

But please do not worry about me, for God is with me. Oh, Aunt Anna, it is wonderful to know that I am going to Him forgiven of the many dark sins that I have committed. I am sorry that I have not done anything for Him. I do not merit the least bit of the joy I now have in knowing that He loves me. If I had known how simple it is I would have accepted Jesus as my Saviour long ago. I thought I had to change myself, but our prayers were answered, and I saw that all I had to do was to come to Him just as I was, like the song says, and He gave me the new heart that I've prayed for. Now I can say as David did: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me."

This is the greatest comfort I can give you, Aunt Anna. There are only a few hours left and until they are spent, and for ever more, I am with God.

Your loving nephew,

Raymond Fortune

P. S. I am sending you my Testament that I have had great joy in reading. I would like for you and Dorothy to have it

(EDITOR'S NOTE: This young man was executed in the electric chair soon after this letter was written. Brother Harry Hybarger, pastor of Walnut Street Baptist Church, Lebanon, Indiana, with other loving Christian souls was greatly used of the Lord in leading this young man to know the Lord Jesus Christ. Brother Hybarger and another Baptist minister were with him until he was led from the death chamber.)

Why Not More "Days"?

Will some one page a swivel chair artist and have him institute a few more "special days" for the poor Protestants. Of course Protestants want to keep up with the procession. As a suggestion we might say there is no "Uncle's Day," no "Aunt's Day," no "Niece's Day," no "Nephew's Day," and no "Cousin's Day." The pastors have a few Sundays left yet for preaching the gospel. A few more "Days" and the troublesome matter of preparing and preaching and enduring a gospel sermon will be done to death. One church officer told us that his pastor seldom found time to preach a sermon, he was so busy keeping up with the days, and seasons, and programs. A physician said he had heard but a few sermons in ten years and was starving. He said the men he heard, if they were physicians speaking on medicine, would never have a second audience, so far did they miss the subject. Well, of course, they would miss it. How can men be expected to speak well on a subject that they have no time to study? After the "Days" are taken care of the pastor is called on to be an instructor in military tactics, modern athletics and the science of manual training.

"Mother Gave It To Me"

Pace, the Christian cartoonist, has a telling picture in the Sunday School Times of June 26, 1936. At the top of the picture a mother is teaching her little boy lessons from the Bible. At the bottom this little boy is a school boy with the Bible under his arm, looking earnestly and with evident distress into the face of a trim, spectacled school teacher who is holding out his hand for the Bible and saying, "Come, now, hand it over." The school boy is saying, "But my mother gave it to me." The cartoon is clinched by these words: "Train up a child in the way he should go, and along comes a school teacher who imagines he is paid for doing this; taking the Bible away from children." Yes, that's the way they do it. A college president says when he was in the third grade in the public school they read a book on evolution to the class telling how that man had once lived an arboreal life and had gradually developed from a monkey. Reports are that school teachers are still at it in many schools. Give the child the Bible, mother; line upon line, precept upon precept; plant it in his heart. This is your only hope that he will not become merely an educated beast.

INTERSTATE SECTION

Edited by REV. J. IRVING REESE
Tabernacle Baptist Church, Ithaca, New York.

Young People's Group Organizes



REV. J. IRVING
REESE

The Maranatha Bible Institute is the name that has been given to the young people's Bible conference of the churches of Ithaca, Binghamton and vicinities. This Institute is held each summer during the month of August at the IEA grounds, Tabernacle-on-the-lake, Canandaigua, N. Y.

Representatives of these churches met in the preliminary organization meeting for 1938 conference in the First Baptist Church of Chemung, Monday evening, November 29th. The young people of the entertaining church, whose pastor is the Rev. John Roney, served a supper to the visitors.

The Rev. J. Irving Reese, Ithaca, N. Y., acted as temporary chairman of the meeting and Mr. Harold Seeley, leader of the young people's work in the First Church, Johnson City, was chosen secretary.

Plans adopted include a new schedule. Previously the Institute has begun on Sunday and closed the following Sunday. Next year, however, the registrations will be received on Thursday, and the classes begin on Friday, running to the next Friday. It is hoped to make the one Sunday included an especially "high day". The expenses for board and registration will remain the same—\$3 50 for the entire time. Rev. Hildrith Wilcox, Horseheads, and Rev. Douglas Burt, Newark Valley, were elected a Faculty Committee to arrange the program.

The following were designated a Publicity Committee, whose work it shall be to promote interest among the young people: Mr. Harold Seeley, Johnson City, chairman; Genevieve Birney, Chemung; Anna Howard, Horseheads; Walter Bridges, Newark Valley; Carlton Utter, Locke; Margaret Whyte, Ithaca; Rev. David Jordan, Athens and Marian Johnson, Brooktondale.

Officers for next year's Institute were also chosen: Mrs. Douglas Burt, registrar; Rev. J. Irving Reese, dean; Rev. Douglas Burt, assistant dean; Rev. John Roney, superintendent of men; Mrs. Lawrence Shappie, superintendent of women; Rev. Hildrith Wilcox, director of athletics; Rev. Robert Hayden, assistant director of athletics and Mrs. J. Irving Reese, treasurer.

The Rev. R. L. Sherman, Locke, and Rev. David Jordan closed the meeting in prayer.

Berean Baptist Church, Bunker Hill, Withdraws from N. B. C.

At a business meeting held Wednesday night, December 1, 1937, the Berean Baptist Church of Bunker Hill, Illinois, by a vote of more than 6 to 1 voted to sever all convention ties. The church is in full fellowship with the "General Association of Regular Baptist Churches in the United States."

Rev. H. Leroy Wortman, pastor of the church, said, "The blessing of God has been definitely upon us from the time we began our separatist action last May. The following copy of the action taken by the church speaks for itself."

WHEREAS we, the Berean Baptist Church of Bunker Hill, Illinois, are thoroughly convinced that affiliation with the Northern Baptist Convention requires that we in some measure, moral—material—or spiritual, support that which denies the deity of Christ, salvation through His shed blood, the inspiration and authority of the Holy Scriptures, the reality of hell, the personality of the Holy Spirit, regeneration through the new birth, the bodily resurrection of Christ and of believers, the imminent return of the Lord, etc. (Evidenced through its Unified Budget, Unified Program, Inclusive Missionary Policy, and affiliation with the Federal Council of Churches of Christ in America. The latter condemned by the United States Naval Intelligence Bureau as Communistic and destructive to good government),

BE IT RESOLVED that we, the Berean Baptist Church of Bunker Hill, Illinois, vote to withdraw completely from the Alton Baptist Association, the Illinois Baptist State Convention, and the Northern Baptist Convention, thus severing every convention tie, and that the Church Clerk be instructed to notify each of the above mentioned organizations of our official action and enclose with each notice a copy of this resolution as the basis for our action.

Killing A Church

"Yer gwine to kill this church if ye goes on sayin' 'Give!' 'Give!' No church can stan' it. Yer gwine to kill it," said Brother Jenkins to his pastor. Later the pastor said to the people: "Brudder Jenkins told me I waz gwine to kill dis church if I kept a askin' yer to give, but, my bruddern, chu'ches don't die dat way. Ef anybody knows of a chu'ch dat died 'cause it's been givin' too much to de Lord, I'll be much obleeged if my brudder will tell me whar dat chu'ch is, for I'se gwine to visit it, and I'll climb on de walls of dat chu'ch under de light ob de silver moon and cry: 'Blessed am de dead dat die in de Lord'"—*Watchman-Examiner*.

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EDITORIAL

Pity Them—And Pray for Them

When the devil once gets a saved sinner (or one who thinks he is) started on his "tangent-to-boggan slide" only the Lord knows where the poor, befuddled soul will stop. The ultra and hyper-o'hairsplitting dispensationalists zealously quote the familiar verse, II Timothy 2:15, and bear down hard on the last phrase

But they utterly ignore the 14th verse which was written expressly for them, "OF THESE THINGS PUT THEM IN REMEMBRANCE, CHARGING THEM BEFORE THE LORD THAT THEY STRIVE NOT ABOUT WORDS TO NO PROFIT, BUT TO THE SUBVERTING OF THE HEARERS"

Perhaps one of the best examples of "words to no profit" is found in the following quotation, taken from the writings of one of that group, some of which say that water baptism is an old

Jewish ritual, and pagan; others say in that general group, "The Lord's supper is Jewish and must also be thrown out;" still others say, "The third chapter of John is Jewish, thus the new birth is not meant for this dispensation." And to be logical—which they are not, if one of these goes on "Jewish grounds," then all must go.

Serpents and Dogs

Whom did the Lord Jesus call "dogs"? Whom did the Lord Jesus call "serpents"? Whom did He call "a generation of vipers"? If you had to be called a "dog" or a "serpent" by the Lord, which would be your choice? Most people rather like dogs, although they would resent being called "dogs". But most people hate "serpents" and would feel injured and very much insulted if they should be called "serpents".

In Mark 7:26 to 28 we read that the Lord Jesus called Greeks, "dogs". In Matthew 23:32 to 39 we read that two years later, the Lord Jesus called His own people, the Jews, "serpents". At the time He called the Greeks, "dogs", He called the Jews, "children". He said to the Greeks, "let the children first be filled", Mark 7:27. The "children" of Mark 7:27 are the "serpents" of Matthew 23:33. They again become the "children" of Acts 3:25. How strange; "children" changed to "serpents" and then back to "children". Herein is a most interesting study.

If a preacher should use for his text Romans 1:16, "for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek," and should paraphrase the last phrase to read "to the serpent first," and also to the "dog", he would be accused of being sensational. But he most assuredly would be using the language of the Lord Jesus, whose gospel he would be preaching. If the preacher should thus call the Jews, "serpents", and the Greeks, "dogs", as the Lord Jesus did, and say, "to the serpents first" and also "to the dogs", he would raise the question in his own mind and in the minds of his hearers; why should "serpents" have preference over "dogs"?

And the whole booklet of 120 pages from which this is taken is filled with just such "jargon", having neither rime nor reason. "What can be done about such a matter?" some may ask. There's only one answer. Nothing—but pity them and pray for them. It is impossible to reason with anyone who knows more than Jesus Christ Himself. They won't listen, and one wastes his words "upon the desert air" who would attempt it.

It is this sort of thing that drags Christianity into the mire and causes the demons to snicker up their sleeves in hell. What "jungle jazz" is to the musical world, this "haywire dispensationalism" is to the Christian world. May God deliver us from tangents and give us yet more of that precious and all but extinct quality among Christians, sanctified common sense.

China's Billy Sunday

(From "The Evangel", November, 1937)

Dr. John Sung, called the Chinese Billy Sunday was educated in the United States. Coming to this country at the age of eighteen, he completed his college course in three years. It was at Ohio Wesleyan University that he received his Master's Degree and Doctor of Philosophy.

Hearing what he interpreted to be a heavenly call, "What shall a man be profited if he gain the whole world and forfeit his life?" he entered the Union Theological Seminary of New York City.

"I was surprised," he says, "when I found out that the great professors questioned the Virgin Birth of Jesus and the resurrection, as well as other fundamental doctrines. In their opinion, things not in accordance with science were not worthy of belief. Prayer was in the nature of self-hypnotism."

"As I became engrossed in the study of science for three or four years, the remnants of my Christian faith melted away in the furnace of a social gospel. I made myself at home and began to persecute the fervent Christians. I questioned the authority of the Bible."

Later, this man whose soul had drifted far from God through atheistic teaching at this seminary which undermined his faith in the Bible and in all things supernatural, heard a young, Spirit-filled woman give a gospel message. He fell at the foot of the cross, imploring forgiveness and cleansing through the blood of Christ. He speaks of this as "the night of his spiritual birth." He said, "I ceased reading 'the Devil-inspired theological books,' and went out preaching the gospel of saving grace.

Many thinking him insane had him locked up in an asylum. Here he spent 193 days reading the Bible through forty times. Of this experience Dr. Sung says, "this was my real seminary training, and I received my diploma, the day of leaving."

Oh, the tragedy of broken hearts, blasted lives, wasted years brought on by these godless, atheistic, hell-inspired seminaries which turn out infidels in clerical garb. These satan-inspired puppets coming from such hot-beds of infidelity then commence the more deadly work as PASTORS (?) of undermining the faith of those entrusted to their care in the inspired Word of God.

Christian parents be very careful in your choice of a school or college to which you entrust the education of your son or daughter. If you choose one such as that mentioned in this article, do not be surprised or grieved if your son or daughter come home and laugh at your faith in the living God.

There are many sound, worthwhile, Christian colleges and seminaries in the land, also a large number of grand old Bible schools standing true to the Word of God.

If in doubt as to the soundness of a school, college or seminary to which you contemplate sending your son or daughter please write us. We

will consider it a sacred trust before God to advise you of a school's soundness according to Biblical standards through our contacts with men of God throughout the nation.

How To Preach

Quoted in "Getting Things from God"

By E. M. BOUNDS

We believe that one of the serious and most popular errors of the modern pulpit is the putting of more thought than prayer, of more head than of heart in its sermons. Big hearts make big preachers; good hearts make good preachers. A theological school to enlarge and cultivate the heart is the golden desideratum of the gospel. The pastor binds his people to him and rules his people by his heart. They may admire his gifts, they may be proud of his ability, they may be affected for the time by his sermons; but the stronghold of his power is his heart.

"The good shepherd gives His life for the sheep." Heads never make martyrs. It is the heart which surrenders the life to love and fidelity. It takes great courage to be a faithful pastor, but the heart alone can supply this courage. Gifts and genius may be brave, but it is the gifts and genius of the heart and not of the head.

"It is easier to fill the head than it is to prepare the heart. It is easier to make brain sermon than a heart sermon. It was the heart that drew the Son of God from heaven. It is heart that will draw men to heaven. Men of heart is what the world needs to sympathize with its woe, to kiss away its sorrows, to compassionate its misery and to alleviate its pain. Christ was eminently the man of sorrows, because He was pre-eminently the man of heart."

"Can ambition, that lusts after praise and place, preach the gospel of Him who made Himself of no reputation and took on Him the form of a servant? Can the proud, the vain, the egotistical preach the gospel of Him who was meek and lowly? Can the bad-tempered, passionate, selfish, hard, worldly man preach the system which teems with long-suffering, self-denial, tenderness, which imperatively demands separation from and crucifixion to the world? Can the hireling official, heartless, perfunctory, preach the gospel which demands the Shepherd to give His life for the sheep? Can the covetous man, who counts salary and money, preach the gospel till he has cleansed his heart and can say in the spirit of Christ and Paul in the words of Wesley: 'I count it dung and dross; I trample it under my feet; I (yet not I, but the grace of God in me) esteem it just as the mire of the street, I desire it not, I seek it not?' God's revelation does not need the light of human genius, the polish and strength of human culture, the brilliancy of human thought, the force of human brains to adorn or enforce it; but it does demand the simplicity, the docility, humility, and faith of a child's heart.

—The Christian Reader's Digest
for December.

Ordination of Ministers

Forrest Emmerson

On Tuesday, November 20th, *Rev. Forrest Emmerson*, pastor of the Sidney Center Baptist Church, Sidney Center, New York, was set apart to the Gospel ministry. *Brother Emmerson* is a graduate of the Johnson City Baptist Seminary, Johnson City, N. Y.

After reading the letter sent to the churches soliciting their presence at the service, those present nominated *Leslie Jones* of Worcester as Moderator for the day, and *Carey R. Moser* of Otego, as Clerk.

Following these preliminaries, the council heard a splendidly prepared statement of Biblical Doctrine from the candidate, along with the statement of his conversion and call to the ministry. After the usual period of questioning of the candidate, the council unanimously voted to ordain *Brother Emmerson* at an evening service.

This service was most impressive and profitable. The ordination sermon was given by *Dr. Earle Griffith*, President of the Seminary. No one present will soon forget that message taken from Isaiah's prophecy, chapter six, verses 1-8.

The service was unique in that *Brother Emmerson's* parents, along with the pastor of his home church, were present. Other pastors having a part in the evening program were, *Rev. F. J. Falk*, of Harpursville; *Rev. Walter Gwyn*, of Branchport; *Rev. Hazel Herrick*, of Sidney; *Rev. Donald Wolfe*, of East Branch; *Rev. Kalbach*, of Cannonsville; *Rev. Othniel Brandt*, of Gillette, Pa; *Rev. Leslie Jones*, of Worcester; *Rev. Forrest Emmerson*, of Sidney Center, and *Rev. Carey R. Moser*, of Otego.

Carey R. Moser, Clerk.

W. E. Kuhnle

At the invitation of The Walnut Street Baptist Church fifteen Regular and Independent Baptist Churches of the State of Iowa, met in the auditorium on Tuesday afternoon, November 30, for the purpose of examining *Mr. W. E. Kuhnle*, the associate pastor of Walnut Street Church, and director of music on the gospel hour broadcast, for ordination. *Rev. David Alexander* of Grundy Center was elected moderator, and *Rev. V. C. Oltrogge* of Waverly, clerk. *Mr. Kuhnle's* clear cut statement of his conversion and call to the ministry and statement concerning his belief in the Word of God truly thrilled our souls. He faced fifteen churches and 36 delegates present and a host of friends without a single note, and extemporaneously covered all the doctrines of the Bible together with scripture references supporting his statements. The council recommended to the Walnut Street Church that they proceed with ordination and this service was held at 7:30 in the evening.

It was the candidate's great privilege to have his own father, *Rev. Ernest Kuhnle* of Detroit, Michigan, preach his ordination sermon. *Rev. V. C. Oltrogge* of Waverly, gave the charge to the candidate, *Rev. G. A. Dahlberg*, Eldora, Iowa, gave the charge to the church; *Rev. P. B. Chénault* of Waterloo gave the ordination prayer. The Right Hand of Fellowship was extended by *Rev. J. M. Masemore*, of Tama, Iowa.

A Strange Telegram

Extracted from "Life and Light," Erie Bible Truth Depot, 912 French St., Erie, Pa.

It is years ago since a young man, known to the writer, sat at his work in a town in the west of England. He was a telegrapher, but it was not his work which absorbed him at the time, but the all important question of his soul's destiny. He knew he was not right with God, and being anxious and troubled, longed for the rest and peace which others he knew possessed. It was Monday morning. The previous day he had attended three services, deeply desiring to hear something to set his conscience at rest, but, alas, he was disappointed. After a sleepless night he had gone to his daily work. He felt he would go out of his mind unless some relief came, and finally decided to pray. While praying, the ticking of his instrument let him know his station was called. Immediately he took the instrument and pencil and wrote the name and address of the one who sent the message, and of the addressee. Then tick, tick, came the message:—

"Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)

"In Whom we have redemption through His blood the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Repeating the message to himself, he cried, "Thank God, I am saved; I've got it; I see it!"

He now wanted to know the circumstances of this strange message being sent, so he delivered it himself. When he arrived at the address, the door was opened by a young girl, to whom he said, "I have a telegram for . . ." "That's me," said the girl. He waited while she opened it, the message coming to her also as from God. As she read she, too, found peace.

Asking her the meaning of this strange message over the wire, she said she had been anxious about her soul for some time, as the result of hearing the Scriptures read by a brother of the master for whom she worked—the latter not being a Christian, but his brother an earnest believer. In her deep interest, one Sunday afternoon, she had made bold to write her master's brother and tell him her anxiety, asking him to please write and tell her how she might be saved. Instead of writing he telegraphed.

—*Christian Reader's Digest*,
December, 1937.

Sinners In the Hands of An Angry God

(Continued from page 4)

that it was so with them, for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and Safety. Now they see that those things which they depended on for peace and safety were nothing but thin air and empty shadows.

The God who holds you over the pit of hell, abhors you, and is dreadfully provoked, His wrath towards you burns like fire, He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in His eyes than the most hateful venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince, and yet, it is nothing but His hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you were suffered to awake again in this world, after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you do not this very moment drop down into hell.

O sinner, consider the fearful danger you are in! It is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of His anger, implies that He will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so vastly disproportioned to your strength, and sees how your poor soul is crushed and sinks down, as it were, into an infinite gloom; He will have no compassion upon you, He will not forbear the execution of His wrath, or in the least lighten His hand: there shall be then no mercy, nor will God then at all stay His rough wind: He will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall not suffer beyond what strict justice requires: nothing shall be withheld because it is so hard for you to bear. "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet I will not hear them," Ezek. 8: 18.

Now, God stands ready to pity you, this is a day of mercy; you may cry now with some en-

couraging hope of obtaining mercy. But when once the day of mercy is passed, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard for your welfare. God will have no other use to put you to, but only to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction, and there will be no other use of this vessel, but only to be filled full of wrath. God will be so far from pitying you when you cry to Him, that it is said He will only "laugh and mock," Prov 1:25-26, etc.

How awful are these words of the great God, "I will tread them in mine anger, and will trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment" Isa. 63:3. It is, perhaps, impossible to conceive of words that carry in them greater manifestations of these three things, namely, contempt, hatred, and fierceness of indignation. If you cry to God to pity you, He will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that, He will only tread you under foot; and though He will know that you cannot bear the weight of Omnipotence treading upon you, yet He will not regard that, but He will crush you under His feet without mercy; He will crush out your blood, and make it fly, and it shall be sprinkled on His garments, so as to stain all his raiment. He will not only hate you, but He will hold you in the utmost contempt; no place shall be thought fit for you, but under His feet, to be trodden down as the mire of the streets.

It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite, horrible misery. When you look forward, you shall see a long forever, a boundless duration, before you, which will swallow up your thoughts, and amaze your souls; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all: you will know certainly that you must wear out long ages, millions and millions of ages, in wrestling and conflicting with this almighty merciless vengeance.

And then, when you have done so, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is? All that we can possibly say about it, gives but a very feeble, faint representation of it; It is inexpressible and inconceivable, for "Who knows the power of God's anger?"

How dreadful is the state of those who are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul that has not been born again, however moral and strict, sober and religious they otherwise may be. O that you would consider it, whether you be young or old! There is reason to think, that there are many who have heard the gospel, who will actually be the subjects of this

misery to all eternity. We know not who they are, or what thoughts they now have

It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, of our acquaintance, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might we all lift up a lamentable and bitter cry over him. But, alas, instead of one, how many is it likely will remember these admonitions in hell!

And some may be in hell in a very short time, before this year is out. And some that are now in health, and quiet and secure, may be there before tomorrow morning. Those of you that finally continue in a natural condition, who may keep out of hell longest, will be there in a little time! your damnation does not slumber; it will come swiftly, and in all probability, very suddenly, upon many of you. You have reason to wonder that you are not already in hell. It is doubtless the case of some that heretofore you have seen and known, that never deserved hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living, amidst the means of grace, and have an opportunity to obtain salvation. *What would not those poor damned, hopeless souls give for one day's such opportunity as you now enjoy!*

And now you have an extraordinary opportunity, a day wherein Christ has flung the door of mercy wide open, and stands in the door calling, and crying with a loud voice to poor sinners; a day, wherein many are flocking to Him, and pressing into the kingdom of God; many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are now in a happy state, with their hearts filled with love to Him that has loved them, and washed them from their sins in His own blood, and rejoicing in hope of the glory of God.

How awful is it to be left behind at such a day! to see so many others feasting while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart and to howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of those who are flocking from day to day to Christ?

Are there not many who have lived long in the world, that are not to this day born again, and so are aliens from the commonwealth of Israel, and have done nothing ever since they lived, but treasure up wrath against the day of wrath? O sirs! your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart is extremely great. Do not you see how generally persons of your years are passed over and

left, in the dispensation of God's mercy? You had need to consider yourselves, and wake thoroughly out of sleep: you cannot bear the fierceness and wrath of the infinite God

And you that are young men, and young women, will you neglect this precious season that you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You have now an opportunity, but if you neglect it, it will soon be with you as it is with those persons who spent all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness.

And you, children, that are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, that is now angry with you every day and every night? Will you be contented to be the children of the devil, when so many of the young are converted, and are become the holy and happy children of the King of kings?

And let every one that is yet out of Christ, and hanging over the pit of hell, whether old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, that is a day of great mercy to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace, if they neglect their souls. Now undoubtedly it is, as it was in the days of John the Baptist, the axe is laid at the root of the tree, that every tree that brings not forth fruit, may be hewn down and cast into the fire

Therefore, let every one that is out of Christ, now awake and flee from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over every sinner. Let every one flee out of Sodom: "Haste, and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

"Knowing therefore the terror of the Lord, we persuade men"—"Now, then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."—"Behold, now is the accepted time, behold, now is the day of salvation," II Cor. 5:11-20; 6:2. Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon," Isa. 55:6-7. Amen.

All Need Supplied

Phil 4:19

He SUPPLIES our cupboard—Matt 6:33
 He CLOTHES our back—Matt. 6:30
 He NUMBERS our hairs—Matt. 10:30
 He ORDERS our steps—Ps. 37:23
 He BOTTLES our tears—Ps. 56:8
 He BOOKS our thoughts—Mal 3:16
 He HOLDS our hand—Isa. 42:6.

—Selected.

Letters of Information, Warning, Encouragement

Many Are In Such Places! Pray for Them

Dear *Brother Fuller*:—

I am enclosing one dollar for one year subscription to the Bulletin as we are in full accord with its doctrine of fearless exposure of the workings of the Modernist element in our denomination

Would to God that all who get this information would only act upon it, by withdrawing all support and cooperation with any part or parcel of the ill-fated N.B.C

Sorry to say my church is of the stand-pat variety, it's "My Country right or wrong", so I have been compelled to discontinue any support whatever to my own church or bury my conscience, which hasn't been done yet

I have repeatedly had copies of your literature (Facts for Baptists to face) etc. mailed to all the leaders (pillars?) but to no avail as "there is no one so blind as the man who will not see"

I have in the past had some little correspondence with *Dr Ketcham* but my last letter was returned. I would like to keep in touch with the movement in the state, but as above stated, the battle here is lost as the score stands—only God could shake them loose from their idols.

I understand *Brother Ketcham* goes on an extended speaking tour in the near future and would surely love to hear him if he gets close enough

Would you also kindly advise where to send money intended for mission work administered by the G.A.R.B.?

Enclosed find stamp for your reply. Wishing your paper and all connected with it God's choicest blessings, I am

Cordially yours,

Wonderful Spirit in Meeting at Waterloo

Dear *Brother Fuller*:—

On Tuesday morning, November 30th, sixteen Regular and Independent Baptist Churches of the State of Iowa, with pastors and delegates, met in the Walnut Street Baptist Church of Waterloo, Iowa, for the purpose of discussing the rural church problem, and also those of small towns in the state. How our hearts were stirred as we listened to these faithful men of God, who are standing true to His Word, tell of the experiences through which they have gone during the past several years. Many of them are not receiving sufficient income to care properly for their families, but nevertheless having done all to stand, are still standing.

The Lord very definitely blessed throughout the meeting and there was a wonderful spirit manifested by all the brethren. Two definite things were accomplished. First: A motion was

made and carried to this effect: "That the pastors in Iowa of Independent Churches, that are being blessed of God, seek to be relieved from their churches during the coming year for some time, go out and assist the worthy men in building up their churches through Bible Conferences and Evangelism." Secondly: "That the self-supporting Independent Baptist Churches come to the rescue of these worthy churches, but are unable to finance their work properly, and, that the Regular Baptist Organization of Iowa, be used as the clearing house for these funds."

One pastor present in this meeting had for the past eleven months received \$300.00 in salary. Another had recently been voted out of his church and had just opened a new work with the faithful few of the church, with practically no income. Others have had trying experiences during the past year. These men went back to their fields encouraged to know that they have pastor friends in the State who will take the place of big brothers and come to their rescue, to carry on these faithful testimonies.

Sincerely,

P. B. Chenault

Regular Baptists Meet at Galeton, Pa.

Dear *Brother Fuller*:—

On November 19th, 1937, the regular meeting of the Association of Regular Baptists of Tioga, Yates and Steuben Counties was held at Galeton, Pennsylvania.

It was a great day of fellowship, and feasting from His bountiful Word.

Officers for the ensuing year are as follows: *Rev. Richard Wetherbee*, Pres.; *Rev. C. Wheeler*, Vice-Pres. for Pennsylvania; *Rev. Perry*, Vice-Pres. for New York; *Mrs. H. Wilcox*, Sec'y for Pennsylvania; *Mrs. Perry*, Sec'y for New York, and *Rev. Gwyn*, Treasurer.

It was decided to send the afternoon offering to "The Baptist Bulletin."

The next meeting will be held with the Prattsburg Baptist Church, *Rev. Walter Gwinn*, pastor.

May God richly bless you and guide you, especially in the work of "The Bulletin"

Mrs. Herrick Wilcox, Sec'y

California Association Meets

The Association of Independent Baptist Churches of Northern California met in Maxwell November 26-27. Pastors and messengers were present from eight churches, in addition to several missionaries and visiting pastors. The fellowship was very sweet, being unhindered by any friction. The Lord, and not man, was the center of the association from beginning to end. The missionary messages were unusually fine, particularly those of *Michael Billester* of the Russian Evangelistic Ass'n, and *Miss Alma Doering* of the

Unevangelized Tribes Mission. *D. W. Rigg* was the entertaining pastor. Other independent churches represented were: Grace Baptist Church, Chico, *Adolph Kurkowske*, pastor; First Baptist Church, Hayward, *J. C. Derfelt*, pastor; Chinese Baptist Churches of San Francisco and Oakland, *Frank Fung*, pastor; First Baptist Church, Petaluma, *O. F. Goettel*, pastor; Regular Baptist Church, Fort Bragg, *Wm. Keppel*, pastor; First Baptist Church, Strathmore, *Fred Brock, Jr.*, pastor; and our church.

Arrangements were planned for a Bible Conference to be held next spring, or rather summer, at Paradise. This is a lovely location in the pines a few miles from Chico. The dates will be June 20-27. *Pastor Adolph Kurkowske* was elected moderator, and *D. W. Rigg* clerk.

Yours in Christ,

Paul R. Jackson

You'll Be Interested

Great Revival in Small Place

Bunker Hill, Illinois, has been brought face to face with the glorious fact that "God is still on the Throne." *Rev. Porter L. Barrington*, Evangelist, 425 Seventh Avenue, Altoona, Pa., closed a two weeks' meeting at the Berean Baptist Church on November 28th in which 25 confessed the Lord as Saviour, 73 dedicated their lives to HIM, 12 applied for baptism and membership during the meetings, and others are coming as a result of it. *Brother Barrington* is a Bible Believing Baptist. The Power of God rests upon him, and he leaves a field having strengthened the pastor's hands in every way—I never expect to meet a cleaner evangelist.

H. Leroy Wortman, Pastor.

Waterloo Evangelistic Campaign

(We quote the following excerpts from "The Gospel Hour Broadcaster" for November, published by the Walnut Street Baptist Church, Waterloo, Iowa.)

Nearly Fifty Thousand Attend Tabernacle

"Seldom did *Mr. Lowry* preach to a congregation of less than a thousand, and each Sunday night the attendance ran from 1500 to 2000. A conservative estimate of the average attendance for the entire campaign would be about 1200. Seven services were held weekly, five on week nights and two each Sunday. This would make a total attendance at the tabernacle of almost 50,000, or nearly the equivalent of the entire population of our city."

High Schools

"It was *Mr. Lowry's* privilege to deliver four addresses in the high schools of Waterloo."

"Arrangements were also made to conduct Industrial Noon Day Meetings in various places."

Tracts and Gospels of John

"Through the kindness of our *Brother T. M. Larsen*, Cedar Falls, Tract and Bible Society, between 20 and 28 thousand tracts were distributed during the campaign, together with 2,500 copies of the gospel of John. More than 10,000 copies of *Dr. Lowry's* books were distributed through the Family Altar Broadcast. Only eternity will reveal what these messages of God's Word will do in days to come, as people over all the country will read the blessed Word."

Delegations

"There was hardly a night during the campaign that we did not have delegations from outside of Waterloo. All the small towns within 50 or 60 miles radius of Waterloo had their delegations present. Few of the larger towns around Waterloo did not have representatives present for this great meeting. We also had several delegations from Illinois, Wisconsin and Minnesota. On the last day of the meeting a delegation drove from Brainerd, Minnesota, a distance of over 400 miles. The driver was saved in *Mr. Lowry's* campaign in that city twenty-three years ago and was a member of the executive committee that put on just such a campaign in the same city one year ago."

"There were 481 professed conversions during the campaign and they were divided among 33 different churches in and near Waterloo."

The Beginning of a Baptist Jewish Work In Buffalo

(Continued from page 5)

Rev. Dr. John Muntz of Forestville, who came in every day to preside at the meetings.

"Speakers included the *Rev. J. Hoffman Cohn, D.D.*, of Brooklyn, executive secretary of the American Board of Missions to the Jews, Inc; *Rev. Harry A. Ironside, Litt.D.*, pastor of the Moody Memorial Church of Chicago; *Rev. Joseph Flacks* of Minneapolis, Minn., well-known evangelist and Bible teacher; *Rev. Dean S. Bedford*, from Rochester, and the *Rev. William Edward Biederwolf, D.D., LL.D.*, president of the Winona Lake Bible Conference.

"The main fact in this series of meetings was the announcement that the *Machlins* had returned to the work in Buffalo after an absence of seven years, during which they were engaged in spreading the Gospel among the Jews of other cities. They were moved to return to their special work here in Buffalo, the city where they have made a place for themselves in a peculiar and definite field of work, a city where they are loved and honored among God's people. Some of the friends from out of town attended the conference. Many who could not attend sent letters and telegrams of encouragement."

“I Prefer the Rock of Ages When the World Reels”

Several physicians of Virginia declared to each other that the Bible could not be true, because the doctrine of the Resurrection was taught there, and this they deemed impossible. . . .

God can make very durable and very glorious things out of the materials the very opposite of firmness or of brilliancy. He has done this. Of all the substances with which we are acquainted, we esteem diamond the hardest and the most glittering. Charcoal is as black and as crumbling as any other body known to us, yet these two bodies are the same. The learned know, the ploughboy does not, that the difference between charcoal and diamond is, that the Creator has ordered *a different arrangement of particles*. The same materials are differently placed, that is all. If any are wishing for a body more beautiful than they now have, they may be assured that God can, if He chooses, take our present fragile, corruptible forms of clay, and make out of them something exceedingly glorious. **“IT IS SOWN IN DISHONOR, IT IS RAISED IN GLORY.”** Out of a certain spot of earth a flower arose, which waved in splendor; the soil from which it grew was very black. . . .

Here is a man who is acquainted with all these facts but his belief is, that when he dies, if his body should go back into these elements and be scattered abroad once more, God cannot collect it again.

Well might heaven mourn, earth be astonished, and hell rejoice. I never could have believed this, if I had not seen and heard it. That scientific man is fully aware that for the twentieth time he has had a body gathered from the corners of the world in the food he eats, the water he drinks, the air he breathes; but his prop for eternity is, that God cannot do this once more on the morning of resurrection.

If this system or religious creed is not the result of man's disrelish for truth, and his love for darkness, then is there no such thing as cause and result. My dear friends, I do not envy you your tower of refuge. Be not angry with me if I prefer the Rock of Ages for my security when the world reels.

—From *“The Cause and Cure of Infidelity”* by Rev. David Nelson.

SOVEREIGN GOD vs 'HOOT OWL' MAN

The tendency today is to exalt man and to give God only a very limited part in the affairs of the world. As Dr. A. A. Hodge has said, "The new theology, asserting the narrowness of the old, is discarding the foreordination of Jehovah as a worn-out figment of the schools, discredited by the advanced culture of today. This is not the first time that the owls, mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is invisible to them cannot possibly exist. . . ."

Although the sovereignty of God is universal and absolute, it is not the sovereignty of blind power. It is coupled with infinite wisdom, holiness and love. And this doctrine when properly understood, is a most comforting and reassuring one. Who would not prefer to have his affairs in the hands of a God of infinite power, wisdom, holiness and love, rather than to have them left to fate, or chance, or irrevocable natural law, or to short-sighted and perverted self? Those who reject God's sovereignty should consider what alternatives they have left.

The affairs of the universe, then, are controlled and guided, how? "ACCORDING TO THE PURPOSE OF HIM WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS WILL." The present day tendency is to set aside the doctrines of Divine Sovereignty and Predestination in order to make room for the autocracy of the human will. The pride and presumption of man, on the one hand, and his ignorance and depravity on the other, lead him to exclude God and to exalt himself as far as he is able; and both of these tendencies combine to lead the great majority of mankind toward the Arminian rather than the Calvinistic doctrines.

—From "*The Reformed Doctrine of Predestination*"
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