

THE

BAPTIST

BULLETIN



MEET YOU AT WATERLOO!

Annual Meeting of G. A. R. B.

April 18-21, 1938



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MARCH, 1938

A KING'S PENKNIFE

By I. M. HALDEMAN, D.D.

The word "toleration" must be cut out of the Church vocabulary.

You cannot find it in the Bible.

It is not a nice word.

It is not to be found in good company.

It is a word much used by middle-of-the-road men.

It has in it always, no matter how much dissimulated, the crawling, creeping movement of surrender.

It is, as a rule, the word of men who accept all sorts of treason against the Word of God, and then fight against every endeavor to repress that treason.

It is a word under which conspiracy and treason have been hatched.

It is a word used with much mouthing in association with such phrases as "freedom of speech" and "soul liberty."

It is a word that is used again and again with that other word, "interpretation."

To talk about the right of interpretation, to have any discussion about it, is simply playing a game of matching wits, or playing the fiddle while the penknife cuts and the hearth fire burns.

The hour calls for the Church to rise up and expurgate the expurgators.

Let the Church throw "anciency" against "modernism" and take the consequence.

And why should the Church hesitate?

Shall the Church be more just than God?

For twenty-five hundred years He has held judgment against the posterity of Jehoiakim because he cut out some leaves from the written Word of God.

The act of Jehoiakim was simply mechanical, the effect he produced was mechanical; but the Modernist seeks to do more than cut some leaves out of the Bible to-day, his aim is to destroy all faith in the Book as it has come down to us, and thus, finally, to destroy the Book itself as the inspired, infallible Word of God, the supreme authority for the soul of man.

Why should the Church tolerate men who no longer tolerate the Bible as God gave it to us, and by so much, neither tolerate the Church, nor the Christianity, nor the Christ of the Bible?

Closing Paragraphs from the Book by that Name

By the late Pastor of First Baptist Church, New York City for nearly 50 years

SELF-CONCEIT DISSECTED

By the REV. RALPH ERSKINE

(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.)

Prov. 30:12: "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."

The greatest step towards Heaven is to step out of our own door, and over our own threshold: to go wholly out of ourselves, and wholly in to Christ. Instead of going abroad, and out of ourselves, by self-denial, we naturally stay at home, by self-conceit and proud imagination of our own excellency, "there is a generation that are pure in their own eyes, and yet is not washed from its filthiness."

It is idolatry to worship a holy angel, as well as a cursed devil. To make our virtues our God is idolatry, as well as to make our belly our God; nay, it rather adds to the idolatry; because that is used to rob Him of His glory, which should have brought Him in the greatest revenue of glory. If a man boasts of his vices and sins, he pulls down the throne of God and worships a devil; if a man boasts of his virtues and graces, he pulls down the throne of God with that wherewith he should have built it up; and worships a golden calf: yea, worships himself, while he trusts in his beauty and purity.

Doctrine: Self-conceit is incident to a multitude of professors.

Many, who are most impure, look upon themselves as pure, and labor under a sad, a woful delusion, a gross and damnable mistake about the state and case of their immortal souls.

The first thing, then, to be essayed is to prove and clear the truth of the doctrine, viz., that self-conceit is incident to a multitude of professors. This point is evident both from scripture and experience.

It is clear from a multitude of scriptures. Not only the words of the text, but many other scripture passages confirm it; such as Isa. 65:5, "Which say, Stand by thyself, come not near, for I am holier than thou." Chap. 58:2-3, "They seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of Me the ordinances of justice: they take delight in approaching to God. Wherefore have we fasted and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge?"

They were much in duty, much more than the generality of professors in our day; but they had a high conceit of themselves and their duties. Self-conceit is self-deceit; "For if a man think himself to be something when he is nothing, he deceiveth himself," Gal. 6:3; or he that conceives of himself highly, deceives himself greatly. "How

canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley; know what thou hast done," Jer. 2:23. They said they were not polluted; and yet they are called to see their way in the valley. It is observed by the prophet Hosea, chap. 8:2-3, concerning Israel, that they cry, "My God, we know Thee;" and yet they cast off the thing that is good. Why are you saying, "My God, we know Thee?" You are all mistaken, saith God; you have neither part nor portion in me.

If you consult the parable of the ten virgins, Matt. 25, you will there see that the foolish virgins had a high profession, and very high pretensions to religion: they entertained a high opinion of themselves and of their lamps; though yet they had no oil in their vessels. Yea, it is told of many, Matt. 7:22, that they shall say, "Lord, Lord, have we not prophesied in Thy Name, and in Thy Name cast out devils, and in Thy Name done many wonderful works?" To whom Christ will say, "I never knew you, depart from Me."

And here it is plainly implied, that they will expect to be rewarded with eternal bliss for the same. We are cautioned to this purpose; "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise," I Cor. 3:18. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know," chap. 8:2. All which supposes that many think something of themselves, who yet are nothing, and are but cheating their own souls; and of all deceit this is the most terrible.—In a word, we find a whole church laboring under a soul-ruining disease and distemper, namely, the church of Laodicea; "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. 3:17. Is it not plain from these scriptures that many look upon themselves to be pure, who never yet were washed from their filthiness?

But let us next compare these scriptures with experience. We may see this doctrine abundantly clear from experience. Are we not exceeding ready to judge ourselves better than indeed we are? and to magnify ourselves, our states, our virtues, above what they are? We act very differently in respect of our good things from what we act in respect of our evil. As to our sins and evils, we have a trick of extenuation that, though our sins be exceeding many, yet we can, like the unjust steward, write down fifty instead of a hundred. Though our sins be great, we can lessen them. But, on the contrary, in our

good things or graces, whether real or supposed, we have a trick of aggravation, to make them greater and more than they are; here write a hundred for fifty. And here we have the art of multiplication.

It is with many as it was with Simon Magus; they deceive themselves as he deceived the people of Samaria, Acts 8. He made them believe that he was some great man; yea, that he was the great power of God, whereas, indeed, he was but a base sorcerer; and one that wrought lying miracles by the power of Satan. *So many conceit themselves to be great men, to be the dear children of God, and that the power of Christ dwells in them, when, indeed, they are nothing but Satan's vassals.*

Is it not evident from experience that many are dreaming that matters are well enough with them? They have a good heart, they think; and they trust in God, they say; and hope to be saved as well as others, that seem to be more strict. Is it not evident from experience that there are more proud professors than poor converts? *And hence, in a day of trial, multitudes of professors apostatize: they are offended at Christ and His cross; they fall off from the faith like leaves from the trees in the time of harvest. They had only a high pretense to devotion, and a high conceit of themselves, but were never truly washed from their filthiness.*

The second thing proposed was, to touch a little at the nature of this self-conceit. Why, in general, it is a false apprehension, whereby a man has an over-weening and over-valuing of himself and his actions, judging of himself more highly than he ought to do. This self-conceit may be considered either as it takes place in the godly, who may apprehend themselves to be in better condition than they are; or as it takes place in the wicked, who may judge themselves to be in a good condition while yet they are in a bad one.

It may be considered, I say, with respect to the godly; they may imagine themselves better than indeed they are, when they think their smoking flax is a blazing flame; when they look at their graces through a magnifying glass, and think them great, when indeed they are but small. They may look upon their graces as parents upon their own children, and think them the fairest of all others; James and John seem to be thus affected, when Christ tells them, "Are ye able to drink of my cup, and to be baptized of my baptism?" Matt 20:22. Yea, say they, "we are able:" while yet, alas! they were scarce able to see Christ drink that cup; and therefore fled away while it was coming near. Thus Peter also seems to be too high-minded about his grace and strength, when he said, "Why cannot I follow Thee now? Yea, though all men forsake Thee, yet will not I."

It may be considered with respect to the unregenerate, and all the wicked and ungodly, who judge themselves to be in a good state, when indeed they are in a bad one. And here this self-conceit has especially these two parts, or two things in it: 1. When men apprehend that they want that evil which indeed they have;—

2. When they imagine they have that good which indeed they want.

1. When men suppose that they want that evil which indeed they have; or think they are not so bad as indeed they are. Thus the Pharisee talks how free he is of common vices, Luke 18:11; that he is not unjust, not an extortioner: and yet our Lord Jesus, who could not be deceived, charges that whole tribe with manifold enormities, Matt. 13, Luke 11, and elsewhere; how they devoured widows' houses, through color of long prayers, by teaching their children to starve their own parents; to offer to the altar, which, in effect, was just to fill their purse.

Here was injustice and extortion; and yet, because it was more covertly carried on, and not so evident as that of publicans and common thieves, therefore they bless themselves, as if they had been no extortioners, no unjust persons. Thus many will free themselves of pride. Why? Because they do not exceed in their apparel; and yet they may be swelled with pride and self-conceit; and discover it in many respects. Thus many natural men think themselves free of many sins and gross immoralities which take place in the generation; and so, who more religious than they? They think they have not such and such corruptions, because they feel not the powerful operation of them; and it is only God's restraining hand but no renewing grace, that makes it so; but a lion is no less a lion when he is in fetters, than when he is loose.

This self-conceit, whereby men judge that they are not so bad as they are, it looks not only thus to present circumstances, but it looks sometimes backward to former times, saying with the Pharisees, "If we had lived in the days of our fathers, we would not have murdered the prophets," Matt 23:30, when yet their bloody persecution of Christ discovered the same spirit to be in them. Even so many will say, "Fie upon the persecuting high priests that crucified Christ! Fie upon Judas that betrayed Him! If we had been living we would have taken Christ's part against the Jews; we would have taken the martyr's part against their persecutors." And yet, their spiteful and malicious mind against the people of God, whom they mistake, reproach, and misrepresent, shows that they would have been as ready as the forwardest to execute all these villainies and butcheries.

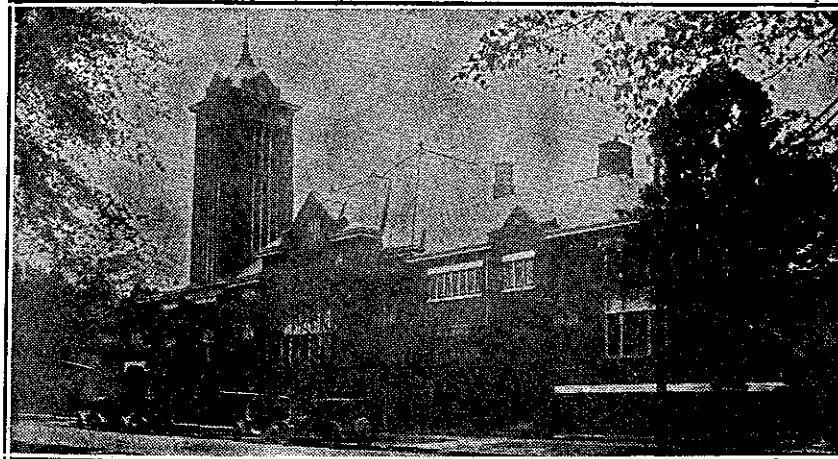
If one had asked Herod concerning the conduct of Ahab and Jezebel toward Elias, and what he would have done in the case, no doubt he would have condemned them, and declared he would never have been guilty of the like; and yet he did the same thing to the new Elias (viz John the Baptist), that came in the spirit and power of Elias; and so discovered that he would have done the same thing to the old Elias.

2. Another part of self-conceit is, when they suppose they have that good, which indeed they want: and when they imagine themselves in a good state, when they are in a very bad, miserable one. This is a very sad deceit: "He that thinketh himself to be something, when he is

(Continued on page 15)

MEET YOU AT WATERLOO! APRIL 18-21

6th Annual Meeting of G. A. R. B.



Walnut Street Baptist Church, Waterloo, Iowa, of which Rev. P. B. Chenault is the pastor, where all the sessions will be held

Full and detailed announcement of the program will be made in the April issue of the Bulletin, and also programs will be mailed to Fellowship churches; but the following is a preview of the program as it now stands. There may be some minor changes, but for the most part, the program herein outlined will be carried out

Tentative Program

MONDAY

On Monday night, April 18, *Missionary Roy Hamman* will show his still and moving pictures which he has brought out of the heart of Africa. Any of our readers who have seen these pictures will not need to be told that they are worth traveling hundreds of miles to see. *Mr. Hamman* has probably the most valuable moving pictures of the Sara Koba tribe of Africans, ever taken. This is the tribe where the women wear the large wooden discs in their lips. No missionary has ever gone to this tribe, but in spite of their ugliness and their repulsiveness, due to their fearful disfigurements, when *Mr. and Mrs. Hamman* return to the field in June, they will be opening up a new mission station for Mid-Missions in this tribe. *Mr. and Mrs. Roy Hamman* are two of the most able missionaries it has been our privilege to hear.

TUESDAY

Tuesday morning, April 19, from 10 A. M. until 12, there will be a time of prayer and praise and getting acquainted, conducted by *Rev. G. H. Dahlberg*, vice-president for Iowa. This annual event has proven to be one of the really high spots of the conferences. As the messengers arrive from various sections of the country, they go at once into this conference room and join with others in testimony and in meeting other people, and spending time together in the fellowship of prayer.

Tuesday afternoon, the work of the Interstate Evangelistic Association will be presented by *Dr. Harold Strathearn*; and the work of the Mexican Baptist Mission of Phoenix, Arizona,

will be presented by its director, *Rev. Leonardo Mercado*. *Mr. Mercado* is a brilliant young Mexican who is doing a phenomenal piece of work for the Lord under the most trying circumstances, and under the most fearful handicap of limited facilities. The afternoon services will be closed by an exposition from the Word by one of the many able preachers of the same who can be found every time you turn around in a crowd of Independent Baptists.

Tuesday evening, *Dr. Harold Commons* will bring one of his great messages on the missionary challenge of the tremendous Philippine field.

WEDNESDAY

Wednesday morning at 9 o'clock, *Rev. Leroy Wortman* of Bunker Hill, Illinois, will conduct a 45 minute prayer and praise service, and at 10 o'clock, *Dr. William A. Matthews* will present the cause of the Los Angeles Baptist Seminary. At 11 o'clock, *Dr. M. E. Hawkins* will bring a message on the glorious victories which the Lord is bringing to pass in Mid-Missions. Twenty-seven young men and women have gone to the field under this council in the last eighteen months, and nearly thirty are on the waiting list. Before another six months, the indications are that the missionary list which now numbers seventy-seven, will be close to a hundred.

Wednesday afternoon at 2 o'clock, the women will assemble by themselves to hear two great messages from *Mrs. Roy Hamman* and *Mrs. Virgil Moneysmith*. *Mrs. Moneysmith* is the daughter of *Dr. Hawkins*. At the same time, the men will gather in a meeting by themselves, and will be addressed by *Dr. Earl G. Griffith* of Johnson City, New York; and *Dr. R. L. Powell*, of Tacoma, Washington. *Dr. Powell* has been invited as our guest speaker; and while definite word has not yet been received, we have every confidence that he will be with us. In case he cannot come, another speaker of outstanding ability will be found in his place.

At four o'clock Wednesday afternoon the en-

tire audience will assemble in the main auditorium again for the missionary review. At this time, we will have seated on the platform and in the choir loft all the missionaries home on furlough, under appointment, and in the process of examination by all mission agencies sponsored by the General Association; and will have a short word of testimony from each one. This will prove to be one of the great high lights of the Waterloo conference.

At the evening service on Wednesday, the address will be brought by *Dr. R. L. Powell* of Tacoma, Washington.

THURSDAY

On Thursday at 9 A. M., another prayer hour will be conducted by some visiting pastor, and at 10 o'clock the Johnson City Baptist Bible Seminary will be presented by *Earl G. Griffith*, or by the dean of the institution, *Dr. Emery Bancroft*. At 11 o'clock, election of officers and committees.

At 2 o'clock we will be greeted by *Rev. Fred Donnelson* of the Sweet Baptist Mission of East China. *Mr. Donnelson* is fresh from the war-torn areas of China, and the Mission whose interest he represents is in the heart of the conflict. *Mr. Donnelson* will bring us one of the most thrilling messages of the conference.

At 3 o'clock, we hope to have *Rev. Henry De Vries*, missionary from the Philippines, bring us a message on his great work in that needy field. *Mr. De Vries* has suffered perhaps more physically than any modern missionary we know of, excepting those who have suffered actual martyrdom. To stand with one's own precious baby in his arms, and watch it die of rat-bite fever in the midst of a thousand other dangers, and yet determined to stay in this field and carry on for Christ, ought to give this servant of the Lord a great and sympathetic hearing at Waterloo.

The afternoon service Thursday will be closed with a message by the president. Thursday night, the closing message of the entire conference will be brought by *Rev. David Otis Fuller, D.D.*, pastor of the Wealthy Street Baptist Church, Grand Rapids, Michigan, and editor of the Baptist Bulletin. We are hearing everywhere that *Dr. Fuller's* address at the Moody Founder's Week in February, was the outstanding message of the conference. Those of us who know *Brother Fuller* are not surprised, and the host of messengers at Waterloo will not be booked for disappointment in this closing message.

The three entertaining churches in Waterloo: Hagerman Baptist, Burton Avenue, and Walnut Street, are making preparations to entertain free of charge for nights lodging and breakfasts, the messengers who may come. *Rev. Robert Wells*, pastor of Burton Avenue Baptist Church, Waterloo, Iowa, is the chairman of the entertainment committee, and all communications concerning this matter should be sent to him.

Pray it up—Talk it up—Work it up—Annual Bible conference of GARB, Waterloo, Iowa, Walnut St. Baptist Church—April 18-21.

INTERSTATE SECTION

Edited by REV. J. IRVING REESE
Tabernacle Baptist Church, Ithaca, N. Y.

Old Fashioned Revival Meeting



Rev. W. S. Colegrove whom the Spirit delights to use

A meeting that reminded one of the old fashioned revivals was held in the Tabernacle Baptist Church, Ithaca, N. Y., during January. The evangelist was *Rev. W. S. ("Bill") Colegrove* of Parkersburg, W. Va., formerly connected with the Extension Staff of the Moody Bible Institute, and more recently superintendent of the Union Mission of Parkersburg. *Brother Colegrove* proved himself to be a real evangelist,

The music and children's work was in charge of *Mr. and Mrs. Raymond O. Nelson* of Chicago, Ill., who presented a most pleasing musical program of solos, duets and piano numbers. *Mr. Nelson* directed a large chorus choir, which did commendable work under his leadership. The attendance at the boys' and girls' meetings afternoons reached a peak of 180, and there were over 100 that took part in the public program the last Friday evening.

Over thirty people confessed Christ; but the biggest work was done in the membership of the Church, which was gloriously revived. There was a splendid attendance at all services and nearly \$700 was raised for expenses and freewill offering. As pastor of the Church this correspondent would like to commend these workers to any church wanting consecrated and talented help. The *Nelsons* are booked full until next September, but *Brother Colegrove* has a few open dates, and can be addressed at Parkersburg, W. Va.

"A Blessed Year"

(Editor's Note. We have had the privilege of knowing *Rev. Earl Shreve* and his wife for several years; and we can heartily and highly recommend them. They are consecrated to the Lord's work, self-effacing, and self-sacrificing. Your Church will receive a blessing through their ministry.)

Evangelist and *Mrs. Earl Shreve* report a blessed year of success in the Evangelistic field, and that they have had some of the greatest revivals in the past year of their entire ministry. They have had ten years of experience, four of them in a pastorate. *Mrs. Shreve* is a very accomplished pianist, personal worker, and assists her husband in duet work. *Rev. Shreve* is a soloist, song leader, children's worker, young people's director, and will preach the gospel for any who desire him to do so; or they will assist any pastor, who does his own preaching, with the music and special work with children and young people. Their permanent address is: 153 Institute Place, Chicago, Ill.

After Two Years Freedom From The Northern Baptist and The Iowa State Conventions

By REV. P. B. CHENAULT

Everywhere I have traveled whether east or west, north or south, during the past two years, the following question has been asked by scores of pastors or deacons: "We understand that you have severed all connections with the Northern Baptist and the Iowa State Convention, what has been the effect upon your church?" This is an important and fair question, and we believe that one of the reasons why many churches within the Convention have not taken definite action to withdraw, although they are entirely out of sympathy with the present program, is because they are wondering what the effects might be upon their churches

This article is not released with the purpose of bringing any glory to the Walnut Street Baptist Church, to its pastor, to the Board of Deacons or any other human agency. The following story is given purely as a testimony of the faithfulness of our God in keeping His promises and in pouring out His blessing upon any pastor, or church who will believe the Bible to be the Word of God including II Cor 6:17, "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you". Also the second epistle of John, verses 10 and 11, "If there come any unto you and bring not this doctrine receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds"

The Walnut St Baptist Church for years has been out of sympathy with the Northern Baptist and the Iowa State Conventions. It has observed carefully the trend toward Modernism of the rankest form and we believe as long as we had our church connected with such an organization and sent in contributions, regardless of the amount, we were receiving false teaching into our house and bidding the same Godspeed.

Two years ago, April 2, 1936, Walnut Street Baptist Church, at a special business session, took action and the church voted overwhelmingly to withdraw from the fellowship of the two Conventions as well as refusing to support the same.

WHAT HAS BEEN THE RESULT? The annual report of the Iowa Baptist Convention of 1935 listed receipts for all purposes for the Walnut St Baptist Church at \$11,258. The annual report for 1937 shows receipts for all purposes \$21,070.11. For Missions in 1935, \$1,998.53; for the same in 1937, \$5,461.86. For debt reduction in 1935—nothing; for same in 1937, \$3,500. Additions to the church in 1935, 20; in 1937, 129 (net loss in membership in 1935, 63; net gain in 1937, 41; the gain is small because a branch chapel belonging to the Walnut St Church has organized as the Hagerman Baptist Church (Regular Baptist) and many of our members united with it.

The above statistics given for 1935 include receipts and additions from June 1934 to May 1935, while the statistics for 1937 are given for the calendar year.

At the time Walnut St. Church withdrew from the Convention many statements were released to the press and circulated freely through the State, such as: "The present pastor will be unable to stay on that field two years," and "The church has been split in four major divisions, there will be nothing left within a year," etc., etc

The Walnut Street Baptist Church never enjoyed sweeter harmony among its members than at the present time. The pastor is called for one year at a time. At the annual meeting held January 13, 1938, 229 votes were cast for the pastor to remain another year and only 14 voted negatively

The church is now supporting a missionary in the Philippine Islands, taking the responsibility of her full salary, two missionaries in the Mountains of Ozark and Virginia, giving some support to Moody Bible Institute, Wheaton College, Northwestern Missionary & Bible Training School, supporting a missionary in China and has raised enough to take care of a full-time worker in Africa together with 58 additional worthy objects.

Those who ask the question, "What has been the effect upon your church with the withdrawal from the Convention?" we would say, "A most wholesome effect. It has meant a greater vision in the missionary realm, greater enthusiasm for soul winning. We find it isn't half as difficult to raise money, because people know that it is going for the purpose of preaching the Gospel. There isn't a single pledge in Walnut St. Baptist Church, either for current expense, debt reduction or missions. All offerings have come through free will love offerings, no high pressure salesmanship used. We recommend to any church or pastor who is hesitating and halting between two opinions to simply take God at His Word, separate yourselves from that which is displeasing to Him and contrary to the Word and rest upon His promises that He will bless and prosper you."

MEET YOU AT WATERLOO!

ANNUAL MEETING—G. A. R. B.

APRIL 18-21

To be held at the Walnut Street Baptist Church, Waterloo, Iowa, of which Rev. P. B. Chenault is the Pastor. Other churches cooperating in extending this invitation: Hagerman Baptist Church, Rev. Maynard R. Rogers, Pastor; and The Burton Avenue Baptist Church, Dr. Robt. J. Wells, Pastor.

"Ye Must Be Born Again"

(As clear a message on Salvation as we have ever read. Written by a member of the freshman class of Wheaton College, Allan C. Emery, Jr., of Boston, Massachusetts.)

The New Birth or Regeneration is the term applied to the change that comes into our lives as soon as we accept Christ as our personal Saviour. It means that we are entirely different creatures and that we have a new life in Jesus. (II Cor. 5:17) The pleasures which once seemed to mean life itself to us, become repulsive. Only those things that are for Christ and count for Eternity mean anything to us now.

Some may ask, "Is this experience necessary?" It certainly is. "Ye must be born again." John 3:7. No sin can enter the presence of God and unless we are born again into a spiritual life we can have no hope of ever being with the Lord. I heard a woman say, after hearing a stirring sermon on sin, that she thought the sermon was fine but it did not apply to her because she had never sinned. If anyone holds such a belief, he places himself on an equal rank with God Almighty, for in the Bible it says, "All have sinned and come short of the Glory of God" Rom 3:23 "There is none righteous, no, not one." Rom 3:10. (Isaiah 53:6) Because all have sinned and because of the fact that all our righteousness is counted as naught, it is absolutely necessary to be born again if we are to have everlasting life.

Now you may ask, "How do we manage to be born again?" We have to do very little. Christ did the great work. Jesus, the Son of God, came to earth and after living a perfect life, He gave His life on Calvary's Cross that those of us who believe on Him, their sins might be blotted out and that we might live eternally. All we have to do is to believe on Him, and accept Him as our Saviour. Many poor souls think that it is through their own works they can be saved. But again, God's Word does not say that. "By Grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works lest any man should boast" Eph. 2:8, 9 (Titus 3:5) "Believe on the Lord Jesus Christ and thou shalt be saved" Acts 16:31 (Rom. 10:9, 10; Rom. 5:8.)

You may now ask, "How do you know when such a thing has taken place?" or, "What happens after you are born again?" One way we know that we have a new life is from what I wrote about the pleasures and sins which once we loved, we now despise. Then, a wonderful peace pervades our lives. We now can claim His promises, we know that He will keep us in all we do, and that we will reign on high with Him forever. How wonderful a Salvation He planned for us! How can anyone reject Him when He did so much for us? You may say that you have sinned too greatly and that there is no longer any hope that you could be born again. Surely, if God saved me, He can save you. If there is any sin God must hate it must be the sin of indifference. Thank God that He saw fit to save me, and to change my life from a negative life of self to a positive life for Christ. Now my motto is: "For me to live is

Christ, to die is gain." Ph. 1:21 If you do not think it shows much power for a church member to be saved, look at the preachers who were once drunkards, dope fiends, gamblers, baseball players, actors, and politicians. "There is blood enough to cover all my sins."

"For God so loved the world, that He gave His only begotten Son, that whosoever (me) believeth in Him should not perish, but have everlasting life."—John 3:16. Oh unbeliever, there is everything to lose and everything to gain, depending on your answer to the Holy Spirit. Eternity is a long, long time. Surrender yourself to Him and you will find out for yourself, the meaning of Regeneration and you can claim God's promises of eternal life.

That Root of Bitterness

Over in the 12th chapter of Hebrews, verse 15, the phrase is found, "lest any root of bitterness springing up trouble you, and thereby many be defiled." A warning from the apostle concerning strife and jealousy among the brethren.

It's mighty easy to become bitter against someone these days. And someone whom you believed to be a true Christian. Satan is concentrating on Christian circles these days, to break up Christian work wherever he can and break down Christian testimonies.

One thing is sure; life's too short for a Christian to harbor bitterness in his heart. If he does, 'twill begin to rankle and grow and pretty soon the root will turn into a full grown tree and a happy, earnest, soul-winning Christian will be turned into a sour old grouch, a skeptic toward everyone and a bad advertisement for the Gospel.

Let people talk all they want to about you. Let them call you "malicious slanderer" and every other name they can think of. Let them do it even though they loudly proclaim they are earnest Christians themselves. Names never hurt anyone if that person has a clear conscience before God.

We recall some years ago, a devout man of God staying at our home while holding a meeting in our church. His face was a benediction; he had the joy and love of Christ written all over it. During the meal he made this statement which we have never forgotten,

"Brother Fuller, remember that some of your bitterest experiences and keenest disappointments will come from those you thought to be the finest Christians." And we've found that out since then. But why let it bother you? Forget it. Ask God to forgive you for whatever mistake you've made or grudge you've held. Ask God to forgive the one who is "taking it out" on you, and then keep on—keeping on for Jesus.

When one begins calling your Lord names, deprecating His Holy Word and casting out holy ordinances which He has commanded us to observe, then is the time to speak up and speak out, and shame on you if you keep silence.

If that "root of bitterness" has begun to grow in your heart, weed it out right now. If you don't, the devil will capitalize on it and you'll be in a

(Continued on page 11)

GLORIOUS FELLOWSHIP AT SPARTA

By REV. RICHARD LEWIS,

Pastor Scribner Avenue Baptist Church, Grand Rapids, Mich.

"This was the most inspirational missionary meeting I have ever attended in my life," was the comment of one of our members on our return trip from Sparta, Michigan, where we feasted at the foot of the Cross during another outstanding regional Baptist Missionary Fellowship. Some 175 people from 12 different churches met January 25, to listen to nine spirit-filled missionaries and pastors unburden their hearts for the regions beyond and about us

The Right Emphasis

Not only did the messages of the day have a doctrinal tone that made us feel at once that we were in the presence of "CONTEXT" and not "PRETEXT", but there was a ring in the day that led us toward a Christian maturity in regard to missions. The relation of doctrinal truth to spiritual experience, the emphasis which was placed on the spiritual life aroused not only a deepened zeal for the written Word of God but we are sure wrought a deeper determination—willingness to become martyrs even, in its defense

Evangelism

To evangelize is the sole business of the church, the only business the child of God is ordered to enter. Rev. Arthur Glenn put it, "The only work for those that love the Lord Jesus Christ is the work of the Lord Jesus Christ." The day carried from beginning to end this single challenge, EVANGELIZE

Missionary F. W. Naylor made us to see this in the beginning of "The Association of Baptists for Evangelism in the Orient."

Miss Minnie Schulman burned upon our hearts the need of evangelization of the Jew as she revealed the elimination of the evangelistic message of the Prophets from the orthodox curriculum of the young Jew.

Missionaries Richard Paulson and Mr. and Mrs. Harvey Shaw uncovered the real challenge of Baptist Mid-Missions, not a centralization of missionary endeavor but evangelistic missions in the very distant lands of the unevangelized. Mr. and Mrs. Shaw are new missionaries going to Disk-lip people of French Equatorial Africa, where no missionary has yet gone. Brother Paulson will go to unoccupied territory when he returns.

The Bible Stops Communism!

The C. C. C. Camps, hot beds of communistic sowing, are open to the Gospel. Rev. Arthur Glen, home missionary in upper Michigan, representing the Pocket Testament League, told of 10,000 registered communists in these camps before the League started its work, and a later polling revealed but 192. In seven camps, Brother Glen received written requests for 572 New Testaments and on the requests of 508 was written, "I now accept Jesus Christ as my personal

Saviour." And yet churches will open their doors to communism as was the case (reported by H. H. Savage) of the Euclid Baptist Church of Cleveland where Daniel Hathaway, Editor of "The Daily Worker" spoke January 19th under the auspicious of the Communist Party of America, in a memorial service for Nicolas Lewis!

The Importance of Prayer

All through the day attention was called to the very important relation sustained by missionary prayer groups to the development and maintenance of our missionary program. The value of the intercessory incentive relative to missionary evangelism scarcely can be over-estimated. Prayer brings into the arteries of service the energizing inspiration that causes them to throb with life and power in any clime and under all circumstances. "Men ought always to pray" Prayer and More Prayer

A Solemn Warning

There is far too much indifference to the responsibility God has placed upon the Christian. It is personal, individual. Dr. H. H. Savage brought this home in his message from Colossians 2, pointing out Paul's warning against the infiltration of unbelievers. He referred to the people of enticing words who refuse or minimize the Blood, the people who think salvation is education, the people who would make salvation legalism, and those who have given themselves to spiritualism. There is no missionary evangelism in any of that.

Pastor Arnold Kehrl reported for the Committee of Seven working with Dr. Strathearn in pastoral relations

Our Mission

If the full Gospel is true, we must embrace it with all the faith of our hearts. We must be done with doubts, defiling things that have no place in the temple of the soul. Let us open every door of our beings and be filled with faith in God and in His Word, and then let us share it with the world. As Brother Glen said, "We are in business with Christ. We should make that business pay for Christ. We cannot withdraw from the open door which Christ hath opened. In this business it dare not be, 'how much we have given' but 'how much have we kept back?'"

The day came to its climax after Mr. Ralph Pardee took us on a picture tour of God's work through Dr. G. O. Westcott in Africa, as the Holy Spirit searched our hearts for the evidence of consecration while we sang that beautiful hymn,

I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;
I gave, I gave My life for thee,
What hast thou given for Me?

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EDITORIAL

Correcting A Malicious Slander

When someone spreads a report with utterly no foundation of fact to support it, then such a one can be TRUTHFULLY called "a malicious slanderer."

Such a report has been spread concerning our good Brother, *Harold Strathearn*. We have known him for a good many years, and never have we caught *Dr. Strathearn* in an untruth, or an exaggeration which would border dangerously on a lie. A number have been peddling—some consciously, others unconsciously—a malicious slander, namely that *Brother Strathearn* has been receiving certain stipulated amounts from churches for placing fundamental pastors in them. There is not one scintilla of truth in such a perversion of fact. No evidence of any kind can be given by anyone to back up such an assertion.

It came to our attention that the lie had been circulated that *Dr. Strathearn* had received a

check for \$500 from the Wealthy Street Baptist Temple for furnishing them with their present pastor. Such a statement is farthest from the truth, and a bald face lie. When the pastor of this church mentioned this to the official board, the members present were surprised that anyone who knew the circumstances and knew *Brother Strathearn*, would believe for one moment such a blatant falsehood.

The proverb is still true: "People do not throw stones at trees that bear no fruit." *Brother Strathearn's* work has been blessed of God through the years, and we shall continue to pray and work for the cause of our Lord Jesus Christ which is being carried on in such a marvelous manner by the Interstate Evangelistic Association.

David Otis Fuller, Pastor
Wealthy Street Baptist Temple,
Grand Rapids, Michigan

Journeys of the President

NUMBER TWO

After our ministry with *Brother McClanahan's* church in Indianapolis, January 9 to 16, we spent one day with the First Baptist Church, of Harvey, Illinois, *Rev. Harvey Taylor*, pastor, in a blessed time of fellowship with the Independent Baptists gathered from many sections of the State of Illinois.

From there we went to Roxanna, Illinois, for Wednesday, Thursday and Friday. Roxanna is about thirty miles out of St. Louis. Our meetings there were under the auspices of the Mississippi Valley Baptist Fellowship, a group of churches which has severed all fellowship with the Northern Convention, and enjoying a blessed time of old-fashioned Baptist fellowship. The afternoon services were held in the First Baptist Church of Roxanna, *Rev. B. L. Osburn*, pastor. The evening services were held in the spacious high school auditorium just across the street. In many of the services, as high as twenty Baptist churches were represented.

On Sunday morning, January 23, we had the privilege of ministry in the Claim Street Baptist Church of Aurora, Illinois, where *Dr. Humphries* has been pastor for many years. One of the greatest testimonials to the ministry of this man of God was to find his auditorium packed to capacity at the morning service, and what response they gave to the message which the Lord enabled us to bring.

Sunday afternoon and evening we were with *Rev. John Ballbach*, at Wheaton, Illinois. We heartily recommend that any Baptist preacher who feels himself slipping in his fire and fervency as a preacher, should go to Wheaton, Illinois, and deliver a couple of sermons in the presence of Wheaton students. That crowd would drag a sermon out of a wooden post.

On Tuesday, January 25, we began our ministry in and around Kansas City, Missouri, where *Rev. O. W. Stanbrough*, pastor of the First Reg-

ular Baptist Church, had lined up several engagements for us. On Tuesday evening we drove fifty miles out into Kansas with the pastor of the Easton Church, *Rev. Charles Trower*, and what a drive it was, with the wind whipping a thirty-mile gale and the temperature hovering around the zero mark! We sped across the country in a well ventilated automobile, had supper in the warmth of an old-fashioned living room coal stove, ministered to a few faithful people who braved the sub-zero temperature, and then returned to the home of our host to spend a night which was reminiscent of old boyhood days back in Pennsylvania. There was the old-fashioned parlor bedroom with a nice warm flat iron done up in paper for our feet, and bed clothing almost a foot thick piled on top of us; but we must confess that we slept more soundly that night than we have many a night since in some of the best hotels. I believe I enjoyed my ministry that night as much or more than any night so far on my trip. Just a little handful of us with our chairs drawn in a circle around an old chunk-wood stove, and while the caretaker kept piling chunks into the stove, we kept expounding the Word of God to hungry hearts.

Other ministries in and around Kansas City were in the Armordale Baptist Church, Kansas City, Kansas, *Rev. F. R. Johnson*, pastor; First Regular Baptist Church, Kansas City, Missouri, *Rev. O. W. Stanbrough*, pastor; Rose Hill Baptist Church, *Rev. Charles Trower*, pastor; the Fundamentalist Baptist Church, *Rev. H. S. Vogen*, pastor; Beaumont Baptist Church, *Rev. Joe Gilbert*, pastor. This Kansas City ministry was truly a blessing to our own heart, and we are sure it was to hundreds of others.

On Wednesday and Thursday, February 2 and 3, we were with *Rev. Paul J. Tattman* in the First Baptist Church of Fosterburg, Illinois. While this is just a small country town, yet the afternoon services were well attended, and the evening services packed the house to its utmost capacity, well over 400 people in each of the evening services.

Friday afternoon and evening, February 4, we had the privilege of ministering in the First Baptist Church, Bunker Hill, Illinois, *Rev. LeRoy Wortman*, pastor, where again great numbers waited upon the ministry of the Word.

Sunday, February 6, through Wednesday, February 9, we were with the Thirty-first Street Baptist Church of Indianapolis, Indiana, *Rev. R. D. McCarthy*, pastor, and only those who were in attendance at these great meetings, could begin to describe them. The church was packed at every service, and here we found another crowd that literally pulls a sermon out of a preacher. Each evening we spoke for well toward an hour and a half. At the close of the Tuesday night service, twenty-one young men and women of the Thirty-first Street Church publicly gave themselves for full time, definite Christian service.

Thursday, February 10, we came back to the home church in Gary to officiate at the wedding of *Miss Irene Raycze* and *Mr. Richard Paulson*. *Mr. Paulson* is a member of the Baptist Church of Cadillac, Michigan, on his first furlough from the Mid-Missions field in French Equatorial Africa. *Miss Raycze* is one of our finest and most capable young women in Central Baptist Church. Some time this spring this happy couple will be going into the work in French Equatorial Africa. When *Mrs. Paulson* leaves for the field this spring, she will make the seventh young person who has gone to the mission fields from the membership of Central Baptist Church in the last two and one-half years. What a glorious victory the Lord is having in this blessed church! Five years ago, the missionary offerings were approximately \$1800; last year they were \$8,160, but best of all are the seven young lives pouring themselves out in the service of the Lord. We are humbly grateful to God that our own precious daughter and her husband (*Mr. and Mrs. A. Donald Moffat*) are numbered among the seven.

We leave Gary again Saturday afternoon for Indianapolis, where we will minister in two other Baptist churches until Wednesday, then away to Flint, Michigan, to attend the mid-year meeting of Mid-Missions. On Sunday, February 20, we are to spend the day with *Rev. James McGinlay*, London, Ontario, and from there we go into Massachusetts, New Jersey, Pennsylvania, Minnesota and Iowa, preparatory to the annual meeting in Waterloo, April 18 to 21. From there our ministry will take us through Omaha, Arizona, California, Washington and Oregon.

Pray for us as we go.

Received This Past Month for Fellowship in the
G. A. R. B. C.:

Tottenville, S. I., N. Y.
South Baptist Church
Rev. James M. Grier, pastor

Waterloo, Iowa
Hagerman Baptist Church
Rev. Maynard R. Rogers, pastor

Michigan City, Ind.
Poplar St. Baptist Church
Rev. Carl Wayne Brown, pastor
Mr. Lester Cochran, clerk

Omitted in February issue:

Indianapolis, Ind.
Grace Baptist Church
Rev. H. B. McClanahan, pastor

That Root of Bitterness

(Continued from Page 8)

bad fix before you know it. Satan knows there's lots of fish in the stream to be caught, and if he can hinder you from "fishing for men" he'll do it. But don't let him. Get busy winning souls, and the joy of leading others to the foot of the Cross will cause you to forget the "slings and arrows of outrageous fortune" which may be hurled your way by those who claim to be followers of the Lord Jesus Christ.

NEWS FROM HERE AND THERE!

By **REV. B. E. ANTROBUS**

With Christ In the Shadow of the Electric Chair

(Second Letter)

Michigan City, Ind.,
Sept. 16, 1937.

Dear Brothers All:—

Since I am not to see you in this life again, I am hoping and praying that we will all meet in the next life with God.

Death always seemed so fearful to me, but since I accepted Jesus as my Saviour, and know that my sins are forgiven, that fear has left me. I am so thankful that death did not come to me unexpectedly while I was still unsaved.

I wish that you all knew the peace that comes when one lets Jesus come in his heart.

There is no more wondering about what joy there is in living a Christian life. Instead of wanting to do things that seem to be pleasures, but are wrong to do, one wants to do only that which is good in the sight of God.

I can't tell you how sorry I am now that I did not live a Christian life when I was out there where there are so many ways to help others and make life more cheerful for them. It hurts a lot when I think of the sorrows and heartaches I've caused Mom and Dad in return for their love and the sacrifices they have made for me.

There is only one thing that I ask of all of you, and that is to do what I did not do. Take care of Mom and Dad with the love every child should have for his parents. Now is the time that they need your help and love, so don't neglect them, as I did, and have it to regret bitterly when it is too late to make up to them.

This is all, so I will leave you, hoping and praying that we all meet in Heaven.

Your Loving Brother,
Raymond Fortune.

Is This Apostasy?

A twenty-five million dollar building program over a short period of years, and a missionary treasury sinking into millions of dollars of debt during the same length of time present a study. This is what has happened in a great section of evangelic christendom, so information goes. Discerning spirits was an apostolic gift. Paul, who writes much on the subject of spiritual gifts, does not hint that they were to be done away. Inability to exercise the gift of discerning spirits leaves the churches open to demonic suggestions. Is there any relation between this huge program of fine buildings and the shrinking missionary treasury? Certain it is, God's Holy Spirit would never lead to such a grotesque disparity.

Pray it up—Talk it up—Work it up—Annual Bible conference of GARB, Waterloo, Iowa, Walnut St. Baptist Church—April 18-21.

A Thousand Baptist Churches

We believe sincerely that we know where to find one thousand Baptist churches that would be willing, upon receiving all the facts in the case of the present Baptist drift into modernism, to immediately come into the fellowship of the rapidly growing General Association of Regular Baptist Churches.

These dissatisfied churches are not hard to find. In conversation with a pastor and evangelist of many years' experience, one who has grown gray in the service, and who counts his converts by thousands, he began naming churches of his own knowledge. They ran quickly into surprising figures. But these churches do not have the facts. *Dr. Ketcham's* book, "Facts for Baptists" should be printed by the hundred thousand and sold for five cents per copy, or better still, given away. Pray that the Lord may find some person of means who is interested in preserving the simplicity of the early churches, free from modernism and modernistic control, that will be happy to make this investment.

The Lord's Spirit is moving mightily among the people all over the land. The feeling among serious and intelligent Baptists that something is denominationally wrong is growing all the time. Nothing appears clearer than that it is a matter of definite Christian duty to offer these brethren of the churches the way out of compromise into a free New Testament life and co-operation.

Perhaps individual Baptists reading this may be moved to want a part in disseminating *Dr. Ketcham's* book. If so, send any amount for that purpose to the General Baptist Church, Gary, Ind., or send it to the Baptist Bulletin. A literature fund can thereby be established that will bring great blessing to many.

Christian Colleges That Do Not

The editor is collecting catalogs of Christian colleges that do not permit dancing, card playing, tobacco using, secret fraternities nor inter-collegiate athletics. Already we have a number of such schools listed. One of them is a university and gives the degree of A. M., others give degrees of B. A., B. S. and M. B. These schools believe in the inerrancy of the Bible, the deity of Christ, the resurrection of the body, the miracles of our Lord, His coming again in glory and for judgment. These schools are headed by men with their Master's and Doctor's degrees earned in the outstanding universities of the land. They are supported by faculties bearing similar degrees. The time is here when colleges permitting and encouraging the above mentioned worldly habits among students should take the name of Christian from over their doors.

The Anesthesia of Modernism

Modernism represents a personality. It acts with personal intelligence. It never misses its mark. It knows what it is doing. It usually begins its work on a subject by injecting small quantities of its serum till the victim is relaxed and ready to yield every point of doctrine "in the interest of harmony." These injections consist usually of skillfully mixed portions of jocularity, suavity, affected kindness, solicitation, favoritism, patronage, geniality, angel-innocence, general palaver, and always a superiority complex; and the subject is soon "under".

The subjects usually resent being called modernists, and they as a rule are not yet, but they are under the spell. They seem utterly unable to sense the encroachment of any danger. They smile their way into modernism's sophistries and learn to admire the thing they hate. They have lingered too long in the region of danger. They have compromised with the beautiful thing when they should have let it have a solar plexus.

Modernism hangs out pretty neon signs; it drapes pretty windows; it blows a musical bugle; it sings a siren song. It is so sweet, so good, so gentle, so cultured, so popular, so agreeable, so kindly, so optimistic, it must be trustworthy. It scintillates with genius. It represents "the best scholarship!"

Yes, yes! But there is much in this world that is not gold though it glitters. Once we were reading the beautiful star dust of New Thought, when we turned to the one in the porch swing beside us and said: "Ain't this the prettiest thing you ever read not to be so?" It was one big, beautiful, witching lie.

All the great religious denominations have gone "under". What is termed scholarship has issued the edict that all peoples and tongues shall fall down and worship. World prestige, favoritism, property, social ties have blinded the eyes of millions, and they have forgotten the awful implications of Calvary and the direct commands of our Lord and Saviour for this age. The "offence" of the cross is persistently and deliberately avoided. The words sin and sinners are gone from the modernist vocabulary. Word juggling casuistry takes the place of the startling words of Holy Writ. One by one the cardinal doctrines of the New Testament churches are laid away out of sight. And the sleepy subjects of this deadly anesthesia do not know it. They wake up drowsily now and then and offer a feeble protest, then slump back again with a contented sigh that all is well. Nothing can be wrong! The only time they show any real sign of life is when some one points out to them facts that cannot be denied. They then rise and shout defiance at those trying to help them.

Thus the deadly stupor of modernism spreads by supernatural intelligence over christendom. The brethren by far and large are not intentionally modernist. Far from it. But many, many of them are hopelessly unable to discern its encroachments. The deadly needle is inserted into their vulnerable parts. They succumb unconsciously to its charming witchery. There is no remedy but judgment.

The Bible Teacher's Pledge

Believing that I have been born again by the Spirit of God, and saved by His grace, and being called by the Baptist church to teach in its Bible school, I hereby make the following pledge in all sincerity and truth:

I faithfully promise to live circumspectly before the world, renouncing all such worldly pastimes as dancing, card playing, theater going, mixed bathing, tobacco, strong drink and all forms of worldliness so common among church members of today.

I further pledge myself in the fear of the Lord to work in harmony with the pastor and superintendent, and other teachers and workers who are pledged with me. When I cannot do this I will retire in the spirit of a true Christian and not seek to make a disturbance.

Furthermore, I promise to work as the Lord enables me, for the salvation of my unsaved pupils, and for the spiritual instruction of all who are saved.

I will make an honest effort to be regular and on time. In case of necessary absences I will endeavor to make proper arrangements with the superintendent for supply.

I will cultivate the habit of attending the preaching services and the mid-week services of the church, as well as the regular business meeting of the church and Sunday school officers.

"I Will Love Thee, O Lord, My Strength"

(Lines of self-dedication to Christ)

O Jesus Christ, Thou Son of God
And Son of Man;
Thy love no angel understands,
Nor mortal can!
Thy strength of Soul, Thy cleanest purity,
Thy understanding heart of sympathy;
The vigor of Thy mind, Thy poetry,
Thy Heavenly wisdom, Thy simplicity—
Such sweetness and such power in harmony!
The agony endured to show Thy love!
Thou Who didst rise, triumphantly to prove
Thou art the Living God,
Before whom Death and Hell
Must shake and move!
Lord Jesus Christ, Thou Son of Man,
Thou Son of God,
Grant me Thy face to see,
Thy voice to hear, Thy glory share,
Never apart from Thee,
Ever Thine own to be
Through all eternity. Amen!

*Elisabeth Alden Scott (Betty Stam),
Moody Bible Institute,
Sept., 1928
—From "The Star of Hope."*

Pray it up—Talk it up—Work it up—Annual Bible conference of GARB, Waterloo, Iowa, Walnut St. Baptist Church—April 18-21.

The World Is Wondering About Wheaton

Read This and Thank God for a Definite Christian Testimony

Prompted to curiosity by the unique standards of Wheaton College, a group of students from Lake Forest voluntarily undertook an investigation of its Christian nature. Why, they wondered, should American students prefer not to smoke, drink, or otherwise conform to the type of the modern collegian? Headed by *Harlan McClung*, editor of "The Stentor," Lake Forest College weekly newspaper, a request for information regarding the school, the largest liberal arts college in Illinois, was sent to *Dayton Roberts*, student editor of "The Record", Wheaton College semi-weekly

Curiosity as to the rapid growth of the college caused this inquiry. Ten years ago Wheaton's student body numbered 450 and today there are approximately 1100 in the College. Curious also because of the wide territory from which Wheaton draws students they discovered that people came from 50 states and territories and 13 foreign countries to Wheaton this year and that over 30 denominations are attracted to the Wheaton campus annually. Copies of this letter and the answer written by *Dayton Roberts* appeared in the December issues of "The Stentor."

The text of the first letter follows:

"Accidentally, I learned the nature of your school and I am writing to you and inquiring just what it is like. . . . Also I want your permission to publish your answer in our weekly school paper, "The Stentor"

"As I understand, Wheaton is a religious school. . . . Just how much religion is required for graduation and what other courses can a student get? . . . Do you have an atmosphere among your student body, which suggests or definitely denotes a religious attitude? . . ."

"Where does your college stand on the general subject of student life with respect to dancing, smoking, dates and the other 'taken for granted' and ordinary institutions of college? What outside activities do you offer and to what extent are they participated in? Do you have the usual trouble with such activities as the omnipresent 'bull session' interfering with student grades? Incidentally what are the most popular subjects in your typical 'bull session'? . . ."

"How do you account for the fact that your enrollment has been and is increasing? Thus, Lake Forest students would like to know more about your college and its institutions. . . . I would very much appreciate your answering my letter and again may I ask your permission to publish it?"

The reply written by *Dayton Roberts* follows:

"Yes, you are right, Wheaton college is even publicized as a 'school that is different'. But that does not mean that it is a 'school that is queer'. It is perhaps as cosmopolitan as liberal arts colleges come, with students from 16 foreign coun-

tries and 47 states, besides Hawaii, Alaska, and the District of Columbia

"But you are interested primarily in what you term 'atmosphere', for you doubtless realize that only a part of one's college education is obtained in the classroom.

"Wheaton is first of all a Christian school. Students who are not Christians are quite likely to feel out of place. Weekly student prayer meetings and the League of Evangelical Students play an important part in the schedule of most of the students. Spiritual development is quite openly put in a place of pre-eminence.

"This brings us to the 'ordinary institutions of college' which you designate as 'taken for granted', namely, dancing, smoking, drinking, automobiles, and dates. The college, and students as well, do not condone dancing, smoking, and drinking, believing that they are detrimental to one's physical and spiritual welfare. In fact, the whole standard of behavior on and off the campus is that of a life consecrated to Christ and the ideals which He taught and practiced.

"Don't think for a moment, however, that we are not typical collegians, with our bull sessions, serpentine, and bluffing through classes. These bull sessions cover every topic under the sun, centering largely around sports, the college administration, girl friends, and politics. Dates are as common and as important here as elsewhere, with roller skating parties, hay rides, steak fries, and game blowouts providing a few of the more common forms of amusement and diversion. The use of automobiles is rather strictly regulated.

"In conclusion, let me confirm your suspicion that the enrollment of Wheaton college has been going up. It has doubled in five years, now numbering 1100 besides academy and special students. And there is a definite reason for this astounding increase in enrollment. Believe it or not, there are more and more students throughout the country who are desirous of obtaining a well-rounded secular education at a fully accredited college where Christ and the Gospel are honored, where evolution and other anti-Scriptural teachings are refuted on their own grounds, and where Christian young people may enjoy the fellowship with each other that can be found only where the students on the campus are unanimously in accord.

"Looking back over your letter, I realize that I failed to answer one question about graduation requirements. Only eight hours of Bible are necessary for graduation. Wheaton college is not a Bible school but offers sound preparation for any of the leading professions: medicine, teaching, preaching, physical education, etc.

"Very sincerely yours,

"*W. Dayton Roberts*, Editor
"The Wheaton Record".

Self-Conceit Dissected

(Continued from page 4)

nothing, deceiveth himself," Gal. 6:3. And, as was formerly observed, self-conceit is self-deceit. And here we might condescend on a variety of persons who thus deceive themselves

a The rich worldling deceives himself, because of his outward prosperity; but, though riches be the gift of God, yet we must consider with what God reaches them, whether with the right hand, in His love, or with the left hand in His anger. I have read of a king that heaped riches upon those whom he most hated; that, together with their riches, he might crush them with a heavy burden of cares. God puts some into fat pastures, that He may feed them for a day of slaughter.

b. Civilians deceive themselves, and think their state is good, because they live honestly without scandal, saying, Whose ox or ass have I stolen? Whom have I wronged? But, what sort of religion is that, which consists only in honesty towards men, while there is not also devotion towards God? A negative external religion, without something positive and internal, will never bear a person out in the sight of God "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye cannot enter into the kingdom of heaven."

c Libertines deceive themselves; even these who turn the grace of God into wantonness, and apprehend their case to be good. Why, they have been born in the church, and enjoy the privileges thereof; they have been washed with holy water, and fed with the spiritual manna of the word and sacraments; they cry, "the temple of the Lord," we have gone to church and heard sermons: yea, we believe, say they; though yet the means of faith, the word, and powerful ministry thereof, are what they despise.

The true believer believes against sense; and like the woman of Canaan, can pick comfort out of the reproachful name of a dog; and with Jonah, even in the whale's belly, look towards God's holy temple, can see heaven in the very extremity of misery. But, in such a case, the temporary believer's jolly confidence fails him. And so I might instance how his repentance and obedience fail him. But however, herein the man apprehends his state good, while yet he is in the gall of bitterness, and bond of iniquity.

See what is the great tendency of true gospel preaching: namely to discover and diminish all self-purity and self-righteousness, that Christ alone may be exalted; yea, the design of it is to level and dash down all that self-conceited purity, whereby people are pure in their own eyes, that it may advance gospel-purity, by which we may be pure in God's sight. Some make a vast noise about preaching up good works, and of their being friends to holiness and the law; while yet the tendency of their doctrine may be only to make people pure and holy in their own eyes, and in the eyes of men; but that which a gospel-minister especially aims at, is to get people pure in the sight of God.

He cannot satisfy himself merely in preaching up good works, and charity, piety, devotion, mercy, tenderness, honesty, civility, morality, etc., which is very commendable; and would to God there were more of these; but he goes farther and labors principally to get the foundation of true holiness laid in the heart, self-purity mortified, the principles rectified, and Christ formed in the heart: otherwise, they build without laying a foundation

It may be observed, with regret, there never was less morality amongst persons of all ranks, than since so many ministers laid aside evangelical preaching, and made the inculcating moral duties their principal theme.

Hence see the difference that there is between believers and hypocrites. The hypocrite does the same action externally that the sound believer does; he may pray, and praise, and read, and hear, and what not. What does the best believer that I do not? says the hypocrite. What can they do but I will do? Yea, he may exceed the believer in the multitude of duties. But, behold! all the while he is a mass of impurity and pollution: and only pure in his own eyes. He may indeed affect holiness, and seem to be one that is freed of self-conceit: but yet self is still his principle, and self still his end

Whereas the true believer, as such, has no self-conceit, but what is his burden; no self-motive, but what is his grief; no self-ends or aims, but what are his exercise either sooner or later. And, in a word, there is as great difference between the most refined hypocrite, and the poorest believer, as there is between a painted image and a living man; yea, as there is between an angel of light, and a devil transforming himself thereunto.

Well, sirs, O put yourselves to the trial, lest you go down to the grave with a lie in your right hand. When God is saying, "There is a generation that are pure in their own eyes, yet not washed from their filthiness," a generation of self-conceited people, that are but deceiving themselves; it should put us to say, "Master is it I?" And if we should suspect ourselves, were it said, "One of you shall betray me;" one of you shall deceive himself; how much more, when it is said, a whole generation is thus set to deceive themselves about eternal salvation. Try if ever you have been humbled for, and delivered from this self-conceit. You may examine it by these things following:

1 Try it by the end you propose in doing any good action, or going about any good duty. The proud self-conceited man is always vain-glorious: "How can you believe, that seek glory one of another;" saith Christ, John 5:44. The man that seeks his own praise and applause: thus Jehu, as you may see, II Kings, 10:15-16, "Is thy heart right as mine?" saith he to Jehonadab, whereas the humble man has always a better conceit of another person's heart than of his own, being always suspicious of himself; and so would rather say, when he meets with one like Jehonadab, O! is my heart right and upright as his is. Again, says Jehu to Jehonadab, "Come, see my zeal for

the Lord:" yea, but true zeal desires not to be seen of any, but him who seeth in secret. If our lamp will not burn without the oil of men's praise, it is a sign that self-conceit has the predominance.

2. Try it also by the manner of doing the duty; not daring to trust yourself, but affected with a sense of your own infirmity, resting wholly upon the power of God, to be perfected in your weakness. Self-conceit will venture upon any duty without fear, saying, with Peter, "Though all men forsake thee, yet will not I." But humility will venture upon nothing, without looking for the promised supply, with Paul, "Not that we are sufficient of ourselves to think anything as of ourselves but our sufficiency is of God," II Cor. 3:5

3. Examine it by your deportment after the doing of your religious duties. Self-conceit will take the praise of the duty done, saying, with Nebuchadnezzar, Dan 4:30, "Is not this great Babylon that I have built?" But humility sends it back to the Lord, saying, with David, "Not unto us, not unto us, but to thy name be the glory," Psa 115:1

But, perhaps it may be asked, Where will you find a man on earth that is not tainted with this pride and self?

To this it might be replied, thoughts of pride and vainglory may rush into the heart of a humble saint; yea, but they rest in the heart of a hypocrite. Again, if the saint sees himself in the doing of anything proud, then he is twice as humble afterwards, because he was not humble. There may be some kind of humility in a hypocrite, and some remains of pride in a saint; but here is the difference: the hypocrite's humility makes him proud, whereas the saint's pride makes him humble. Thus Hezekiah's heart was lifted up, but it is said of him, II Chron. 32:26, that he humbled himself for the pride of his heart. In a true believer there is either the fore humility, helping him to do the duty right; or the after humility, exercising for the doing of the duty wrong, which is the most severe of the two. If we can follow the sway of our own pride and vainglorious affections, without all respect to God's glory, and yet never be truly humbled afterwards, this is evident hypocrisy, and an incontestible proof that we have not the least grain of sincerity.

4. Try this point by your severity against sin in yourself. A hypocrite cannot endure sin in others; no, not so much as a mote in his brother's eye, though yet he can endure a beam in his own. A true believer is ready to throw the first stone at himself; he will be ready to say more against himself than any other can say against him: he cannot wink at sins in himself, nor in his nearest and dearest relation. As he loves good in his greatest enemy; so he hates sin in his dearest friend.

How may a man avoid this self-conceit, of judging of himself better than indeed he is?

The first antidote against self-conceit is, "To look well to ourselves, and our foul faces, in the glass of the holy law." Many may vainly imagine their faces fair and clean, till they come to look in a glass; and they no sooner look therein, but

they see many spots and defilements which before they thought not of. So let us do here; let us examine ourselves by the law; examine what, and how much the law requires, and how far short we come of that purity, grace, and holiness that is there required; and then you will find little cause of falling in love with your Ethiopian face, or dote upon yourselves, when you see that you are so ugly and deformed; a sight of your deformity would keep you from self-conceit. When, in the glass of the law, you see your own defiled and deformed visage and monstrous shape, you will find little cause to be enamored with your own beauty. Men are pure in their own eyes, because they do not make use of this looking glass. When the commandment came, and Paul saw himself in this glass, then sin revived, and he died to all conceit of his own purity. When you view yourself in this glass, it will make you say the quite contrary to the young man in the gospel, None of all these things have I kept from my youth.

The second antidote against self-conceit is, "To take a look of Christ's fair face in the glass of the gospel." This would be a mighty preservative: "Beholding as in a glass the glory of God, we are changed," II Cor. 3:18. When Job saw this sight, then he cries out, "Behold, I am vile: Now I abhor myself, and repent in dust and ashes." A sight of Christ's matchless beauty would make us loath our deformity. A sight of His perfect righteousness, in its glory, would make us see and be humbled for our own guiltiness and sin.—If a foul-faced person, who thinks himself handsome enough, set himself with a very beautiful person, to look into a glass together, the beautiful face, which he sees beside his own, will make him think very little of himself, when compared with the other.

O! how infinitely more, if with one eye we look at our deformed picture, and with the other at the infinite perfection of beauty that is in Christ! we cannot but abhor ourselves. Never any man saw Christ's beauty, but he looked upon himself as a monster, and sank into nothing in his own conceit. O then, sirs, seek a sight of the glory of Christ

MEET YOU AT WATERLOO!

ANNUAL MEETING—G. A. R. B.

APRIL 18-21

To be held at the Walnut Street Baptist Church, Waterloo, Iowa, of which *Rev. P. B. Chenault* is the Pastor. Other churches cooperating in extending this invitation: *Hagerman Baptist Church, Rev. Maynard R. Rogers, Pastor;* and *The Burton Avenue Baptist Church, Dr. Robt. J. Wells, Pastor.*

Letters of Information, Warning, Encouragement

From Manaos to Iucaby

(The Iucaby referred to in the letter, is a 2,000 acre plot of ground purchased by Mr. Ross, for the purpose of starting a Mid-Mission station. It is located 500 miles up the Negro River from Manaos. The trip they speak of is from Manaos to the Iucaby, where they have just moved.)

Dear Co-Laborers:

Let us finish that trip up the Negro River, which we began about a month ago. Our steamer, the Inca, because of the rocks and low water, was not able to reach her destination, so the launches had to come and meet her about eight hours down river.

Inasmuch as the "Padre" was once again on board, the launch owner with whom we had planned to go up river, said: "vamos ver," (we'll see) when I asked him about passage. He saw all right; but it was to the extent that he did not take us with him. However, I was able this time to arrange with another man, who said we could go, but the conveniences would be missing.

Well, we went first class, but we had as companions goats, dogs and chickens. The goats slept and lived on a box of our groceries and the dogs on a sack of sugar. O yes, they are all right. We are using them *because* we have no others. There were about twenty who slept with us in our state room. We had hammocks swung up over the groceries just a trifle thicker than was healthy. But at that, *Herthel* and I, who had been sick most of the way on the steamer, immediately became strong and healthy on the beans, turtle, rice and farina. (I had to take time out to shove the posts a little farther into my home-made stove to heat our Icy Ball unit. Kerosene is too expensive, and doesn't do the job very well any longer. My new stove works fine in half time, without any expense, i. e., the only expense is the labor required to cut the wood and I do that for exercise instead of playing golf, so once again, I gain). Now to continue with our trip.

Because the river is so low at this time of year, we could only run in the day time. I spent the time quite profitably as I talked with the pilot much, and he was kind enough to assist me in my study of "Lungua Geral," the new language we are going to have to learn. He also pointed out to me the exact spot, where the week before three men were seriously injured when wild Indians attacked them. At that time, all of them were living, but two were not expected to live long. We anxiously eyed the river bank in that vicinity not knowing what minute a horde might appear on the bank shooting their arrows into the launch. I thought the pilot kept his launch too close to the bank for comfort, but I guess that was where the canal led him, for from his talk I gathered that he had no desire to become a target for arrows.

It was the afternoon of the fourth day in the launch at about two o'clock that we pulled up to the Iucaby port and went ashore, just before a torrent of rain came sweeping down upon us. I only had enough time to tear away the barricade

from the doors and windows and to enter as it hit. We waited until it had passed to carry our furniture and groceries up the long hill to the Chapel, which is home. When I asked the man how much I owed him, he didn't have the heart to tell me, he had to get a paper and pen and write it for me and then turn away his head as he gave it to me. But we were glad that some one carried us thus far, and paid him without even a groan (that could be heard). In return one of the boys lifted the finest old hen we had before they carried the chicken crate up hill, and as a result we get no eggs from her. Since arriving I have built a chicken house and the other hens are keeping us supplied with eggs. We now have forty chickens—big, little, and Indian, for we bought ten since coming to Iucaby and are anxiously looking forward to the day when we can go out to see the first new baby chicks.

One of our delights was to get back to our "bath tub" here on the Negro. What a joy it is after a day's work, (manual and mental) to run down to the river for a plunge. I wish that you "Dear Ones" who are so faithfully remembering us in prayer could be here with us and enjoy some of these things that our Father has given to us.

We found a dense jungle around our doorstep that had grown up during our absence of two months, but I have been coaxing it to leave by use of a "tercado," the instrument they use in this country for everything from spanking the baby to picking their teeth and building a house. In the good old U. S. A. it's just a corn knife, but down here it is one valuable instrument. Last night just before bath, I saw the last hoary monster lay low his lofty head as I lay the "tercado" at his lowly roots.

Last Wednesday evening, *Herthel* screamed and I ran to assist and found she had a snake about three feet long staring up into her eyes. I grabbed the tercado and made one swipe at him and cut off his head just six inches from his tail. He wiggled away under some tile and though I moved every tile I could not find the snake. The next afternoon about the same time, I heard another scream and this time it was in the house. Once again *Herthel* had her snake and now he crawled back of the trunk. After moving chairs, sewing machine, and trunk we found the boy and with the tercado I got his tail this time just two inches back from his ears and he didn't crawl away. Our neighbor tells us he was one of the most poisonous of this country. Can you imagine him hunting a warm spot early in the morning and wriggling into your hammock? You may be too far away to imagine such a thing, but I don't have to stretch mine very far to get such a thought. After the snake *STORY* comes the one of the "Marmosete," a very little animal with the finest fur one ever finds on any animal.

I think it must have been about four o'clock the following morning, *Herthel* awakened me from pleasant dreams by saying, "Arlie, what have the dogs over there in the corner?" I took

the flashlight and swung it into the corner and there sitting on a chair, with the dogs hesitating about mixing it with him, was the Marmosete. He is only about half the size of a timber squirrel, but the toughest little creature to kill I ever saw I tried to get the dogs to finish him, but they didn't want him. Only a few nights before they had caught an opossum, but these claws didn't look so good to them, inasmuch as they are city bred dogs and haven't taken on country ways as yet. So again I called the tercado to work and rapped him over the head a couple of times, but he refused to die. I didn't want to cut off his head for I wanted to save the fur and bring it home to you folk when we come. *Herthel* even became exasperated with me for not finishing the job in a hurry. Finally he died and I have his fur on a board and hope to show it to all of you some day.

This morning I dressed a big thirty-five pound turtle for dinner. It was my first attempt at fixing a turtle, but it turned out quite well. If you haven't eaten turtle yet, you've missed a delicious dish, so come on over and help us out with it for I'm afraid we will not be able to eat all of it. Our washwoman and cook has a peeve on just now because we caused her to break the Sabbath Day by cooking a turtle. She is only a young colored girl from Manaos who is an Adventist. Her mother was born again a few months ago and she wanted us to take her Seventh Day Adventist daughter up on Iucaby with us, thinking that we might be able to teach her the Word if she will stay. So will you pray for her that the Lord will open her eyes to the truth?

We were disappointed the first Sunday afternoon when not one single person put in an appearance at our services. However, last Sunday our hearts were encouraged somewhat when one family came out to visit us Sunday morning and asked us to play and sing for them, which we were glad to do. I also took the opportunity to read the Word and pray. They do not understand Portuguese very well, and I do not speak it very well either, but I'm sure they understood that Christ gave His life on the Cross for them that they might be free by accepting the sacrifice He made there for them. Especially do they appreciate the singing. This is the first group I ever found who appreciated my singing and this among the most unappreciative people in the world. Figure that out if you can.

Sunday afternoon, we had thirty-five here at our service. Of this group there was only one who could read and he but little. It is next to impossible for us to get the Gospel to such people, BUT with the SPIRIT opening their hearts and then teaching them, we have great confidence that some day there will be here on the Negro a group of God's own children singing and praising Him with whole hearts for the Salvation that they have found in Christ Jesus His Son. Last Sunday they expressed a desire to learn to read. So tomorrow we are to have a class in reading for the adults of this river. None of them know one letter from the other, but with God's help we are

going forward even though it is a long, tedious process.

I have translated "Oh say but I'm Glad" into "Lungua Geral" and we hope to sing that tomorrow for the benefit of those who cannot understand Portuguese. I presume by the time I am able to speak Geral, I'll see the need of changing the chorus a trifle, but for the present it will have to suffice. We would like to have a few of you "Dear Ones" drop in at our services tomorrow and help with the singing and praying and testimonies and then *Brother Ketcham* bring the message. Say you folk don't know what fellowship is until you don't have it.

However, the real fellowship here away from the noise and hustle and the strife of the city more than compensates for all the other fellowship. Out under the Southern stars along the bank of the Negro where everything is still, I spend a couple of hours alone practically every night with Him who came and redeemed me. Our times together are very precious as I have the opportunity of interceding for you our loved ones in the States. Not only for you who are doing great things for the Lord, but also for the weak brother for whom Christ died, too. Yes, it is precious just to be alone with Him. Will you try it tonight, or right now as you read this and while you are there will you mention our names?

Yours in Him,

W. A. and *Herthel Ross*.

P. S. There is a little rumble and grumble in the air over something, I can't tell just what; if it is the "Padres" or some other cause, but think it will soon pass.

A Note of Praise from Indianapolis, Indiana

(We are printing part of a letter received from Rev. Robt. McCarthy, in which he is praising God for Dr. Ketcham's recent visit.)

"We are certainly praising God for the great wealth of blessing brought to our hearts here at Thirty-First Street Church through God's servant, *Dr. Ketcham*. It is the testimony of our people that this Bible conference is one of the highlights of blessing in the history of the church. Some dared to say, it was the high-light. Oh, how the precious name of Jesus was exalted, the Blood preached in mighty power. Twenty-one of our young people walked down those aisles on the invitation 'when He wants me, where He wants me, and what He wants me for', I'll go and be. Christians were stirred out of their lethargy, and although there were many lost ones who did not yield, yet we definitely believe and know that there is to be a great ingathering as a result from this sowing of His precious seed. *Dr. Ketcham* and his type of ministry will always have the hearty endorsement and continued prayers of our people,—those who love the Word in sincerity and truth. Certainly our hearts were strangely warmed within us, as we met Jesus anew in these services.

Robt. and Frances McCarthy.

FOR ME

*Under an Eastern sky,
Amid a rabble cry,
A man went forth to die,
For me!*

*Thorn-crowned His blessed head,
Blood-stained His every tread,
Cross-laden on He sped,
For me!*

*Pierced were His hands and feet,
Three hours o'er Him did beat
Fierce rays of noon-tide heat,
For me!*

*Thus wert Thou made all mine,
Lord make me wholly Thine,
Give grace and strength divine,
To me!*

*In thought and word and deed,
Thy will to do; oh! lead my feet
E'en though they bleed,
To Thee!
—Author Unknown*

THERE WAS A GARDEN

*A cross—One staggering beneath the weight
(Golgotha shivered, but knew not why)
A mob—goaded with spears of scarlet hate
This One condemned to die.*

*“Now in the place where He was crucified
There was a garden” Her olive trees
Leaned over the wall and shuddering sighed
To the sobbing breeze*

*The lilies stirred from sleep and wept at the sound
Of the tumult cleaving the day;
And the grasses said: We stand on holy ground—
It was God who passed this way*

*Men mocked Him. Their frenzy billowed and grew
To ghastly impact on Calvary's sod.
Only the garden bowed her heart and knew
He was the Son of God*

—Marie Barton

PREPARATION AND DELIVERY OF SERMONS

By *JOHN BROADUS, D.D., LL.D.*

It is a matter of universal observation that a speaker who would excite deep feeling must feel deeply himself. Demosthenes sometimes spoke with such passionate earnestness that his enemies said he was deranged. Cicero remarks that it is only passion that makes the orator a king; that, though he himself had tried every means of moving men, yet his successes were due, not to talent or skill, but to a mighty fire in his soul so that he could not contain himself; and that the hearer would never be kindled, unless the speech came to him burning. It is said of Ignatius Loyola, the founder of the Jesuits, that he preached "with such an unction and emotion, that even those amongst his audience who did not understand the language in which he spoke, were, nevertheless, moved to tears by the very tones of his voice—the earnestness and burning zeal which appeared in his every gesture and look."

Alas! it is often our chief difficulty in preaching to feel ourselves as we ought to feel. And a genuine fervor cannot be produced to order by a direct effort of will. We must cultivate our religious sensibilities, must keep our souls habitually in contact with gospel truth, and maintain, by the union of abundant prayer and self-denying activity, that ardent love to God and that tender love to man which will give us, without an effort, true pathos and passion. The famous John Henry Newman, in his "University Preaching," speaks as follows: "Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher; but 'one thing is necessary,'—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite spiritual good to those who hear him. . . . I do not mean that a preacher must aim at earnestness, but that he must aim at his object, which is to do some spiritual good to his hearers, and which will at once make him earnest."

From his book

"PREPARATION AND DELIVERY OF SERMONS"
