

**THE**

**BAPTIST**

**BULLETIN**

**IN THIS ISSUE:**

Our New Editor .....	p. 2
Waterloo G.A.R.B.C. Meeting! .....	p. 3
Why God is Judging America .....	p. 5
Honesty? On Parade .....	p. 10

---

---

## OUR NEW EDITOR

It was mutually agreed upon at Waterloo that Dr. Robert T. Ketcham should become editor of the Baptist Bulletin for the coming year. We could think of no better choice for this difficult position.

For our own part, we have enjoyed the editorship of the Bulletin the past three years, but we are quite certain that a far better piece of work can be done and will be done by "Bob". And we are not in any way stooping to that lowest and most obnoxious form of all speech—flattery—when we say this. It comes from our heart and we mean it.

The reason we believe that "Bob" will carry the Bulletin to greater heights and wider circulation, is because he is not at all interested in seeing his picture in every issue and on every page. Those of us who heard the masterful sermon delivered at Waterloo on Tuesday night on "The Pre-eminence of Christ" know that "Bob" Ketcham is concerned mainly with exalting his Saviour and *not* himself.

And we believe that can be said of all fourteen on the council chosen for this coming year. And may it ever be thus. God forbid that any minister or layman should be chosen to serve as an officer of the G. A. R. B. who "itches" for praise and flattery. There are entirely too many "Diotrephes" in pulpit and pew right now. Only God can clean them out and clean them up—if the latter is possible, unless perchance they are the "sow" that Peter speaks of, "who turns again to her wallowing in the mire".

May we be much in prayer for Dr. Ketcham as he takes over the duties of editor of the Bulletin. If your subscription has expired or is about to expire, RENEW IT NOW. Get others to subscribe. If you have enjoyed the Bulletin up until now we KNOW you will have double the enjoyment from now on!

---

---

## "TRULY A GLORIOUS FELLOWSHIP"

*G. A. R. B. C. Meeting Held at Waterloo, April 18-21.*

Permeated with the fragrance of Christ, fraught with the power of His resurrection and energized by the Holy Spirit's clarion call to manifest a living Saviour that the ends of the earth might be reached with the good news of the sovereign grace of God, the sixth annual gathering of the General Association of Regular Baptist Churches in the United States (north) came to a close after four days of unforgettable mountain-top experiences at Waterloo, Iowa, April 21.

To those who were privileged to attend, the sessions of the conference will long be remembered as the magnifying of Christ, and the manifestation of His Spirit, motivating every true believer's unswerving response to the missionary challenge, demanded the consecration of all present "that in all things Christ might have the pre-eminence."

The opening session began the evening of April 18, when after the stirring song service led by Rev. William E. Kuhnle, the music director of the Walnut Street Baptist Church of Waterloo (in whose auditorium, spacious and commodious, the sessions of the conference were held) Brother Roy Hammon, missionary under Mid-Missions in French Equatorial Africa, brought a burning message of unreached tribes, illustrated by moving pictures which he had taken himself of the famous Disc-mouthed Tribe to which he has had opportunity as the first white missionary of bringing the message of life. At the close of the service (as at Johnson City last year) many messengers wondered whether the spiritual climax of the conference had not been reached at the very opening service, and whether all the rest of the meetings would be anti-climaxed; but their fears were unfounded, for beginning Tuesday morning, April 19, in the praise and prayer service conducted by Brother G. H. Dahlberg of Eldora, Iowa, the tides of spiritual refreshing began to rise higher and higher as over two hundred pastors, evangelists, teachers, and laymen gathered on their knees to seek the blessing of God and then one after another stood to their feet to praise the Lord Jesus Christ for His abundant grace. The keynote of this great fellowship service which lasted for fully two hours was brought in a brief exposition of the Word by Brother Dahlberg in which he took us rapidly through the first seven chapters of Second Corinthians emphasizing the privilege and power of a Christ-magnifying Holy Ghost ministry.

The fellowship of such a meeting is almost impossible to describe. Seated around one are men who have borne the heat of the day, who have withstood the attack of the enemy, who have suffered with their loyal wives and families much for Jesus' sake, and who have turned their backs upon the fawning overtures of an apostate christendom to go forth without the camp gladly suffering with a despised Christ, that they might proclaim in word and deed the power of His resurrection though they suffer His reproach.

Many of them are tired. They have little money. Some have made last year's suit "do" in order to be able to attend and lift their hearts unitedly together in thanksgiving to God. But though they bear the scars of battle and of wrestling against spiritual wickedness in high places, their voices shine with the light of Christ and their voices ring with His supernaturally given triumph; their testimonies certifying the ecstasy of the bitter-sweet of suffering and the joy unspeakable and full of glory of His matchless fellowship.

The afternoon session on Tuesday began with a heartfelt welcoming address by Brother P. B. Chenault, pastor of the Walnut Street Baptist Church, who spoke for his brethren in the ministry and their churches, Dr. Wells of the Burton Avenue Baptist Church and Brother Rogers of the Hagerman Baptist Church who acted as the efficient and warm-hearted hosts of the gathering. Brother Chenault's message was not the usual address of welcome. He did not hand the messengers the keys to the city, but rather more profitably he pointed to the program of Christ and the fellowship of believers being essentially inter-related, and the place in this last day that the General Association should occupy in spreading the Gospel to the ends of the earth. Following Brother Chenault, Dr. Harold Strathearn of Rochester, New York, was to have spoken, but as he was unable to attend the conference, the period of his address was given over to the opening business session with Dr. Ketcham, the outgoing president, presiding.

After Brother Elden Farrar's solo, "My Wonderful Lord", the business session began. On a recommendation of the executive committee a most sweeping organizational change in the Association was presented to the messengers in which the constitution of the Association was recommended to be changed such that the offices of President, Vice-President, and of the respective State Vice-Presidents and standing committees were to be eliminated, and instead, a council of fourteen men, seven to be selected each year for two years (after the first year) by the churches, was to be inaugurated; the council comprising within itself the business end of the Association's activities, namely, the Missionary Committee, the Publication Committee, the Ministerial Exchange Committee, et cetera.

Dr. Ketcham said, in presenting for the Executive Committee the recommendation to the assembled messengers, "There has been widespread criticism that this organization is a one-man outfit. While this is not true and could not be true, due to the method of election which we have always constitutionally observed, whereby the members of the nominating committee are selected by the individual churches themselves, (each church naming one of its messengers to serve on such a committee prior to the annual gathering)—yet the general public still regards the president of this organization) whoever he may be, as

the director and controller of all of its activities; and the acts of the president in the public mind have become the acts of the Association; and his statements, however definitely personal they may be, are attributed to be the considered and collective thought of the entire Association. While this should not be, it never-the-less exists and will continue to exist regardless of who is made president of the Association, as long as the public is unable to differentiate between the personal views of the president of the Association and the stated policies of the Association itself. Hence the Executive Committee feels that if the constitution of the Association is changed to eliminate the lifting up of one man to the headship of the organization as president, and instead provides for the establishment of a properly elected council of fourteen men, independently nominated by the individual churches prior to the convening of any annual gathering of the Association, that the public will begin to realize what we have long contended, namely, that there are no big men in the General Association but only many little men with a big God."

The recommendation of the Executive Committee was unanimously passed and was adopted as part and parcel of the Association's constitution. Hence the Nominating Committee (as provided for under the old constitutional regulations) met and selected a list of twenty-five names which on Wednesday, April 20, were presented for election to the assembled messengers, fourteen of which were to be chosen: the seven highest of those receiving the largest number of votes to be elected to the council for two years; the seven men receiving the next highest number of votes to be elected to the council for one year. As per the new provisions in the constitution, the churches will, next year and thereafter, individually select, prior to the annual meeting, a list of men whom they feel would be qualified to carry on the business work of the Association sitting on its council, which list each church will send to the secretary of the Association a reasonable time before the convening of the annual gathering. Each fellowshiping church will also select two of its messengers (pastor and layman or two laymen) to act on a committee of election, which at an appointed time during the annual gathering, will convene, and elect seven men from the list of names which have been sent by the individual churches to the Association's secretary. Thus the men who will form the council of the Association will be nominated and elected in a manner which, as far as possible, puts their selection in the hands of the churches; and which will forever prevent criticism as to the General Association becoming dominated by any one individual, and which will insure the fact that the Association can never become a locked and bolted machine.

Following the business session *Brother Leonardo Mercado* of the Mexican Baptist Mission, Phoenix, Arizona, brought a graphic and heart-moving presentation of God's blessings among his own people and of the Spirit's prospering of his personal testimony and the preaching of the Word

through his loyal co-workers. With the strains of "Revive Us Again" echoing through the auditorium, *Brother McCaba* of the African Christian Baptist Mission followed with a message of the needs of French West Africa and the mission among the fanatical Mohammedans of the Djerma Tribe along the Niger River, presenting the challenge "not to preach the gospel on another man's foundation", and the necessity of "burning out" for Christ. The afternoon session closed leaving the messengers conscious of the tremendous need of reaching the lost, and with the Lordship of Jesus essentially pre-eminent as "Head over all things to the church".

The evening session was featured in the song service with the assistance of the Johnson City Bible Quartet and the help of *Hillmore Cedarholm* at one of the pianos. After a few words from *Brother Ray Hamilton* of Gary, the secretary of the Association, the list of churches which sought admission into the fellowship of the Association was read and favorably acted upon. (This list appears elsewhere in this issue of the Bulletin.) *Brother David Gillespie* presented the work of the Baptist Bulletin, and then the message of the evening on "The Pre-eminent Christ" was brought by *Dr. Robt. T. Ketcham*. *Dr. Ketcham* emphasized that the Lord Jesus has a right to the first place in every life because He already occupies that place with God the Father. "Jesus Christ fills the eye of God the Father." Further, because the plans of God the Father were committed to Christ concerning the working of redemption. "He is supreme in the eyes of His Father"; and the question was asked, "If Jesus Christ fills the horizon—fills the eye of God the Father, does He fill your eye; is He supreme to you?" *Dr. Ketcham* emphasized secondly that Jesus Christ has a right to pre-eminence in every life because He already has the pre-eminence with the Holy Spirit. "He fills the lips of the Holy Ghost." And the question followed, "Are your lips filled with Christ? Do you speak Him forth, or instead do you criticize the preacher and with your Sunday dinner eat not only roast lamb, or beef, et cetera, but principally roast preacher?" Lastly, *Dr. Ketcham* pointed out that Jesus Christ has the pre-eminence with the Word of God; "He fills its pages". And again the personal question, "Does He fill the pages of your life?" It was a great and glowing message and the auditorium was packed full of believers feasting upon the living bread and magnifying a risen Lord until well past the ten o'clock hour, forgetting the passage of time in the exaltation of the pre-eminent Christ.

Wednesday morning the prayer hour was led by *Brother LeRoy Wortman* of Bunker Hill, Illinois, who admonished us concerning the Lord's motive and pattern in prayer and the dangers and blessings incumbent upon those who thus interceded. *Dr. William A. Matthews*, the president of the Los Angeles Baptist Seminary, (now called the Los Angeles Bible University) presented *Paul Watanabe*, a Japanese pastor, formerly under the Baptist City Mission Society of Los Angeles who

(Continued on page 13)

# WHY GOD IS JUDGING AMERICA

By E. W. Crowell, Pastor, Memorial Baptist Church, Jackson, Michigan

"... the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn..."

—HOSEA 4:1-3

Without entering into a detailed discussion as to the primary reference and meaning of this passage of Scripture, I believe that without question it perfectly presents a picture of conditions in our own land today.

If history teaches us anything, it is that no nation can survive which forgets God. It matters not whether we turn to secular or religious history, both reveal the same indisputable fact, that when a nation forgets God, moral and spiritual corruption always set in and that ultimately sends the nation into oblivion.

## *Israel's History*

The history of Israel was one cycle of spiritual decline and revival. When Israel forgot God, God sent judgment which ultimately brought Israel to her knees, followed always by the blessing of God. If it be said that God dealt only with Israel this way, it may be answered that God dealt with men and women thus even before Israel came into existence.

In the sixth chapter of Genesis we find the first great calamity which came upon the human race after the fall, the judgment of the flood. The flood came because "every imagination of the thoughts of the heart was only evil continually." Judgment came because of sin and the forgetting of God.

It was not long until another judgment fell upon man, when he said in his egotism and self-sufficiency, "Let us build a tower into heaven," and God sent judgment. Judgment came again because of sin and the forgetting of God.

This fact is borne out in the history of Israel, especially during the period of the judges. But it was not only true of Israel, for God dealt with the other nations as well.

The prophet Amos begins his prophecy with a cry from God against the heathen nations round about Israel which had sinned. God said judgment should fall because they had sinned and forgotten God. Damascus, Gaza, Tyrus, Edon, Ammon and Moab were included, as well as God's chosen people, Israel.

The prophet Isaiah cried out against the sin of the heathen nations and prophesied judgment upon them. Why? Because of their sin and their forgetting of God!

## *Other Examples*

If we leave pages of divine writ and turn to profane history, it has the same story to tell. Nation after nation has risen to the height of power, wealth and glory, only to be cut down into the pit of oblivion because of internal decay and moral corruption.

Egypt fell because of internal corruption and moral decay. Babylon took her place on the stage of the great kingdoms of the world. Babylon fell in the midst of a drunken brawl, when the heathen king with his ungodly lords and sinful wives and concubines were lifting to their profane lips the sacred vessels of a holy and righteous God, filled with the wine which made them drunken beasts. The egotism and the sin of Babylon rose to the nostrils of almighty God until He could stand the stench no more. And Babylon fell!

Then Persia rose to the zenith of power only to fall as did Babylon. Greece took her place; Greece—with all her wealth, power, grandeur, and never-to-be-forgotten history. But Greece, which resorted to a pagan philosophy which opened the flood-gates of sin and caused her to forget God, fell, as did the other kingdoms of the world.

Rome rose from a tiny kingdom to a world-wide empire. But Rome also fell, because of internal decay, immorality and sin when she forgot God.

## *America In Danger*

America has risen to the zenith of power, and blessing as well, among the great kingdoms of the world. But America stands today upon the brink of a vast and yawning chasm of judgment and she will fall, as did the other nations of the world, if she is not already falling, unless the people of America get back to God.

Surely the words of the prophet Hosea, in the light of all that is transpiring in the lives of men and women today, come to us with new force and meaning, revealing to us the internal decay and moral corruption of our beloved land, "there is no truth nor mercy nor knowledge of God." Surely, as the prophet says, there is swearing and lying and killing and stealing, and committing adultery, and the shedding of blood.

Therefore, God says the land shall mourn.

God has been sending judgment upon America, we verily believe, and until we repent, judgment will continue to fall.

Certainly none but the spiritually blind will fail to realize where we are today, morally and spiritually. Immorality is rampant. Sin knows no bounds. Licentiousness is the habit of the hour. The virtues of Christianity are ridiculed and laughed at.

## *The Liquor Situation*

Surely God is not going to pass over without reproach the flooding of our land with that which is the broth of hell. It is not so much the sin of making it possible for full-grown men and women, who are old enough to choose for themselves, to obtain liquor, for which God will send the curse,

as it is the sin of pouring down the throats of our boys and girls this hell-borne liquid fire which loosens the passions of sin, lust, desire, licentiousness and every evil work.

American people are spending over \$3,000,000,000 every year for liquor. We used to speak of millions without being able to comprehend how great a figure a million dollars was. Since the New Deal we speak of billions. How much is \$3,000,000,000? If three billion dollar bills were laid end to end they would reach around the world eleven and a half times.

If three billion silver dollars were stacked one on top of the other they would extend into the air five thousand miles.

If the \$3,000,000,000 spent by the American people every year was divided equally among the men, women and children, we could give *twenty-five dollars* to every man, woman and child in the country, an average dividend for temperance, of *one hundred dollars* for every family.

We are consuming *fifty million* barrels of beer every year.

#### *Advertising for Youth*

And those in control of the liquor industry are spending every penny they possibly can to make the demon infested fire water of liquor as attractive to the eyes of young people as they possibly can by carrying on a great, expensive program of advertising in newspapers, magazines and radio.

In the first four years of repeal the liquor interests spent *sixty-five million* dollars for advertising to educate the boys and girls of our land to drink, thereby corrupting their spiritual life and their moral standards.

The Internal Revenue Bureau, of Washington, D. C., presents these startling figures as of June 30, 1936: There were at that time in America 236,253 retail dealers in distilled spirits. There were 6,513 wholesale distributors in distilled spirits, 100 manufacturers of stills, 9,568 dealers in medicinal liquors, 186,334 dealers in malt liquors, 14,699 wholesale dealers in malt liquors, 748 brewers.

To total these figures reveals the startling fact that in our so-called Christian land of America there are over a half million liquor dispensing places.

#### *Liquor and Education*

In America there are three bar maids to every college girl. While one girl is receiving the advantages of education, there are three that are dispensing, in one form or another, liquor to young and old. In 1937 there were in the United States 1,350,000 of these young women working as bar maids.

There are three dollars spent for liquor in America for every one dollar spent for public, elementary and high schools, while saloons have increased in number from 177,000 in 1920, to 442,000 in 1937. Surely that is a terrible indictment against the American people.

Evangeline Booth says: "Drink has shed more blood, hung more crape, sold more homes, plunged more people into bankruptcy, armed

more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, dug more graves, than any scourge that has cursed the world."

#### *Marihuana Menace*

Another menace, raising its burly head, is the sale and use of Marihuana, known as Indian Hemp. Other names are Loco Weed, Hashish, The Killer Drug, etc. We cannot here give a detailed description of this deadly drug, but can only say a word regarding it.

The use of Marihuana produces a psychic exaltation and sexual stimulation, followed often by mental depression. Its continued use causes the most offensive moral degeneracy and atrocious criminality. In its grip, besides having unheard of desires of lust and immorality, its victim often has the craving desire to kill—ofttimes one who is very dear. A large per cent of sex crimes can be laid at the door of Marihuana. Ultimately the victim generally ends up in the insane asylum, wrecked physically, mentally, and morally.

The menace of this drug is in the fact that it is making inroads into circles where it has heretofore been unknown. It is a menace particularly to youth. It is mixed with tobacco and sold as cigarettes to school children, oftentimes by those running stands selling hot tamales, hamburgs, candy, and cigarettes. These cigarettes are known by varied names, such as "Muggles," "Reefers," "Mary Warner," "Grifo," "Moota," "Mooters," and others. The man appearing to be innocently selling hot dogs to your boy or girl may be a Marihuana peddler in your city.

Most people are asleep to the deadly peril which this presents and it is high time to wake up.

#### *Murder in America*

The prophet speaks of bloodshed. America is a nation filled with violence. Quoting from *Prophecy*: "250,000 murderers are at large in the United States; 300,000 American men and women will commit murder before they die; nearly 400,000 persons now living in this country will be murdered."

"If the murderers who are now in prison be included, nearly 1,000,000 residents of the United States are murderers, will be murderers, or will be murdered."

"These are not the freak scareheads of yellow journalism; they are the sober statements of Judge Wilbur C. Curtis in the *Alumni Review* of the University of California. We have sixty times more murders than Switzerland in proportion to the population, twenty-seven times more than Scotland, thirteen and one-half times more than Japan, twenty times more than the British Isles."

According to J. Edgar Hoover, Director of the Federal Bureau of Investigation, every twenty seconds marks the commission of a major crime and every forty-five minutes someone dies at the

(Continued on page 11)

## Conference Closeups and Sidelights

The "three musketeers" of Waterloo, Wells, Rogers and Chenault, were the perfect hosts in every way. It was the smoothest run conference we have attended in a long time. And God bless the hospitable homes who entertained the out-of-towners.

If "Grif" had uttered many more of those "wise sayings" of his that afternoon in the basement when he talked to the men, we would have been rolling off our seats. But they all had a point, and dumb was the person who couldn't see it. It was mighty good to see a hale and hearty Earl Griffith once more. Quite a siege he underwent at the clinic, but thank God for answered prayer.

A package was received before the conference which took very little time to dispose of. All unsolicited, with no one asking for them, one thousand copies of a certain fundamentalist publication were shipped to the Walnut Street Baptist Church for distribution. Along with these thousand copies were several hundred copies of a recent pamphlet by the editor of this publication. We took it we were expected to distribute these.

But this happened to be a conference of regular Baptist churches responsible to no man, group of men, state secretaries or even a brilliant preacher with dazzling personal magnetism. All of the material was ordered returned to the owner collect.

The smile of Brother Mercado is contagious. You can't be with him very long before you know you're in the presence of one who loves the Lord and the lost souls of men. He arrived at Waterloo with his wife and children with EXACTLY 2 CENTS left. Thus far the Lord had led. Hardly had Brother Mercado been inside the building when a pastor stepped up to him with a check for a certain amount for his personal use! God's Word is still true, "My God shall supply all your need according to His riches in Glory by Christ Jesus".

And we couldn't forget to tell of the minister who came from a country church in Iowa. His salary was only \$400. He was lifted to the heights of spiritual feasting at every session. The day before the conference closed he told Brother Chenault he had to go home. His soul was so filled and thrilled he didn't have room for any more. He was anxious to show his appreciation in some way so he gave A FIVE DOLLAR BILL to "P. B." to put in the offering. He didn't have money enough left to get home on. Came a long distance call that night. The minister just had to tell Brother Chenault that as he was leaving the church someone stepped up to him and gave him FIVE DOLLARS. With men like this attending the conference, no wonder God poured out a blessing so that it was almost impossible to receive it.

"Bill" Kuhnle made you sing whether you wanted to or not. We'll remember the song services he led for a long time. No dragging or pulling about it; it was "a joyful noise unto the Lord" sure enough.

"Ship ahoy!" We thought sure the roof was going off when Eldon Farrar thrilled us with that song. We half expected the invitation to be given then and there.

Once again the proof was with us in superabundance. Emphasize missions and the world wide command of "Go ye" and you will have a conference that IS a conference. The missionaries and their messages were the cream of the sessions. From Roy Hamman on Monday night to Henry De Vries Thursday afternoon we saw the need for Jesus Christ on the mission field as never before.

When a business man will fly a private plane to speak at an evening session and then return to his home by plane at 5 o'clock the next morning, you know he loves the Lord. Everyone was deeply indebted to Mr. Robert Le Tourneau for the thrilling message he gave us and the time he willingly sacrificed to attend our conference.

### Left Behind

Reader, there is a moment fast approaching, when every soul that has not Christ for his Saviour will be found in an awful position. At the voice of the Archangel and the trump of God, all those who are Christ's the sleeping ones raised and the living ones changed, shall be caught up in the clouds to meet the Lord in the air. (I Thess. 4:16, 17.) What a moment that will be for every soul left behind. Every saint, every soul born of God, indwelt by the Spirit of God, every real child of God, by whatever name called of man, gone to be with Jesus forever, and all who are not His left behind. There will be no escape: "the door will be shut." Left behind for the awful power of "that wicked one;" for the strong delusion; for the fearful woes of "the great tribulation;" for the eternal horrors of the second death—the lake of fire. (II Thess 2:8-12; Rev 6, 19.) Ah, reader, these are no cunningly-devised fables: they are coming realities—the eternal verities of the living God. The gospel proclaims an eternal salvation through the blood of Christ.

"Through this Man is preached unto you the forgiveness of sins, and by Him all who believe are justified from all things." The way of escape is still open; the door of mercy is not yet closed. The exalted Saviour is still on high; when He rises up to fetch His own people, the door will be shut forever. (Luke 13:25)

Reader, are you of those who shall be inside? Or will you be outside? —Selected.

## What the Annual Convention of the G. A. R. B. Meant to the Walnut Street Baptist Church

Every person who attended the Annual Convention of the General Association of Regular Baptist Churches, April 18-21 agreed that it was the greatest convention held since the beginning of this movement. Pastors and missionaries have returned to their fields and have told their followers what this conference really meant to them. We would like to give a testimony as to what the G. A. R. B. meant to our own church.

First: The members of our church came to realize in a new way that we are not standing alone. About two years ago when we were forced to take a definite stand on the convention issue, many of the people of Walnut Street Baptist Church felt like we were doing something single handed and alone. Many were led to believe that if we withdrew from the Northern Baptist Convention and the Iowa State Convention there would be absolutely no one in sympathy with us, nor would there be any other churches or pastors with whom we could have fellowship. What a thrill they did receive when delegates began to come in from New York, New Jersey, Michigan, Indiana, Ohio, California, the Dakotas, Wisconsin, Minnesota, in fact from coast to coast, and that they entered into the fellowship enthusiastically. No longer do the members of our church feel like Elijah did on Mt. Carmel, that we are the only church standing for true historic Baptist Doctrine and Principles, but they know that there is a great host of people of Baptist Denomination, scattered throughout the North who are remaining true to "the faith once for all delivered to the saints."

Members of our church realize that the G. A. R. B. is not a fighting organization. Many of our members had the feeling that it was made up of a group of militant pastors, out to condemn everybody else and to exalt themselves. The conference had only proceeded one day when *Dr. Ketcham* gave that masterful sermon on "The Pre-Eminent Christ", and every member of the church realized as never before that the only purpose of the G. A. R. B. is that of exalting our Blessed Christ.

Our people were greatly blessed by the fellowship afforded in this conference. Never in the history of Walnut Street Baptist Church were there so many homes opened to entertain delegates. As the pastors and missionaries mixed and mingled with our people in their homes, sat across from them at their tables, fellowshiped with them in the Family Altar daily, they received new strength and courage and have been drawn closer to the Lord Jesus because of it.

Then again our people received an enlarged vision for missions as a result of the G. A. R. B. Walnut Street Church has always been known as a Missionary Church, but never in its history has it had the vision of missions as it has today. In the first quarter of 1938 our missionary receipts exceeded the General Current Expense Receipts by more than \$1,000.00. Within the last sixty days

nearly \$5,000.00 has been raised in our church for Missions, Bible Conferences, etc.

The Conference as a whole has deepened the spiritual life of our church tremendously. There has not been a single testimony meeting since the conference, but what many have told of that time as one of the richest spiritual feasts in their experience.

Personally we should like to see this fellowship of Baptist Churches held at least twice a year in different geographical locations in order that more churches might benefit from it. We thank God for the privilege of entertaining the National Convention of the General Association of Regular Baptist Churches, and we are supporting it 100 per cent.

Sincerely,

*P. B. Chenault.*

### Recently Received

Dear *Dr. Fuller*:—

The fragrance of our last annual meeting of the General Association held in Waterloo spreads and lingers like the aroma of a lilac bush. Like many others I was uncertain as to what situation we might expect that far west. We had never held a meeting west of Chicago. But all uncertainty as to the propriety and wisdom was more than dispelled.

The entertaining Church and its Pastor, *Rev. P. B. Chenault*, constituted a perfect host. The co-operation given by Pastors of sister Churches was also beautiful. We have been accustomed to good attendance but the audiences morning, afternoon, and evening were record smashers.

It seems to me that a great advance stride was made this year in giving to the whole Convention a strong Missionary complexion. The program committee is to be congratulated on giving such a prominent place to strong missionary agencies and their representatives. Missionary vision and support form the cement that will hold us together.

It takes nothing away from the glory of our Lord to say that the whole Convention evinced what a splendid piece of field and ground work has been done by "*Bob*" *Ketcham*, our President, for the past three years. We have doubled our strength in the past year, this could not have been done apart from the influence of our paper, the *Gary* office, and the robust leadership with which we were favored.

Who, that sat in the executive session on Tuesday, April 19, can ever forget *Bob Ketcham's* complete self-effacement? With all rejoicing in the sane, wholesome direction that he has given to our fellowship, and all equally eager to have him continue in office, he insisted upon withdrawal, at the same time laying before us a plan which puts the affairs of the Association forever under the control and in the hands of churches.

(Continued on page 18)



# Up the Amazon with Beautifully Colored Slides

By PHILIP H. PENT



REV PHILIP H PENT

*(Editor's Note: We have known Rev Philip Pent for a number of years, having been associated with him at Wheaton College. We do thank God for his splendid forthright testimony, and the marvelous work he has accomplished for the Lord in the heart of South America. We know that your Church will be blessed by having him if it can be arranged. You can reach him at 307 Burghley Avenue, Ventnor Heights, N. J.)*

"Up The Amazon" with over a hundred and twenty beautifully colored slides, accompanied by Indian, Spanish and sacred music, presents one of the most fascinating missionary lectures that one could desire. Not only is it interesting from the standpoint of beauty, but especially because it concerns one of the most remote and least known regions of this old globe. The buildings are different, life is distinct, the people are primitive, that is, those who live in the jungle, and the missionary work absolutely pioneer. Then too, accompanying the lecture, real typical Spanish and Indian music is played to create a living atmosphere of the land through which the pictures so graphically carry the audience. Illustrated hymns and other sacred music is presented to enhance the program, and to draw one's attention to the fact that the work of the Lord is marching forward even in the most obscure sections of the world, and to the glory of God.

We were among the very first missionaries to go to the headwaters of the Amazon with the glorious Gospel of our Lord and Saviour Jesus Christ, and have had the unique privilege of harvesting an unbelievable number of souls who were especially prepared of God through the faithful prayers of many real prayer warriors who had been praying for this region.

Our first concern was that of a wide distri-

bution of His Holy Word up and down the many tributaries. And though travel was hard, and living conditions almost unbearable at times, yet, to the glory of God, we can say that the tremendous task has been accomplished—and even in the most unthinkable places a portion of God's Word will be found. In fact, and speaking conservatively, over one hundred thousand portions of the Word, besides gospel tracts and other gospel literature, passed through our hands, much of which was distributed by ourselves. This was done carefully and prayerfully and accompanied by much physical discomfort and sacrifice—but, when compared to that which He has done for us, we feel as though it were nothing. What a joy to live for Him and to do His bidding. Will this not be our joy for eternity?

The American Bible Society in their "One Hundred and Fourteenth Annual Report," states: "Near the eastern border of Peru, across the Andes, in a region almost unknown to the outside world, is Iquitos, a city with a population of about 25,000. Iquitos is the head of navigation on the Amazon for sea-going vessels and is 2,300 miles from the Atlantic. On the Upper Amazon and its tributaries, it is estimated that in Peru alone there are 5,000 miles of waterways navigable for launch or canoe.

"At Iquitos resides Mr. Philip H. Pent, missionary, indefatigable colporteur and tireless traveler along the rivers or overland through the jungle. The last journey of which he writes must have covered some 2,000 miles. It is a lesson in geography to follow him as he travels up the great Putumayo River into Colombia, thence across country through tribes of Indians who know no language but their own, passing over the Andes through fanatical towns of Spanish-speaking people so dangerous that it was necessary to keep ahead of the mail, lest they should be informed that a heretic was coming and bringing with him the 'worst of all books,' the Bible, the very touch of which is 'defilement,' and on to Quito, the capital of Ecuador. At length he reaches the Pastaza and works his way down this river by canoe to the Marañon, a chief tributary of the Amazon. On a later trip he evangelizes the Napo River, another tributary of the Amazon.

"In all this journey Mr. Pent preaches the gospel and leaves a Bible, a single Gospel, Epistle, or tract, in the hands of nearly all who can read."

Wherever we are, it always has been and shall be, our desire to fellowship and co-operate in the furtherance of the Gospel with those who are on fire for Him and who love His imminent return. We see to be one of the greatest needs today on the mission fields of the world, and especially Latin America, that of standing behind the native workers. There are many who, if they had our prayers and support, would go forth to do that great work which we missionaries could

(Continued on page 18)

# THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly by the

GENERAL ASSOCIATION OF REGULAR

BAPTIST CHURCHES

(NORTH)

(Independent and Fundamental)

## SUBSCRIPTION RATES:

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

Editor . . . . . ROBERT T. KETCHAM, D. D.  
 Chairman, Publication Committee

Address all correspondence to  
 529 Jefferson St., Gary, Indiana

REV. DAVID GILLESPIE . . . . . Advertising Mgr  
 Elkhart, Ind

## Committee of Fourteen

Chosen for the Year 1938-1939

### Two Years

E. G. Griffith, Chm  
 Johnson City, New York  
 A. G. Annette  
 Plainfield, Illinois  
 P. B. Chenault  
 Waterloo, Iowa.  
 David Otis Fuller  
 Grand Rapids, Michigan.  
 R. F. Hamilton  
 Gary, Indiana.  
 Robert T. Ketcham  
 Gary, Indiana.  
 W. A. Matthews  
 Los Angeles, California

### One Year

David Gillespie  
 Elkhart, Indiana.  
 Ralph W. Neighbor  
 Elyria, Ohio.  
 J. Irving Recse  
 Ithaca, New York.  
 Leo Sandgren  
 Austin, Minn.  
 E. C. Shute  
 Decatur, Illinois  
 H. O. Van Gelder  
 Portsmouth, Ohio  
 Leroy Wortman  
 Bunker Hill, Illinois

## EDITORIAL

### Honesty? on Parade

At the meeting of the Council of Fourteen who were chosen at Waterloo to represent the General Association of Regular Baptist churches (North) for the coming year, we were chosen to act in the capacity of Secretary-Treasurer.

We wish to make a few things plain at the beginning of our tenure of office. We do not plan to have two keys, held by two different people, which might fit the box where Association funds are kept. Nor do we plan to have our picture taken holding one of the keys in order to impress the members, friends and enemies of the General Association with our honesty.

We have always discovered this, that when men make frantic efforts to impress their honesty upon the public and parade it constantly before the world, there must be something wrong with their brand of honesty. As one minister from New England has put it, "Whenever a person shouts about his honesty in this part of the country, you can be fairly certain of dishonesty."

The books of the G. A. R. B. were gone over and checked thoroughly by capable and trusted men. Brother Hamilton has done a remarkably fine piece of work in this capacity, and a great deal of credit, humanly speaking, is due him for his untiring efforts.

We are not planning to issue an auditor's statement every week, nor every month. But we shall wait—and hope—that some one will ask us for an auditor's report. Our answer is ready at any time, perhaps not to their liking, but it will be plain enough for all to understand.

Again we praise God for the marvelous blessing of the Waterloo conference. Harmony, exaltation of our Lord Jesus Christ, absence of carping criticisms were in evidence in every session. Many came praying and went away rejoicing. Brethren, keep on praying. Don't let up. If we're in His will in this work—and we believe we are—God can use the G. A. R. B. mightily for His Glory in these very last days.

## RECAPITULATION

### Churches Affiliated With the G. A. R. B. C.

Total churches in the fellowship . . . . . 102  
 Churches reporting . . . . . 45  
 No added to roll by baptism . . . . . 833  
 No added to roll otherwise . . . . . 513  
 Total membership of churches . . . . . 14,212  
 Total money spent for local expense . . . \$192,933 56  
 Total money spent for missions . . . . . \$63,792 75  
 Average amt spent for missions  
 per church . . . . . \$1,449 61

Average amt. for missions per capita . . . . \$4.48

### Churches not in the G. A. R. B. C. but Independent of N. B. C.

Total churches reporting . . . . . 20  
 No added to church rolls by baptism . . . 417  
 No added to church rolls otherwise . . . 254  
 Total membership of churches . . . . . 4,917  
 Total money spent for local expenses . . \$76,606 18  
 Total money spent for missions . . . . . \$23,507 88  
 Average amt. for missions per church . . \$1,175 39  
 Average amt. for missions per capita . . . \$4 78

### Churches received into the G. A. R. B. C. at the Waterloo, Iowa, Conference, April 18-21, 1938.

Wyoming, New York  
 First Baptist Church  
 Rev. John D. Tyler, pastor  
 Glenn Heyman clerk

Binghamton, New York  
 Park Avenue Baptist Church  
 Cor. Vestal & Rush Ave  
 Rev. Arthur F. Williams  
 34 Rush Ave

Toledo, Ohio  
 Emmanuel Baptist Church  
 Rev. Frank L. Smith  
 1262 Oakwood Ave  
 George S. Heaston, clerk  
 1261 Oakwood Ave

Beech Grove, Indiana  
 First Baptist Church  
 Rev. Verdie Allen  
 3722 E. New York St  
 Indianapolis, Indiana

Cedar Springs, Michigan  
 First Baptist Church  
 Rev. Griffith C. Rice

Middleville, Michigan  
 First Baptist Church  
 Rev. Sheldon B. Quineer  
 Mrs. Harold Griffith clerk

Western Springs, Illinois  
 Emmanuel Baptist Church  
 Rev. F. L. Prestidge

Alton, Illinois  
 Jameson Baptist Church  
 Rev. D. Walter Davis  
 514 March St  
 Mrs. Leora Gustine clerk

Elmhurst, Illinois  
 Central Baptist Church  
 Esmond C. Lasswell pastor

Waterloo, Iowa  
 Walnut St. Baptist Church  
 Rev. P. B. Chenault  
 Mildred Mason clerk

Wilmington, California  
 First Baptist Church  
 Rev. Earl J. Edwards  
 832 McDonald Ave

Waterloo, Iowa  
 Hagerman Baptist Church  
 Rev. Maynard R. Rogers  
 1125 Wallgate Ave

Indianapolis, Indiana  
 Grace Baptist Church  
 Rev. H. B. McClanahan  
 1157 Spruce St

Fairbury, Illinois  
 Fairbury Baptist Church  
 Rev. W. A. Wood

Hobart, Indiana  
First Baptist Church  
Rev. H. E. Cole  
820 Garfield St.

New Hartford, Iowa  
First Baptist Church  
Rev. John W. Ricketts

Michigan City, Indiana  
Poplar Street Baptist Church  
Carl Wayne Brown  
435 Holiday St.

Plainfield, Illinois  
First Baptist Church  
Garrett Graham pastor

Crawfordsville, Indiana  
First Baptist Church  
Rev. Barney Antrobus

Corry, Pennsylvania  
First Baptist Church  
Rev. Ernest Hook

Forest City, Iowa  
First American Baptist Church  
Rev. O. E. Sharer

Tottenville, S. I., New York  
South Baptist Church  
Main St.  
Rev. James Murray Grier

## Why God Is Judging America

(Continued from page 6)

hand of a murderer in the United States.

The average length of imprisonment for murderers in the United States is forty-three months and ten days. Many of these have been paroled five and six times.

The Federal Bureau of Investigation pays 1,750 people to apprehend dangerous criminals in our country. When these criminals are apprehended, convicted, and sent to prison, only to be loosed through the clever scheming of some other crook that should be behind the bars, it is a deplorable situation.

### Immorality

Immorality is rampant today. The prophet cries out against the committing of adultery and the committing of fornication. The figures are so startling, which we have, that they are almost impossible to present and if the facts could be presented as they actually are, certainly it would make some of our forefathers turn over in their graves.

Hell, in the form of immorality, in our high schools is on a rampage. The young man or woman who today goes through grade and high school without having his character and morals tainted with sin, or even who comes out without the stamp of sin upon the body, is the exception rather than the rule.

Major Maude Lee of the Salvation Army Maternity Home spoke recently at a California Conference of parents and teachers, declaring some almost unbelievable facts. She set the audience into audible exclamations by declaring that at the close of the fiscal year September 30, 1937, 4,000 maternity cases had passed through United States Salvation Army homes. Of this number 265 were girls under fifteen years of age and 3,539 were unmarried.

Last year 10,000 girls and women of America lost their lives at the hands of abortionists.

What is responsible for this deplorable condition?

### The Movie Industry

It might be answered that there are many factors which enter in, but certainly the modern movie, with its flash of sin, immorality, licentiousness and lust, is one of the greatest of these factors, and it must be admitted by all, that for the large majority of the boys and girls of our land, the theatre is their "bible" where they learn the standards which form and mold their lives.

Every week in the United States 6,000,000 boys and girls under the age of eight, 11,000,000

under the age of fourteen, 28,000,000 under the age of twenty-one, and startling enough, 60,000,000 (a number equal to half the total population of the United States) under the age of twenty-four, attend the movies.

Mr. L. P. Buroker says: "The very advertising by which the millions who support the motion picture industry are herded into the theatres, is a revelation of the character of the pictures and the day in which we live. Nude women, amorous poses of film stars, and titles which flaunt every Christian virtue, are the lures which are employed to further enrich the bloated purveyors of commercialized entertainment. And the stage and screen representations of the day live up to the sensual promises held forth in the advertising. The themes of the motion picture screen give prominence to attempted rape, vice, prostitution, murder, adultery, seduction, lust, divorce, and every conceivable form of criminality."

Dr. Edgar Dale, of the Ohio State University, says that of one hundred fifteen motion pictures, picked at random, twenty-two had as their goal illicit love. Forty-five per cent had their major scenes in bedrooms. This, to say nothing of those majoring in crime, murder, mystery, attempted rape and seduction. Dr. Dale says further of movies that they treat marriage and sex as "trite, banal, superficial, and exaggerated."

Time, listing a dozen female movie stars, said that they had, "all in recent pictures attractively performed functions ranging from noble prostitution to carefree concupiscence." The Los Angeles Times said: "We might as well be frank about it. The pictures that are selling and doing big business are, in many instances, made of smut. . . . I know a scenario writer who says his selling slogan is going to be, Scenarios that romp from rape to rape." And this is the "bible" of our young people! There are other factors which are responsible for the increase in crime, immorality, murder, and sin in general.

### Corrupt Literature

There are at least a dozen movie magazines published which portray Hollywood at its worst, presenting the film stars in even more amorous and nude poses than are allowed to be shown upon the screen. . . . These magazines are sold upon practically every news stand in the country. There are a few noticeable exceptions. In addition, there are at least a score of magazines which openly expose women in the most lewd and corrupt poses as well as being filled with such vile and immoral filth that to bring to light the true nature of such stories would be shocking indeed. These magazines are sold upon a great many news stands of the country, some of which can be found in practically every city. Even those magazines which are barred from the mails we permit to be sold to our boys and girls to corrupt their hearts and lives.

### Schools Responsible

Even our educational institutions which were originally established by God-fearing men and women who desired that their children might be able to read and study the Word of God, have be-

come the strongholds of Satan upon the lives of our young people in many instances. Rather than making it possible for our young people to know and understand the Word of God, they are, in many instances, shattering whatever little faith young people have had when they entered the institutions. Today, if a young man or woman goes through grade and high school and completes his education in an ordinary college and comes forth without his faith in God and the Bible shattered, it is a rare miracle indeed.

#### *Evolution*

How long God will stand for a system of education which shatters faith in the Word of God and permits the use of text books which teach a hell-borne doctrine of evolution (or "devilution," as it might better be called) which opens the flood-gates of animal passion, and destroys faith in God and His Word, I do not know. But I do know that God will not stand for that forever.

This teaching is largely responsible for the devilish doctrine of self-expression now being taught in our high schools and colleges. There has been no greater lie palmed off on our young people than that. It teaches that the suppression of desires of the body will bring ill health and that one should give vent to every passion of the human heart, regardless of how sinful and vile it may be. Temperance, restraint and other virtues of the past have been thrown to the winds. Man is but now a beast to give expression to every vile thought of his heart. This teaching is called by the educators "Psycho-analysis." God calls it "filthy dreaming." "Likewise also these filthy dreamers defile the flesh." Jude 8.

When a little child in the fifth grade in our public schools is told that the Bible is not true and that man came from monkeys and that even today some of the babies born in the world must have their tails amputated, it is certainly time for right-thinking people to rise up in protest. And when such teachers are permitted to teach in our educational system it is time for judgment to begin at the houses of learning.

#### *Modernism*

It must be also admitted that there is a sinister force at work in our churches which is partially responsible for a break-down in the right appreciation of moral values. The church has one business—that of preaching the gospel of the Lord Jesus Christ. And when the Church departs from that commission and begins to preach a social, emasculated, effeminate, lifeless, insipid, putrid gospel (so-called) of Modernism, it is time for judgment to begin at the house of God.

All this is not an indictment only against the liquor industry, against the motion picture industry, against the industry of printing and sale of lewd magazines, but it is a terrible indictment of God against the American people who demand what these various systems produce.

#### *Giving People What They Want*

The liquor industry is only giving men and women what they desire. The moving picture

producer will cease presenting immoral shows when the people want clean shows. The magazine salesmen will cease selling their filthy trash when people want something else.

God is against sin in whatever form it manifests itself. Therefore He is against the damnable business of corrupting the morals of young and old today. It is sin God hates.

But the question is asked—what are we to do about it? Are we to begin a crusade against the liquor industry, against the things which make for immorality in our land? Shall we padlock the saloon or beer parlor? Shall we close the theatre, and lock up the dealer in corrupt literature? Shall we throw our educational system overboard? What shall be done?

All that would be only touching the hem of the garment and scratching the surface. It all goes far deeper than a reformation. We may close up the places where men are giving vent to their moral corruption today, but that would not change the heart of man. To curb his evil desires in one direction is but to see them break out in another. If we are to see the righting of such deplorable conditions in our land it will be by changing, not the circumstances in which we live, but the hearts of men and women. That, and only that, will alter the environment in which one lives.

#### *The Remedy*

When the Lord Jesus Christ wanted to change the unjustice of a Pharisaical system of the lawyers in His day He singled out Nicodemus and said, "Except a man be born again he cannot enter into the kingdom of God." When He wanted to change the unjust system of taxation in His day, He spoke to Matthew. When he wanted to change the environment of the fishermen, He called to Peter and Andrew and said, "Follow me."

When He wanted the rich to divide his money, which he had gained by fraud and unjust taxation, with others who were more needy than he, He didn't go to the headquarters of the government, to introduce a bill. Neither did He advocate that that existing system of government be overthrown and a system of Communism take its place. He singled out the rich men, such as Zaccheus,—spoke the message of salvation to him,—and Zaccheus spontaneously divided his wealth with others.

When He wanted to lift the morals of men and women out of the slime-pit of sin, He singled out such as the adulteress, and said, "Go and sin no more." When He wished to change the conditions of a profligate of the street who was selling the wares of her body for filthy lucre, He spoke to the Samaritan woman at the well and gave her to drink of the water which satisfied her heart. When He wanted to change the crime situation, He singled out the criminal, changed his heart, and he no longer had a desire for crime.

Such was the case in that day, such has it always been, and such is it today.

The conditions in our own land today are but evidencing the condition of the human heart.

They only reveal that men and women are in need of deliverance from the power of sin.

#### Only One Power

There is but one power which can deliver America. There is but one power which can deliver a sin-blackened heart from the bondage of corruption. There is but one power which can save the soul and change the life of a hell-deserving and Godless sinner. That power is found in a Name—the name of Jesus. “For there is none other name under heaven given among men whereby we must be saved.”

I point you, my sinner friend, to the Lamb of God which was lifted up from the earth, despised and rejected of men, becoming an outcast from heaven and ostracized from earth, who died in your place and in your stead that you might have life.

He is the Only One who can change your heart and life. He is the Only One who can curb the evil desires of the heart and give lasting satisfaction.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new” (II Cor. 5:17)

To you who know Him, may God fire your souls with the realization of the fact that you have the only message which can cure the terrible malady of sin in the lives of men and women.

#### “Truly A Glorious Fellowship”

(Continued from page 4)

has recently had to forsake the salary and security given by this Northern Baptist Convention Auxiliary that he might be loyal to the truth of God and to the convictions of his conscience. *Brother Watonabe* spoke of his childhood conversion and the challenge of reaching Japanese in California as well as the great need of the gospel in his native land. *Dr. Matthews* then followed bringing an indictment against our ungodly American system of education quoting from *Martin Luther*, editor *Rowell*, and president *Butler* of Columbia to prove from divergent sources that the Word of God must be made the warp and woof of the fabric of any true education, and then emphasizing at length the blessings of God upon the school in Los Angeles of which He is the Honored Head. After the singing of “Faith of Our Fathers” the morning session was climaxed by the address of *Dr. M. E. Hawkins*, president of Mid-Missions, who spoke on the rapid development and expansion of Mid-Missions’ activities which now extend into thirty countries, embrace twenty-six established mission stations and the labor of eighty-six full-time missionaries with twenty accepted candidates waiting to go to the field and with eighteen applicants upon whom the Board has not been able to act as yet! *Dr. Hawkins* emphasized from First Samuel, the thirtieth chapter, the necessity of being faithful in supplication, faithful in the use of our substance, and faithful in effective service for those who stay at home, “staying by the stuff”; a mes-

sage full of passion and power, with moving sincerity and Holy Ghost stimulation.

The afternoon session of Wednesday opened with the women messengers meeting in the auditorium of the church while the pastors and laymen met in a separate auditorium for a meeting of their own. *Mrs. Moneysmith*, (the daughter of *Dr. M. E. Hawkins*) and *Mrs. Roy Hammon*, both missionaries in French Equatorial Africa under Mid-Missions, addressed the women’s gathering presenting missionary vision and victory with much spiritual profit. The gathering of the men was addressed by *Dr. E. G. Griffith* of Johnson City, New York, whose address was memorable as he spoke in an expository manner from Second Kings, chapter three, one to twenty, concerning Elisha, “a preacher as the chief advisor to a company of diplomats and war lords”, pointing out the practical application of “a confederacy that God confounded, a counselor whom God blessed, a conquest which God gave.” Truly a message of great spiritual profit.

The afternoon concluded with the missionary platform service being held in the main auditorium where all gathered to hear the testimonies of many faithful servants of God returned from the field, others soon to go back, and of those who face toward the field as accepted candidates. *Brother Donnelson* of China, *Brother Paulson* of Africa (and his good wife soon to go with him and see Africa for the first time) our Jewish missionary friends from St. Louis, *Mrs. Mercado*, missionaries from the Sudan Interior Mission, *Dr. Matthews* representing the Hawaiian Evangelical Crusade, *Joseph McCaba* and *Paul Watonabe* all appeared briefly on the program, which for spiritual power seemed to then climax the gathering in missionary passion and participation.

During the joint afternoon service of Wednesday, ballots had been passed to the messengers and fourteen men were selected to form the council for the next year of the General Association. Their names appear elsewhere in this issue.

The Wednesday evening song service again thrilled the hearts of those who gathered to fill the spacious auditorium. *Mrs. Oltrogge* sang effectively and with deep feeling while *Orien Johnson* played his cornet to add to the musical setting. *Rev. Tillson*, an Iowa Baptist preacher, who has been forty years in the ministry and who drove one hundred and fifty miles each way to come to this one-day’s service, led in prayer. *Rev. Gillespie* of Elkhart presented the Baptist Bulletin and *Henry De Vries* spoke with burning effectiveness on the three words given by Paul to Timothy, “preach the Word”, and ended his missionary appeal with “endure hardness, fear not, be not afraid of them”—himself a living example of fearless missionary zeal. In the absence due to sickness of *Dr. R. L. Powell* of Tacoma, Washington, who was scheduled to speak both Wednesday and Thursday evenings, *Dr. Ketcham* secured the aid of *Mr. R. G. LeTourneau* of Peoria, Illinois, a Christian businessman, to speak on Wednesday evening, and in his very clear and heartfelt manner, *Brother LeTourneau* brought

a heart-searching message from the book of Job on the subject, "Bankruptcy", taking for his text the words of the sage of old, "I have heard of Thee with the hearing of the ear, but now my eye seeth Thee", giving his own personal testimony concerning moral, spiritual, financial, and physical bankruptcy, and exalting Christ as the answer to life's every need, the One in whom any believing man or woman may find the totality of God's riches. At the conclusion of *Brother Le-Tourneau's* message, *Dr. Ketcham*, who was presiding, gave an invitation to believers to respond to the separating call of God in their own souls, with scores standing in silent consecration all over the main floor and in the galleries. Truly revival fires were kindled from a heavenly torch!

On Thursday, April 21, "the last great day of the feast", following the prayer hour in the morning ably conducted by *Rev. E. C. Shute* of Decatur, Illinois, *Dr. E. G. Griffith*, the president of the Johnson City Baptist Bible Seminary, in the absence of *Dean Emory Bancroft* who had been scheduled to appear, but could not, brought a clear and glowing account of the blessings of God upon the Seminary and its place and portion in training Baptist men for Baptist work. Since *Dr. Harold Strathearn* of the Interstate Evangelistic Association was unable to attend the conference, his representative, our beloved *Brother J. Irving Reese* of Ithaca, New York, spoke ably in his place, occupying the final hour of Thursday morning and presenting with scriptural incisiveness from the first chapter of Acts the command to evangelize, showing how the Interstate Association has been blessed of God in making known Christ and in keeping Baptist pulpits open for Bible-believing Baptist preachers and in strengthening thereby the household of faith.

Thursday afternoon was perhaps the great climactic missionary session of the entire conference. One wondered hardly how it could be after the flood of missionary testimony, zeal, and record of glorious victory which had been given in the missionary platform service on Wednesday afternoon, but with the opening song, and the able "singing trumpet" of *Brother Johnson* of Elkhart, the power of the Spirit of God seemed to peculiarly come down upon the assembled congregation. The first speaker was *Rev. Fred Donnelson* of the East China Baptist Mission, well known to Regular Baptists of the middle west in the old Baptist Bible Union days. *Brother Donnelson* was a welcome figure after years of spiritual accomplishment with *Mrs. Sweet* and her true-to-the-Book Baptist Mission, pioneering in China. Exceedingly graphic in description and fragrant with the breath of Christ *Brother Donnelson* brought a thrilling message from the very areas of war-torn China which have suffered most in the carnage of the current conflict. He urged specially at this time for constant prayer to rise to God that China may continue to have an open door to the gospel and that the Christian church may rise to their tremendous opportunity, and, led of the Holy Spirit, enter this open door forthwith. At the conclusion of *Brother Donnelson's* address, four Canadian Baptist brethren from the

Toronto area were presented and greetings were brought from our brethren in Christ from across the border. *Brother Ray Hamilton* of Gary, the secretary-treasurer of the Association then made his annual report.

The second speaker of the afternoon, *Dr. Harold T. Commons*, president of the Association of Baptists for Evangelism in the Orient, then presented with great simplicity and spiritual forcefulness the work of his effective mission. He  
(Continued on page 18)

## Ordination of Ministers

### Harold DeVries

An ordination council convened in the Loomis Park Baptist Church, Jackson, Michigan, at 2:00 P. M., March 21, 1938, relative to the examination of the fitness of the call to the ministry of *Brother Harold DeVries*.

The service opened with singing, under the direction of *Brother Holman Johnson*, Assistant Pastor of the church. *Dr. David Otis Fuller* of Grand Rapids, Michigan, was duly elected moderator, and *Rev. C. E. Garvin*, of Jackson, Michigan, was elected clerk. The roll was called and forty pastors and messengers from fifteen churches responded.

It was then moved and carried that the council should proceed with the examination of the candidate. The candidate then reviewed his conversion, Christian experience and call of God to the work of the ministry.

The motion was duly made and carried that the council, being entirely satisfied with the statement of the candidate's conversion, call to the ministry, and doctrinal views, heartily recommend that the church proceed with the ordination of *Brother DeVries*. A committee of arrangements was appointed consisting of the candidate, Pastor of the Loomis Park Baptist Church, moderator, and clerk of the council.

At the ordination service in the evening the charge to the candidate was given by *Rev. Arthur DeVries*, Zion Evangelical Church, Ionia, brother of the candidate; the charge to the church by *Rev. C. A. Cutler*, Bronson, Mich.; Ordination Sermon, *Rev. J. J. Pease*; Ordination Prayer, *Rev. E. Roloff*, Christian Baptist Fellowship, Jackson; Hand of Fellowship, *Rev. Wm. Headly*, Calvary Baptist Church, Grand Rapids. This was followed by a baptismal service at which the newly ordained pastor immersed those uniting with his church.

### Bernard Kruse

At "The Little Church on the Corner (Baptist)", Chicago, Illinois, March 24, 1938. Moderator, *Rev. E. C. Lasswell*; Clerk, *Rev. A. H. Mirop*. Sermon by *Rev. Ferris D. Whitesell, Th.D.*, of Northern Baptist Theological Seminary. Other parts by *Rev. Messrs. Chas. F. Fredman, Fred Donnelson, Howard C. Fulton, James P. Cross, Nick Wiens, and Donald G. Davis*, pastor of the ordaining church.



# THE EVIL OF SIN

By the REV. THOMAS WATSON

Matt 6:13, "But deliver us from evil"

In this petition we pray to be delivered from the evil of sin. Not that we pray to be delivered immediately from the presence and in-being of sin, for that cannot be in this life, we cannot shake off this viper; but we pray that God would deliver us more and more from the power and practice, from the scandalous acts of sin, which cast a reflection upon the gospel. Sin then is the deadly evil we pray against.

With what pencil shall I be able to draw the deformed face of sin? The devil would baptize sin with the name of virtue; it is easy to lay fair colors on a black face. But I shall endeavor to show you what a prodigious monster sin is; and there is great reason we should pray, "deliver us from evil."

Sin is, as the apostle says, exceeding sinful. Sin is the very spirits of mischief distilled; it is called, the accursed thing. That sin is the most execrable evil, appears in several ways:

1. Look upon sin in its original; it fetches its pedigree from hell. Sin is of the devil. Sin calls the devil, father. It is, as Austin says, the poison the old serpent has spit into our virgin-nature.

2. Look upon sin in its nature. See what the Scripture compares it to. Sin has got a bad name, it is compared to the vomit of dogs; to a menstruous cloth; to the plague, to a gangrene. Persons under these diseases we would be loath to eat and drink with.

Sin is evil in its nature, as it is injurious to God. It is a breach of God's royal law; "sin is a transgression of the law," it is high treason against heaven. What greater injury can be offered to a prince than to trample upon his royal edicts? "They have cast thy laws behind their backs." Sin is a contumacious affront to God, it is a walking contrary to Him. The Hebrew word for sin signifies rebellion: sin flies in the face of God; "he stretcheth out his hand against God." We ought not to lift up a thought against God, much less to lift up a hand against Him; but the sinner does so. Sin would not only unthrone God, but ungod Him; if sin could help it, God should be no longer God. Sin is injurious to God, as it is an act of high ingratitude. God feeds a sinner; screens off many evils from him; yet he not only forgets God's mercies, but abuses them. "I gave her corn, and wine, and oil, and multiplied her silver, which they prepared for Baal," Ho. 2:8. God may say, I gave you wit, health, and riches, which you have employed against me. A sinner makes an arrow of God's mercies, and shoots at him. "Is this thy kindness to thy friend?" Did God give you life to sin? Did He give you wages to serve the devil? O what an ungrateful thing is sin! Ingratitude forfeits mercy, as the merchant forfeits his goods by not paying custom.

Sin is evil in its nature, as it is a foolish thing. "Thou fool, this night thy soul shall be required

of thee!" Lu. 12:20. Is it not foolish to prefer a short lease before an inheritance? A sinner prefers the pleasures of sin for a season before those pleasures which are at God's right hand for evermore. Is it not folly to gratify an enemy? Sin gratifies Satan. Is it not folly for a man to be guilty of his own destruction, to give himself poison? A sinner has a hand in his own death; no creature did ever willingly kill itself but man.

Sin is a *debasement* thing, it degrades us of our honor. Sin blots a man's name; nothing so turns a man's glory into shame as sin does; sin makes one like a beast, (Ps 49:20). It is worse to be like a beast than to be a beast; it is no shame to be a beast, but it is a shame for a man to be like a beast. Lust makes a man brutish, and wrath makes him devilish.

Sin is an *enslaving* thing. A sinner is a slave when he sins most freely. Sin makes men the devil's servants; Satan bids them sin, and they do it; he bade Judas to betray Christ, and he did it; he bade Ananias tell a lie, and he did it. When a man commits a sin, he is the devil's lackey and runs on his errand; they who serve Satan have such a bad master, that they will be afraid to receive their wages.

3. Look upon sin in the judgment and opinion of the godly, and it will appear to be the most prodigious evil. Sin is so great an evil, that the godly will rather do anything than sin. Moses chose rather to suffer with the people of God, than to enjoy the pleasures of sin, Heb 11:24. The primitive Christians said, they chose rather to be devoured by lions without, than lusts within. Irenaeus was carried to a place where was a cross on one side and an idol on the other, and he was put to his choice, either to bow to the idol, or suffer on the cross, and he chose the latter. A wise man will choose rather to have a rent in his coat than in his flesh; the godly will rather endure outward sufferings than a rent in their conscience. So great an evil is sin, that the godly will not sin for the greatest gain; they will not sin though they might purchase an estate by it, nay though they were sure to promote God's glory by it.

4. Look upon sin in the comparative, and it will appear to be the most deadly evil. Compare what you will with it. Compare sin with affliction: there is more evil in a drop of sin than in a sea of affliction. Compare sin with death, sin is worse than death. Aristotle calls death "the terrible of terribles," and Job calls it "the king of terrors," but sin is more deadly than death itself. Death though it be painful, yet it would not be hurtful but for sin; it is sin that embitters death and makes it sting; "the sting of death is sin," I Cor 15:56. Were it not for sin, though death might kill us, it could not curse us. Sin poisons death's arrow, so that sin is worse than death, because it

put a sting into death. Death does but separate between the body and the soul, but sin, without repentance, separates between God and the soul. Death does but take away our life from us, but sin takes away our God from us: so that sin is worse than death.

5. Look upon sin in the manner of its cure; it cost dear to be done away; the guilt of sin could not be removed but by the blood of Christ; He who was God must die and be made a curse for us, before sin could be remitted. How horrid is sin, that no angel or archangel, nor all the powers of heaven, could procure the pardon of sin, but it cost the blood of God!

If a man should commit an offense, and all the nobles should kneel upon their knees before the king for him, but no pardon could be had, unless the king's son be arraigned and suffer death for him, all must conceive it was a horrible fact that must be the cause of this. Such is the case here: the Son of God must die to satisfy God's justice for our sins. O the agonies and sufferings of Christ! In His body: His head crowned with thorns, His face spit upon, His side pierced with the spear, His hands and feet nailed. He suffered in His soul: "My soul is exceedingly sorrowful unto death," Matt. 26:38. He drank a bitter cup, mingled with curses, which made Him though He was sanctified by the Spirit, supported by the Deity, comforted by angels, yet sweat drops of blood, and cry out upon the cross, "My God, why hast thou forsaken me?" All this was to do away our sin. View sin in Christ's blood, and it will appear of a crimson color.

Is sin such a deadly, pernicious evil, the evil of evils? See then what it is we are to pray most to be delivered from, and that is from sin; our Saviour has taught us to pray, "deliver us from evil." Hypocrites pray more against temporal evils than spiritual. Pharaoh prayed more to have the plague of hail and thunder to be removed, than that his hard heart should be removed. The Israelites prayed, take away the serpents from us, more than to have their sin taken away. The hypocrite's prayer is carnal, he prays more to be cured of his deafness and lameness, than of his unbelief; more that God would take away his pain, than take away his sin. But our prayer should be, "deliver us from evil." Spiritual prayers are best. Have you a diseased body? Pray more that the disease of your soul may be removed than your body; "heal my soul, for I have sinned." The plague of the heart is worse than a cancer in the breast. Have you a child that is crooked? Pray more to have its unholiness removed than its crookedness. Spiritual prayers are more pleasing to God and are as music in His ears. Christ has here taught us to pray against sin, "deliver us from evil."

If sin be so great an evil, then admire the wonderful patience of God that bears with sinners. Sin is a breach of God's royal law, it strikes at His glory; now, for God to bear with sinners, who provoke Him, shows admirable patience; well may He be called "the God of patience," Rom. 15:5. It would tire the patience of the an-

gels, to bear with men's sins one day; but what does God bear? how many affronts and injuries does He put up? God sees all the intrigues and horrid impieties committed in a nation, "they have committed villany in Israel, and have committed adultery; even I know, and am a witness, saith the Lord," Jer. 29:23. God could strike men dead in their sins, but He forbears and respites them.

If sin be so great an evil, then there is no sin little. There is no little treason; every sin strikes at God's crown and dignity, and in this sense it may be said, "are not thy iniquities infinite?" Job 22:5. The least sin is committed against an infinite majesty; and besides, nothing can do away sin, but that which has an infiniteness in it; for though the sufferings of Christ as man were not infinite, yet the divine nature did shed forth an infinite value and merit upon His sufferings. So that no sin is little, there is no little hell for sin. As we are not to think any of God's mercies little, because they are more than we can deserve, so neither are we to think any of our sins little, because they are more than we can answer for. *That sin we esteem lightest, will (without Christ's blood) be heavy enough to sink us into perdition.*

Is sin so great an evil? See then that which may make us long for heaven, when we shall be perfectly freed from sin, not only from the outward acts of sin, but from the in-being of sin. In heaven we shall not need to pray this prayer, "Deliver us from evil." What a blessed time will it be, when we shall never have a vain thought more! Then Christ's spouse shall be without spot or wrinkle. Now there is a dead man tied to the living; we cannot do any holy duty, but we mix sin; we cannot pray without wandering; we cannot believe without doubting; but *then*, our virgin-soul shall not be capable of the least tincture of sin, but we shall all be as the angels of God. In heaven we shall have no temptation to sin. The old serpent is cast out of paradise, and his fiery darts shall never come near to touch us.

Take heed of secret sins. Some are more modest than to sin openly in a balcony; but they will carry their sins under a canopy, they will sin in secret. Rachel did not let her father's images be seen, but she put them under her and sat upon them. Many will be drunk and unclean, if they may do it when nobody may see them; they are like one that shuts up his shop-windows, but follows his trade within doors. But if sin be so great an evil, let me warn you this day not to sin in secret; know, that you can never sin so privately, but that there are two witnesses always by: God and conscience.

Take heed of your complexion-sin, that sin which your nature and constitution does most incline you to. As in the hive there is a master-bee, so in the heart there is a master-sin. There is some sin that is a special favorite, the darling-sin that lies in the bosom; and thus does bewitch and draw away the heart. O beware of this!

How may this darling sin be known?



That sin which a man does most cherish, and to which all other sins are subservient; this is the sin which is most tended and waited upon. The Pharisees' darling-sin was vain-glory, all they did was to feed this sin of pride; "that they may have the glory of men," Matt 6:2. When they gave alms, they sounded a trumpet. If a stranger had asked the question, Why does this trumpet sound? the answer was, The Pharisees are going to give alms to the poor. Their lamp of charity was filled with the oil of vainglory. All their works they did to be seen of men: pride was their bosom-sin. Often-times covetousness is the darling-sin, all other sins are committed to maintain this. Why do men equivocate, oppress, defraud, take bribes? All is to uphold covetousness.

That sin which a man does not love to have reproved, is the darling-sin. Herod could not endure to have his incest spoken against: if John the Baptist meddles with that sin it shall cost him his head.

That sin which has most power over one, and does most easily lead him captive, that is the beloved of the soul. There are some sins a man can better put off, and give a repulse to; but there is one sin, which, if it comes to be a suitor, he cannot deny, but is overcome by it; this is the bosom-sin. The young man in the gospel had a complexion-sin which he could not resist, and that was the love of the world; his silver was dearer to him than his Saviour. *It is a sad thing that a man should be so bewitched by a lust, that he will part with the kingdom of heaven to gratify it.*

That sin which men use arguments to defend is the darling-sin. To plead for sin is to be the devil's attorney; if the sin be covetousness and we vindicate it, if it be rash anger, and we justify it, "I do well to be angry," this is the complexion-sin.

That sin which does most trouble one, and fly in his face in an hour of sickness and distress, that is the beloved sin. When Joseph's brethren were distressed, their sin came to remembrance in selling their brother, so, when a man is upon his sick-bed, and conscience shall say, do not you remember how you have lived in such a sin, though you have been often warned, yet you would not leave it? Conscience reads a curtain-lecture: sure that is the darling-sin.

Sin being so great an evil, take heed of the appearance of sin. Abstain not only from apparent evil, but the appearance of evil. If it be not absolutely a sin, yet if it looks like sin, avoid it.

Thus you see sin being so deadly an evil, we should avoid all sin:—sins of omission,—secret sins,—complexion-sins,—sins that attend our particular calling,—yea, the appearance of evil.

The heart is the poisoned fountain from whence all actual sins flow. The heart is a shop or workhouse where all sin is contrived and hammered out: how needful therefore is this prayer, "deliver us from evil," from the evil of our hearts? The heart is the greatest seducer, therefore the apostle James says, "Every man is drawn away of his own lust, and enticed." The devil could not hurt us, if our own hearts did not

give consent; all that he can do is to lay the bait; but it is our fault to swallow the bait. O let us pray to be delivered from the lusts and deceits of our own heart! Luther feared his heart more than the pope or cardinal; and it was Austin's prayer, "Lord, deliver me from myself."

We pray to be delivered from the evil of Satan. He is "the evil one," he hinders from good, he provokes to evil. The devil's work is to angle for men's souls; he lays suitable baits; he allures the ambitious man with honor; the covetous man with riches; the lustful man with beauty, he tempts men to Delilah's lap to keep them from Abraham's bosom. The devil glories in the damnation of souls. How needful then is this prayer, "deliver us from evil." Lord, keep us from the evil one; though Satan may solicit us to sin, suffer us not to give consent; though he may assault the castle of our hearts, yet let us not deliver up the keys of the castle to our mortal enemy.

We pray to be delivered from the evil of the world. It is called an evil world, not but that the world, as God made it, is good, but through our corruption it becomes evil, and we had need pray, deliver us from an evil world.

I have been all this while opening the first sense of this petition. Ere I leave this let me insert a caution.

Not that our abstaining from, or forbearing the external acts of sin, is sufficient to entitle us to salvation; but when we pray "deliver us from evil," there is more implied in it, namely that we make progress in holiness. Being divorced from sin is not enough, unless we are espoused to virtue; therefore in scripture these two are joined, "Depart from evil, and do good," Ps. 34:14;—"Cease to do evil, learn to do well,"—"Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness," II Cor. 7:1. Leaving sin is not enough, unless we embrace holiness. As it is in the body, it is not enough that the disease be stopped, but it must grow in health; so it is in the soul, it is not enough acts of sin be forborne, which is stopping the disease; but it must be healthy, that is, grow in holiness.

Which reproves those who labor only to suppress the outward acts of sin, but do not press on to holiness. Their religion lies only in negatives; they glory in this, that they are given to no vice, none can charge them with any foul miscarriages: "God, I thank thee, that I am not as other men are; extortioners, unjust, adulterers." This is not enough, you must advance a step further in solid piety; it is not enough that a field be not sown with tares or hemlock, but it must be sown with good seed.

Consider two things: If this be the best certificate you have to show that you are not guilty of gross sins, God makes no account of you. A piece of brass, though it be not so bad as clay, yet being not so good as silver, it will not pass for current coin; so though you are not grossly profane, yet not being of the right metal, wanting the stamp of holiness, you will never pass current in heaven.—2. A man may abstain from evil, yet he may go to hell for not doing good: "Every

tree that bringeth not forth good fruit, is hewn down, and cast into the fire," Matt 3:10 Why were the foolish virgins shut out? They had done no hurt, they had not broken their lamps? Yea, but their fault was, there was no goodness in them, they had no oil in their lamps. Oh therefore let us not content ourselves in being free from gross acts of sin, but let us launch forth further in holiness; let us cleanse ourselves from all pollution, "perfecting holiness," II Cor 7:1.

### "Truly A Glorious Fellowship"

(Continued from page 14)

dwelt particularly upon the Bible School endeavor coupled with evangelism in both Manila and Ilo Ilo in the Philippines, and outlined lucidly the evangelistic work of the Gospel ship under *Captain Schofield*; presenting as new horizons the work in the islands north of Borneo, and the entrance, by the invitation of the Dutch Council at Batavia, the Dutch East Indies as far east as New Guinea, which presents, as the second largest island in the world, a most unique and commanding challenge. *Dr. Commons* also stated the good news that the frontiers of his Mission are to be also extended into Ceylon where work is to be formally inaugurated immediately. At the conclusion of his address he presented for the final message of the afternoon *Henry De Vries*, who has labored midst untold difficulty and distress both to his wife and family as well as to himself, in the Philippine Islands, in the heart of Mindinao. For one hour and forty minutes *Brother De Vries* held his audience on the edges of their seats, veritably spellbound, as he recounted the wonders of God's grace amidst the attack of the enemy among the most fanatical Moros, the Mohammedan zealots of the jungle. At the conclusion of his message, lives were deeply touched as he urged the abandonment of every redeemed man and woman to the publication of the gospel and their loyalty to God in the missionary cause.

The closing service of the conference was again blessed of God as *Brother Kuhnle* ably conducted the service of praise and song assisted by *Brother Elden Farrar*, with *Brother Johnson* and his cornet. The report of the Auditing Committee was read by *Brother Gillespie* of Elkhart who concluded his remarks with an appeal concerning the Baptist Bulletin. Then the man who has been for three years the loyal and self-sacrificing editor of this paper, a preacher of power of the precious gospel of grace, *Dr. David Otis Fuller* of Grand Rapids, brought the closing message which crowned the spiritual heights of this momentous conference speaking on the subject of the resurrection in an expository way from the fifteenth chapter of First Corinthians. *Dr. Fuller* exalted the Lord Jesus Christ who by His victory has conquered sin and Satan and has defeated death and Hell. At the conclusion of his message standing with bowed heads and hearts that were full to overflowing, the last session closed with the prayer and benediction by *Brother Rogers* of the Hagerman Baptist Church of Waterloo.

As hearts were blessed in the stimulating

message from the lips of *Dr. Fuller* concerning a risen Christ and His soon appearing, not the least of the abundant blessings of this last meeting of the conference was the announcing by *Dr. Ketcham* that the missionary offering received earlier in the service had amounted to three hundred and sixty-seven dollars cash! Truly the risen Christ had by His Spirit motivated supernatural missionary vision and victory! As pastors and laymen began to motor through the night, returned to their guest homes, or went to the railroad station to catch a train which should carry them hundreds of miles back to their places of labor, we believe that we are truthful in saying that in every heart there beat a greater hope to meet the Christ of the resurrection with many whom they had won to Him, when He returns. Thus the words of the Apostle Paul came to the memory of more than one messenger to the conference, as a closing missionary admonition, "Therefore my beloved brethren, Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

### Up the Amazon with Beautifully Colored Slides

(Continued from page 9)

never do, especially now that the doors of opportunity are closing fast. And to that end, together with the stirring up of general home and foreign missionary work, and the salvation of souls, we believe God is leading us out into this type of evangelistic and missionary lecture work. Pray with us, and let us hear from you if God is directing your heart to having us with you either for the lecture or a series of missionary evangelistic messages. God bless and use you.

### Recently Received

(Continued from page 8)

that form the fellowship. The election of a council of fourteen members, chosen by an election committee from the churches constitutes the most intensely Biblical, Baptist and democratic step it has been ours to observe while in the ministry.

The whole Convention was marked not only by soul-gripping Gospel pronouncements, but by mutuality and harmony possible only to those who are bound by ties of love and faith to Christ and His Word.

For the General Association it is as Judson said in Burma, "The prospects are as bright as the promises of God."

Cordially yours,  
Earle G. Griffith.

### Cause for Thanksgiving

We were happy to read the annual report of The First Baptist Church, Rochester, Minnesota, of which *Rev. Harold Nelson* is the Pastor—and to note that though the Pastor has been ill, despite this fact—the Church closed the year with its bills all paid, and a substantial bank balance. We rejoice with them.

---

---

## PREACH THE BIBLE

I am greatly disappointed with some preachers of today,  
With their logic and their ethics, their aristocratic way;  
With their science and their theories and their new theology,  
Full of everything but Jesus and His love for you and me.  
There is plenty in the Bible for the preachers of today,  
If they will but search its pages and for help Divine would pray;  
For God's Word is everlasting and it never will grow old;  
'Tis indeed a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good true man of God,  
With a Bible education, and a love for God's dear Word;  
Who can lead us and direct us to the truth, the life, the way,  
Which brings peace to soul and body through the burdens of the day.  
If the preachers in our churches would preach Jesus crucified,  
How through love for us He suffered and through love for us He died,  
Then our pews would not be empty, as so many are today,  
But be filled to overflowing, in a Pentecostal way.

What we need is just plain Gospel, in the good old-fashioned way,  
Place of Emerson and Shakespeare, or some topic of the day.  
What care we for all their sayings, or their teachings true and tried?  
We want just the dear old story of the Saviour crucified.  
That alone can make men better, that alone can make men free,  
Just the precious dear old story of God's love for you and me:  
That is what the people's wanting, there is where the crowd will be,  
When they hear the same old story which they heard at mother's knee.

—New York Christian Herald.

---

---

Special Announcement  
**FORWARD with the TIMES**

# A New Thrill

•  
**DR. R. T. KETCHAM**

*Pastor of the Central Baptist Church, Gary, Indiana*

Newly Appointed Editor of

## **THE BAPTIST BULLETIN**

will begin a series of up-to-the-minute articles concerning our Association, its aims and achievements. Every reader of the Baptist Bulletin extends to Dr. Ketcham a warm welcome as the new editor of our ever growing publication.

## **EXPOSITIONS of HOLY SCRIPTURE**

Future issues of our Bulletin will contain many vital and interesting articles on Holy Scripture contributed by members of our Association.

### *Only Worthwhile Things*

The Baptist Bulletin has made it a special practice to contain subjects for the upbuilding of our Association, and setting actual facts before our members which we believe to be authentic. Timely topics for every member of the family are also contained in our publication.

## **“BUT WHAT HAVE YOU DONE?”**

FILL OUT BLANK BELOW

### **SUBSCRIBE NOW!**

Yearly subscription \$1 00

In lots of 25 or more. 75

### **THE BAPTIST BULLETIN**

Published by

General Association of Regular Baptists of the United States

ROBERT T. KETCHAM, D.D., *Editor*

529 Jefferson St., Gary, Ind.

Name .....

Street Number .....

City ..... State .....

*Please send me FREE Sample Copy*