

THE

BAPTIST

BULLETIN

"THE BOOK

THE BLOOD

THE BLESSED HOPE"

OCTOBER

1939

WHAT IS MAN?

ABOVE ALL THINGS, THE RUIN INTO WHICH THE FALL HAS PLUNGED US URGES US TO LOOK UP, THAT WE MAY SEEK SUPPLIES FOR OUR HUNGER AND MAY LEARN HUMILITY FROM THE FEAR OF GOD.

THE SENSE OF OUR OWN IGNORANCE, VANITY, POVERTY, WEAKNESS AND CORRUPTION TEACHES US THAT TRUE WISDOM, POWER, WEALTH AND RIGHTEOUSNESS ARE ONLY TO BE FOUND IN THE LORD: NOR CAN WE SERIOUSLY ASPIRE TO THE KNOWLEDGE OF HIM, TILL WE BEGIN TO BE DISPLEASED WITH OURSELVES.

ON THE OTHER HAND IT IS CERTAIN THAT NO MAN ACQUIRES ANY RIGHT KNOWLEDGE OF HIMSELF UNTIL HE HAS BEEN BROUGHT FACE TO FACE WITH GOD. FOR SUCH IS OUR NATURAL PRIDE THAT WE ALWAYS CONSIDER OURSELVES TO BE UPRIGHT, WISE, AND HOLY, UNTIL WE ARE CONVINCED OF THE CONTRARY BY CLEAR PROOFS: AND WE ARE NOT SO CONVINCED UNTIL WE LOOK TO THE LORD, WHOSE PERFECTION IS THE ONLY STANDARD BY WHICH THIS MATTER IS TO BE TRIED.

WE ARE ALL BY NATURE PRONE TO HYPOCRISY: AND ARE THEREFORE QUITE CONTENTED WITH AN EMPTY SHOW OF RIGHTEOUSNESS INSTEAD OF TRUE RIGHTEOUSNESS. EVERYTHING AROUND US IS DEFILED: AND THEREFORE THOSE THINGS WHICH ARE A LITTLE LESS DEFILED THAN OTHERS PLEASE US AS IF THEY WERE PURITY ITSELF. THUS AN EYE WHICH HAS LONG BEEN FIXED ON BLACK WILL MISTAKE A WHITISH BROWN FOR WHITE: AND AN EYE-SIGHT WHICH IS ACUTE AND STRONG FOR THINGS ON EARTH IS FOUND TO BE MERE DULLNESS WHEN TURNED UPON THE SUN.

UNTIL WE LOOK HIGHER THAN EARTH, WE SEEM TO OURSELVES ALMOST DEMI-GODS: BUT WHEN WE LEARN TO CONSIDER THE PERFECTIONS OF GOD, OUR RIGHTEOUSNESS IS SEEN TO BE INIQUITY, OUR WISDOM FOLLY, OUR STRENGTH WEAKNESS.

John Calvin in his
"Instruction in Christianity"

The Great Difficulty of Going to Heaven

By JOHN BUNYAN

Courteous Reader,

God, I hope, has put it into my heart to write to you another time, and that about matters of greatest importance—the saving or damning of the soul; moreover, this discourse is about the fewness of them that shall be saved, and it proves that many professed Christians will come short of eternal life; wherefore the matter must of necessity be sharp, and so disliked by some; but let it not be rejected by you. The text calls for sharpness; so do the times; indeed, the faithful discharge of my duty towards you has put me upon it.

I do not pipe now, but mourn; and it will be well for you if you can graciously lament. Some, they say, make the gate of heaven too wide and some make it too narrow; for my part, I have here presented you with as true a measure of it as by the Word of God I can. Read me, therefore, yea, read me, and compare me with the Bible; and if you find my doctrine and that book of God concur, embrace it, as you will answer the contrary in the day of judgment. This awakening work—if God will make it so—was prepared for you; if there be need, and it wounds, get healing by blood; if it takes away all you have, because it was nothing (for this book is not prepared to take away true grace from any), then buy of Christ “gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve, that thou mayest see.” (Rev. 3:18). Self-flatteries and self-deceivings are easy and pleasant, but damnable. The Lord give you a heart to judge right of yourself and of this book, and so to prepare for eternity, that you may not only expect entrance, but be received into the kingdom of Christ and of God. Amen.

So prays your Friend,

JOHN BUNYAN.

*“Straight is the gate, and narrow is the way
which leadeth unto life, and few there
be that find it.”*

St. Matthew 7:14.

The entrance into heaven is called a gate, to show that there is a time when there may be an entrance, and there will come a time when there shall be none. As it is called a gate, so it is called a strait gate (“Strait” means narrow.) The straitness or narrowness of this gate is not to be understood carnally, but mystically. You are not to understand it, as if the entrance into heaven was some little pinching wicket; no, the straitness of this gate is quite another thing. This gate is wide enough for all them that are the truly gracious and sincere lovers of Jesus Christ, but so strait that not one of the others can by any means enter in. “Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

this gate of the Lord, into which the righteous shall enter.” (Psalm 118:19, 20.) By this word, therefore, Christ Jesus has shown unto us that without due qualifications there is no possibility of entering into heaven; the strait gate will keep all others out. When Christ spoke this parable he doubtless had his eye upon some passage or passages of the Old Testament, with which the Jews were well acquainted. I will mention two and so go on.

(1). The place by which God turned Adam and his wife out of paradise. Possibly our Lord might have his eye upon that; for though that was wide enough for them to come out at, yet it was too strait for them to go in at. But what should be the reason of that? Why, they had sinned: and therefore God “placed at the east of that garden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.” The cherubims, and the flaming sword, they made the entrance too strait for them to enter in. Souls, there are cherubims and a flaming sword at the gates of heaven to keep the way of the tree of life; and therefore none but them that are duly fitted for heaven can enter in at this strait gate; the flaming sword will keep all others out. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived neither fornicators nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

(2). Perhaps our Lord might have his eye upon the gates of the temple when he spoke this word unto the people; for though the gates of the temple were six cubits wide, yet they were so strait, that none that were unclean in anything might enter in thereat, because there were placed at these gates, porters, whose office was to look that none but those that had right to enter might go in thither. And so it is written, Jehoida set “porters at the gates of the house of the Lord, that none which was unclean in anything should enter in.” Souls, God has porters at the gates of the temple, at the gate of heaven; porters, I say, placed there by God, to look that none that are unclean in anything may come in thither. None may enter in now at the gate of the Church that are openly profane, and scandalous to religion, no though they plead they are beloved of God: “What hath my beloved to do in mine house,” saith the Lord, “seeing she hath wrought lewdness with many?”

I say, I am very apt to believe that our Lord Jesus Christ had his thoughts upon these two texts, when he said the gate is strait.

Strait is the gate, and narrow is the way which leadeth unto life and few there be that find it.

From this text, and from many more which I

shall mention later on, you may see the truth of this statement:

THERE WILL BE BUT FEW OF THEM THAT PUT IN THEIR CLAIM TO THE KINGDOM OF HEAVEN THAT WILL ENJOY IT FOR THEIR INHERITANCE

In all ages but few have been saved

1 In the old world, when it was most populous, even in the days of Noah, we read of but eight persons that were saved out of it; therefore Peter might well call them but few; but how few? why, but eight souls; "wherein few, that is, eight souls, were saved by water." (I Peter 3: 20). He touches a second time upon this truth, saying, He "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (II Peter 2:5). Note, all the rest are called the ungodly, and there were also a world of them. These are also taken notice of in Job, and there also by the name of wicked men: "Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overthrown with a flood, which said unto God, Depart from us, and what can the Almighty do for them?" (Job 22: 15-17).

There were therefore but eight persons that escaped the wrath of God, in the day that the flood came upon the earth; the rest were ungodly; there was also a world of them and they are to this day in the prison of hell. No, I must correct my pen, there were but seven of the eight that were good; for Ham, though he escaped the judgment of the water, yet the curse of God overtook him to his damnation.

2. When the world began again to be replenished, and people began to multiply therein; how few even in all ages do we read of that were saved from the damnation of the world!

One Abraham and his wife, God called out of the land of the Chaldeans; "I called," said God, "Abraham alone."

One Lot out of Sodom and Gomorrah; one Lot out of four cities! Indeed his wife and two daughters went out of Sodom with him; but they all three proved nought, as you may see in the nineteenth of Genesis. Wherefore Peter observes, that Lot only was saved: "He turned the cities of Sodom and Gomorrah into ashes condemning them with an overthrow, making them an example unto those that after should live ungodly, and delivered just Lot, that righteous man." Jude says, that in this condemnation God overthrew not only Sodom and Gomorrah, but the cities about them also; and yet you find none but Lot could be found that was righteous, either in Sodom, or Gomorrah, or the cities about them; wherefore they all of them, suffer the vengeance of eternal fire (Jude verse 7).

There were but few in the days of David: "Help, Lord," says he, "for the godly man ceaseth, for the faithful fail from among the children of men."

In Isaiah's time the saved were come to such

a few, that he positively says that there were a very small number left: "God had made them like Sodom, and they had been like unto Gomorrah" (Isaiah 1:8, 9.)

It was cried unto them in the time of Jeremiah, that they should "run to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it." (Jer. 5:1)

You find in the time of the prophet Micah, how the godly complain, that as to number they then were so few, that he compares them to those that are left behind when they had gathered the summer-fruit. (Micah 7:1.)

When Christ was come, how did he confirm this truth, that but few of them that put in claim for heaven will have it for their inheritance! But the common people could not hear it, and therefore upon a time when he hinted only a little at this truth, the people right in the synagogue where he preached it, "were filled with wrath, rose up, thrust him out of the city and led him unto the brow of the hill," on which their city was built "that they might cast him down headlong" (Luke 4:24-29.)

John, who was after Christ, says: "The whole world lieth in wickedness; that all the world wondered after the beast; and that power was given to the beast over all kindreds, tongues, and nations." Power to do what? Why, to cause all, both great and small, rich and poor, bond and free, to receive his mark, and to be branded for him (Rev. 13:3, 7, 16)

Should we come to observation and experience, the show of the countenance of the bulk of men witnesses against them; "they declare their sin as Sodom, they hide it not." (Isaiah 3:9) Where is the man that makes the Almighty God his delight, and that seeks his glory in the world? Do not almost all pursue this world, their lusts and pleasures? and so, consequently, say unto God: "Depart from us, for we desire not the knowledge of thy ways; or, What is the Almighty that we should serve him? It is in vain to serve God," etc

So that without a doubt it will appear a truth in the day of God, that but few of them that shall put in their claim to heaven will have it for their inheritance.

REASONS WHY FEW ARE SAVED.

I will now show you some reasons why the poor, carnal, ignorant world will miss heaven.

1. Because they love their sins, and cannot part with them "Men loved darkness rather than light, because their deeds were evil" (John 3:19.) The poor ignorant world miss heaven, because they are enemies in their minds to God, his Word, and holiness; they must be all damned who take pleasure in unrighteousness. The poor ignorant world miss heaven, because they stop their ears against convictions, and refuse to come

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THE WAR IN THE FAR EAST

Tragedy has struck again, this time between the two Asiatic giants of the East, China and Japan. Every passing hour brings news of hundreds being slaughtered by bombs, shrapnel, machine guns, and other deadly inventions of man who has made so much progress in his much (?) touted civilization. Yet in the midst of all this holocaust of war that threatens to engulf us and that would put the last world war in the shade, there comes to our attention the strangest and most fascinating fact of modern history

Here is China with a population of 450,000,000—China that has been divided for some 3000 years with its independent war lords, each jealous and suspicious of the other, each with its own army and territory wrested through war and conquest. Then Japan with its some 80 or 90 million pagan and godless, worshipping its emperor as God Himself, treacherous, greedy, beginning this war for the avowed purpose of subduing and conquering China; and out of all this two figures loom large, the Generalissimo of China today, *Chiang Kai-shek* and his American educated wife.

Some years ago *Madam Chiang Kai-shek* came over to this country to be educated in a small Wesleyan Methodist College in the Southland, then through Wellesley, and then back to China where she married the General. While in America she became a Christian, she really accepted Christ as her own personal Saviour, and now her husband has been gloriously won to the Lord. Back in October, 1930, the news of the conversion of *Chiang Kai-shek* was flashed round the world. Some were skeptical and hurled the cynics ban by saying that he wanted loans and help from Christian nations. This was good diplomacy, they said. Others saw deeper than this, and believed that the General was truly converted. His actions and words since that time have proved this to be the case. He has been sincere in all his dealings with his soldiers.

Let us quote from a good Friday message delivered by *General Chiang Kai-shek* at Nanking on the subject, "What the sufferings of Jesus mean to me." In this message he gives a brave and stirring testimony as to his faith in the Lord Jesus Christ, and his dependence upon God and His Word

"I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this Sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging. From my captors I asked for but one thing—a copy of the Bible—and in my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against

evil, to overcome temptation, and to uphold righteousness.

"Many virtues of Christ I cannot possibly enumerate. Today being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried, 'Father, forgive them; for they know not what they do.' Truly great is the love of Christ."

Here is a ruler that commands the respect of 450,000,000 souls in this world who has united an empire against the invading enemy. What will be the outcome no one knows, but even now the impact of Christianity through the stand of the General and his wife is being felt throughout the length and breadth of China. "God moves in a mysterious way His wonders to perform," and here is another wonder as mysterious as it is marvelous. A heathen nation, governed by a man and his cabinet, (a missionary friend from China told me only last June that three-fourths of the General's cabinet are real Christians), while we face the paradox in this country of a Christian nation of some 130,000,000 being governed by the New Dealers who have no time nor use for God and His Christ. Strange days we are living in, and yet what glorious opportunities present themselves to the Christian. Every believer should be praying for *Chiang Kai-shek* and his wife that out of this maelstrom of war and bloodshed into which they have been plunged, that God in some way may be glorified, and precious souls may be saved through His marvelous grace.

You'll Be Interested

A most successful evangelistic campaign was held during the entire month of June in West Endicott, N. Y., under the direction of *Evangelist Rolfe Barnard*, formerly of Dallas, Texas.

The meetings were sponsored by the United Tabernacle Baptist Church of which *Rev. Willis R. Hull* is pastor, and the Union Baptist Church with the *Rev. Lester D. Huxtable* as pastor, and were held in a large tent which was nearly filled each night throughout the month.

Rev. Barnard is an exceptionally strong and fearless preacher of the Word of God, with a passion for the lost, and the ability to draw and to keep the folks coming, having done in our community almost the impossible, for he had held in each church during December and February special meetings, and then to return in a few months for such a time of blessing and with nearly eighty souls saved for Christ.

As an evangelist we recommend *Brother Barnard* to any church or pastor as one of the best.

Details of Another Modernistic Ordination

Held in Lansing, Michigan. As reported by Rev. Wm. Ross, Pastor of the South Baptist Church.

August 13, 1937.

Dear Brother Fuller:

I was very sorry to get your letter too late to make the paper with the information you desired. We were away when it arrived. Here are the facts you desired.

Winthrop Hudson, son of Grant M. Hudson, Ex-Executive Secretary of Michigan Baptist Convention, Ex-United States Congressman, Ex-Anti-Saloon Superintendent, Ex-Baptist Minister, was ordained Monday, June 28th, upon the call of The First Baptist Church of Lansing, Rev. Julius Fishbach the pastor. Six churches were represented in the council and Rev. Ralph Taylor Andem, E. S.), Rev. Drury Martin, (Town and Rural Ch.), Rev. Charles T. Goodsell of Kalamazoo College, Rev. O. C. Hendrickson of First Baptist, Flint, were also in attendance. Prof. Goodsell was elected moderator, and Mr. E. H. Nenning of Lansing First Church, clerk.

In his statement of experience the candidate made plain that he had not ever experienced "regeneration or a spiritual awakening." Dr. Goodsell asked two questions to make the fact plain. Mr. Hudson replied: "I have not at any time experienced regeneration. I have always been a Christian." In his statement of doctrine he indicated that the resurrection of Christ was only spiritual. Although not a member of the council I was granted the privilege of asking a question. I asked: "Mr. Hudson, what did Jesus mean when in one of his post-resurrection appearances he said to the disciples: 'A spirit hath not flesh and bones as ye see me have.'" Mr. Hudson answered: "The writers of the New Testament are not clear in telling what they saw. They contradict one another and give only garbled accounts of the resurrection." Rev. George Pardee of the Judson Memorial Church at Lansing then asked: "Do you not believe in the inspiration of the Bible, that the writers of the New Testament were kept from error by the Holy Spirit?" Mr. Hudson hesitated for a moment and replied: "I believe in the progressive revelation of God." He gave the impression that God is revealing Himself more perfectly to Colgate Rochester Divinity School students than He did to the twelve apostles. His statement of the vicarious atonement was very unsatisfactory. He said: "Somehow, just how I do not know, by His death on the cross Christ has made it possible for man to come to God." Rev. Ralph Compson asked permission to question the candidate and permission was given. Brother Compson asked: "Do you believe that the blood of Christ atones for the believer's sins?" Mr. Hudson hedged again with—"I believe that somehow Christ's death makes it possible for men to come to God." Brother Compson

pressed the question with—"Do you believe that the blood of Christ has atoned for your sins?" Mr. Hudson replied: "I believe that the life of Christ setting forth a good example has kept me from sin."

In spite of this and other very unsatisfactory statements by the candidate, Mr. Andem and Mr. Martin commended the candidate and his statements most highly. Rev. Drury Martin stated: "I have always been rather skeptical of Kalamazoo College and Rochester Divinity School, but after hearing this statement today I say—God bless them and increase the number of graduates coming into the ministry." Rev. George Pardee replied: "I am a graduate of both Kalamazoo College and Colgate Rochester Divinity School. I know more about those schools than Brother Martin. I have seen students lose their faith and their call to the missionary fields in these schools. I cannot recommend them. I would not attend them, if I had my life to live over again." He told of dancing, smoking, the atheism of some professors, and the havoc wrought by such graduates as Mr. Hudson going out to deny the bodily resurrection of Christ and ridicule belief in the inerrancy of the Bible.

I requested the privilege to tell why our Church did not send delegates. This was granted. I gave as our reason the experiences of the past with other Rochester Divinity School graduates. I stated that I fully expected the answers and statements given by the candidate. He showed clearly that he belongs to the modernist school while our church holds to the Fundamentalist school. We believe in the blood atonement for sin, in the verbal inspiration of the entire Bible, in the bodily resurrection of Jesus Christ, and the absolute necessity of spiritual regeneration. I then told of my friendship with Hon. Grant M. Hudson and his brother George through more than twenty years. However, this day's happenings have shown conclusively that if Mr. Winthrop Hudson was to apply for membership in the South Baptist Church our Board of Deacons would turn him down. No one can join the South Baptist Church except those born again by the Holy Spirit and who believe in the verbal inspiration of the Bible. Dr. Goodsell became very insistent at this time that I take my seat. Having finished my testimony and eased my conscience for having been found in such company I was pleased to comply.

This is very hurriedly written from notes taken at that meeting. If they are of any value to you I am glad to send them along.

Yours and His always,

William S. Ross.

A Lawyer Finds The Lord Jesus Christ

A Personal Testimony of One Whose Life has Been Miraculously Changed by the Power of God.



OTHNIEL BRANDT, LL.B.
Binghamton, New York

As a departure from the usual form of this devotional program to which you listen day by day, I wish to give you a testimony of the saving power of the Gospel of Jesus Christ, so wonderfully shown in the chapter which we have just read, and so strongly demonstrated in the life of a small boy of whom I shall tell you.

Over thirty years ago, there was a lad living in a small town in the woods up in Northern Minnesota. His father was a minister of the Gospel, devoting his life, and finally giving his life, in the service of his Lord and Master. It was a rule in this Christian home that each child, (of which there were fifteen) must learn a verse of Scripture each morning, to be given at the breakfast table. One day this boy, thinking he would be especially smart, and as a joke on his father, found the shortest verse in the Bible; when it came his turn to recite, he gave our text from the reading this morning:

"Jesus wept."

Over thirty years have passed since that day, years during which that boy has grown to manhood and full maturity. As each of those years rolled past he drifted farther and farther from the Christian teachings of his boyhood home, hardened his heart day after day and month after month, until at last he stood in open contempt and ridicule of Christ and Christianity. He deliberately undertook an exhaustive study of comparative religions of all peoples in all times, in an effort to break down Christianity and prove that it was just another superstition, another obsession, a fancy and sometimes plausible refuge for old ladies and cloudy thinking men. He read many books, hundreds of books, to prove that the teachings of Christianity were myths and that the New Testament had been devised out of whole cloth to modernize the dead letter of the Old Testament. But of all these books, there was one at which he scoffed, and which he would

never open, except to prove some seeming inconsistency or foolishness.

His Christian mother and sisters were a laughing stock to him, a joke, in that they could believe anything so simple. He devised grand schemes and ideas, to prove to his satisfaction, at least, that there was no conscious God and that the intricate manifestations of nature and the universe were originated, controlled and maintained by purely natural means, with no living, planning and thinking Being behind the levers. He was pretty smart and clever about it all, wise in his own conceit—what in the vernacular might be called a religious, or rather irreligious "wise guy".

But was he happy? Had he any peace of mind or conscience? Not for one moment. Everything that he touched crumbled beneath his hand. Like the children of Israel when they departed from Jehovah, "he built him a house and another lived therein, he planted a vineyard and another enjoyed the fruit thereof." He tasted all of the dregs of the cup of unhappiness, of physical pain, of mental torture, of lonesomeness, of being an outcast, even to some of his own family, of being a stranger to God and all the joy and happiness that can be found through His Son, Jesus Christ.

But something astounding happened to this man—something which he did not believe could happen. In his futile but persistent search for a weapon with which to discredit and destroy the truth of Christianity, he came so close to the edge of the pool of Living Waters that he was suddenly and irresistibly drawn into the vortex of the maelstrom of Truth.

Today he stands talking to you, not about himself, not of anything that he has done or accomplished, but of the Glory of God in bringing him to a sure knowledge of the Saving Power of his Lord and Master, Jesus Christ. Four months ago he stood alone in the graveyard of the things of this world, without substance or foundation; today he is one of those whom Christ is not ashamed to call brethren.

"Jesus wept."

He wept not for the loss and death of His dear friend Lazarus, whom He knew He could and would raise from the sleep of death. Jesus wept for poor lost sinners who would not believe and receive Him as the Son of God, come to earth to be crucified for my sins, to triumph over death in His resurrection that I might never die, but that you and I, together with all His saints, might one day meet Him in the air, to be forever with the Lord. You mothers who year after year tearfully and prayerfully ask the Lord that one for whom you have suffered may be brought to

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EDITORIAL

GNAT STRAINING AND CAMEL SWALLOWING

Recently there came to our attention an article entitled: "We Give Advice to the Brewers," written by a prominent Baptist editor in a widely read religious magazine.

It pertained to a letter which the editor had received from one, *Jacob Rupert*, chairman of the United Brewers Industrial Foundation asking the editor for expression of his viewpoint concerning policies set forth by their foundation.

The editor was neither lax nor reluctant in making his reply, in words everyone could understand. In stinging words he condemned the whole outfit of those who trafficked in drinks of any kind containing alcohol. Witness a sample of his vehement—and righteous—indignation:

"It looks strange to us to see the brewers dressed up in the plug hat, frock coat, duck-foot shoes, seedy pants, winged collar, white tie and Dickensian gamp, looking like a cadaverous dis-

peptic such as the temperance reformers used to be cartooned—but there it is. The makers of 'booze' have turned to social reform. They want our help in the solution of the important question as to how best to regulate the 'booze' traffic. We unhesitatingly give it.

"The base of all 'booze'—whether it be beer, wine, gin, whiskey, cocktails or any of the fruit juiced, aerated, multiple named concoctions in the liquor field—is *alcohol*. The difference between the 'booze' creations is all a matter of alcoholic strength, varied of course in bottled attractiveness, flavor and subtle mixtures. It is alcohol which is the devil-fish in all the flood of drink now loosed on the nation by repeal. The alcoholic strength of these drinks ranges from three per cent beer to high-powered whiskey. The first has a tendency to produce narcotized dullness; some of the latter is strong enough to blow the head off any mule—only a natural mule would never touch it. The point is that that which leads people to drink the brewers' product is the alcoholic content."

We agree with the editor in all he says. But this same editor with outspoken condemnation strains at the gnat of the liquor traffic while swallowing almost whole the camel of modernism. Eyes they have but they see not. They know that Modernism is a thousand times more deadly in content than alcohol ever could be. Modernism kills and damns the soul. Modernism is the blight and the blasting mildew, the symbol of corruption in its lowest form in the church today.

But Mr. Editor passes it by rather lightly; calling for co-operation with "our great denomination." Co-operation—with the modernistic boozers who are constantly forcing down the throats of young and old their poisonous concoction which issues from hell.

Oh, how denunciatory the editor of this paper becomes when he says: "It (beer) is only worthy to be classed with cocaine, heroin, opium, and all the other creations of hell that drug their victims, fill our hospitals, and asylums, inspire so many murders and crimes of every kind, and lead deluded victims to horrible deaths."

But wait until the NBC is in session; wait until the missionary question comes up; wait until the modernistic leaders begin whip-cracking and see how quickly mouths are shut, words are toned down to a slap-on-the-wrist equivalent. The stock phrases are trotted down from the shelf whenever needed. "We must be loyal to our denomination. Be patient until the fundamentalists win the day."

And modernism, that "creation of hell" blithely continues its marauding and death-dealing way. Would to God those who CALL themselves fundamentalists would stop "playing the coward" and show their colors. Is this a time to sit idly by? Is this a day when soft-pedal methods, and peace-at-any-price gestures will win the day for Christ, bring lost souls to the Cross of Calvary?

Wake up Baptists! Wake up born again

Christians, ye who claim the Blood of Christ as the only means of cleansing from sin. Take your stand. *Peter Meuhlenberg* as he left his pulpit in Woodstock, Virginia, to volunteer as an officer in the American Revolution, closed his last sermon with these words: "There is a time for all things. A time to preach and a time to fight. This is the time to fight."

And the time to FIGHT THE GOOD FIGHT OF FAITH is here! We can preach and plead, with a great show of orthodoxy, but if we fail to contend for that faith, and stand alone if needs be, and refuse the flattering speech and offers of men, the Scripture could well be quoted concerning us, "NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD WILL ENTER THE KINGDOM OF HEAVEN."

THE CLOSING OF THE NORTH-WESTERN BIBLE CONFERENCE

At the First Baptist Church, Minneapolis, on the evening of August 30th, a great musical program under the direction of *Prof. J. P. Davies* concluded the 42nd annual meeting of the Northwestern Bible Conference.

This Conference was held at Mission Grove, Medicine Lake—one of the most beautiful and best appointed grounds in the world. Here five hotels, 50 Indian tepees, 10 igloos and a dozen cottages housed the 500 guests who were located on the grounds, while the great tabernacle—seating 1200—and Youth Memorial Chapel—seating 600—provided audience room for the over-flowing congregations.

Medicine Lake is but ten miles removed from Minneapolis and twenty miles from St. Paul; both cities contribute their great daily quota of Conference attendants.

Prominent among the speakers of this year were: *Dr. W. L. Pettingill* of Wilmington, Delaware; *Rev. Vance Havner* of Charleston, S. C.; *Rev. P. B. Chenault* of Waterloo, Iowa; *Rev. Vance Webster* of Muscatine, Iowa; *Mr. O. Vansteenberghe* of Brussels, Belgium; *Rev. John C. Cowell, Jr.* of Decatur, Alabama; *Rev. J. E. Berkstresser* of Sylacauga, Alabama; *Dr. Ira E. Honeywell* of Duluth, Minnesota; *Dr. W. B. Riley*, *Dr. R. L. Moyer*, and *Dr. Gust F. Johnson*, of Minneapolis; *Rev. W. C. McAninch* of Eugene, Oregon, and not less than 30 others—largely alumni of The Northwestern Bible School—who delivered one or more addresses each.

The attendance was the best in the Conference history and the enthusiasm augurs great things for the future. Many on leaving said: "We will be back another year, bringing friends with us."

The Conference is a portion of the work of the Northwestern Bible and Missionary Training School and the Northwestern Evangelical Seminary. The sessions of these two schools open September 20th. The present prospect is that the enrollment will exceed all previous years.

A LAWYER FINDS THE LORD JESUS CHRIST

(Continued from page 7)

Christ—don't give up, don't despair! Remember the promises that you find in your well-worn Bible; realize that there is a mother who now rejoices that her son has confessed and acknowledged his sins, that her prayers, and the prayers of many righteous saints, have been answered, and that her son has obtained forgiveness through the precious Blood of Jesus Christ, shed for sinners. Remember that Jesus wept for your son, too, and died on the Cross that he might be saved.

You sisters who long to see a loved one brought into the fold of forgiveness and peace, don't be discouraged, don't think that God does not hear you. Jesus wept for your brother and for your loved one, and can bring you the happiness that my sisters are sharing with my mother and me.

But Jesus didn't weep long at the grave of Lazarus. He turned quickly from weeping and groaning to praying. And He prayed in full faith and confidence. Even before His prayer had been answered, before He had accomplished that which He proposed to do, He said:

"Father, I thank thee that thou heardest me. And I know that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me."

THERE IS ALWAYS A SKEPTICAL MULTITUDE STANDING AROUND WHEN GOD PERFORMS HIS MIGHTY WORKS OF SALVATION THROUGH HIS SON, CHRIST JESUS. But Christ's prayer was answered because of the deep faith of Martha and her sister Mary, and because Jesus knew that it would be answered before He uttered it.

If you, mothers and sisters and others, pray for the Salvation of your loved ones in the Mind of Christ, in the same spirit of complete faith and assurance with which Jesus prayed, if we turn from weeping to confident prayer, we will realize the promise contained in the words of Jesus:

"And the Lord said, if ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would obey you."

And again:

"Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The Great Difficulty of Going To Heaven

(Continued from page 4)

when God calls. "Because I have called, and ye refused, I have stretched out my hand, and no man regarded, but ye have set at nought all my counsel, and would none of my reproof! I also will laugh at your calamity; I will mock when your fear cometh as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." (Prov. 1:24-29.)

2. They miss heaven, because the god of this world has blinded their eyes, that they can neither see the evil and damnable state they are in at present, nor the way to get out of it; neither do they see the beauty of Jesus Christ, nor how willing he is to save poor sinners (II Cor. 4:2, 3.)

3. They miss heaven, because they put off and defer coming to Christ, until the time of God's patience and grace is over. Some, indeed, are resolved never to come; but some, again, say, We will come hereafter; and so it comes to pass, that because God called, and they did not hear; so they shall cry, and I will not hear, saith the Lord. (Zech. 7:11-13.)

4. They miss heaven, because they have false apprehensions of God's mercy. They say in their hearts, We shall have peace, though we walk in the imagination of our heart, to add drunkenness to thirst. But what saith the Word? "The Lord will not spare him; but then the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. (Deut. 29:19-21.)

5. The poor ignorant world miss heaven, because they make light of the gospel which offers mercy to them freely, and because they lean upon their own good meanings, and thinkings, and doings. (Matt. 22:1-5.)

6. They miss heaven because by unbelief, which reigns in them, they are kept for ever from being clothed with Christ's righteousness, and from washing in his blood, without which there is neither remission of sin, nor justification.

APPLICATION

My first word shall be to the openly profane

Poor sinner, you read here that only a few will be saved; that many that expect heaven will go without heaven. What do you say to this, poor sinner? Let me say it over again. There are but few to be saved, but very few. Let me add, but few who profess Christianity—but few eminent professing Christians. What do you say now, sinner? If judgment begins at the house of God, what will the end of them be that obey not the gospel of God? This is Peter's question. Can you answer it, sinner? I say again, if judgment must begin at them, will it not make you think, What shall become of me? And I add, when you shall see the stars of heaven tumble down to hell, can you think that such a muck-heap of sin as you

are shall be lifted up to heaven? Peter asks you another question, namely, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18). Can you answer this question, sinner? Stand among the righteous you may not: "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." (Psalm 1:5). Stand among the wicked you then will not dare to do. Where will you appear, sinner? To stand among the hypocrites will avail you nothing. The hypocrite "shall not come before him," that is, with acceptance, but shall perish. (Job 13:16.) Because it concerns you much, let me over with it again! When you shall see less wicked sinners than you are bound up by angels in bundles to burn them, where will you appear, sinner? You may wish yourself another man, but that will not help you, sinner. You may wish, Would I had been converted in time; but that will not help you either. And if you should feign yourself to be another person, the Lord Jesus would soon find you out! What will you do, poor sinner? Heavy tidings, heaving tidings, will attend you, except you repent, poor sinner? (Luke 13:3-5.) O the dreadful state of a poor sinner, of an openly profane sinner! Everybody who has but common sense knows that such a man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with you?

Poor unclean sinner, the "harlot's house is the way to hell, going down to the chambers of death." (Prov. 2:18.)

Poor swearing and thievish sinner, God has prepared the curse, that "every one that stealeth shall be cut off on this side according to it; and every one that sweareth shall be cut off as on that side, according to it." (Zech. 5:3.)

Poor drunken sinner what shall I say to you? "Woe to the drunkards of Ephraim." "Woe to them that are mighty to drink wine, and men of strong drink; they shall not inherit the kingdom of heaven." (I Cor. 6:9, 10.)

Poor covetous worldly man, God's Word says, that "the covetous the Lord abhorreth;" that the "covetous man is an idolator," and that the covetous "shall not inherit the kingdom of God." (Psalm 10:3; John 2:15.)

And you liar, what will you do? "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8, 27.)

I shall not enlarge, poor sinner, let no man deceive you; "for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6.) I will therefore give you a short call, and so leave you.

Sinner, awake; yea, I say unto you, awake! Sin lies at your door, and God's axe lies at your root, and hell-fire is right underneath you. I say again, Awake! "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matthew 3:10.)

Poor sinner, awake; eternity is coming, and HIS SON, they are both coming to judge the world; awake, are you yet asleep, poor sinner? let me set the trumpet to your ear once again!

The heavens will be shortly in a burning flame; the earth, and the works thereof, shall be burned up, and then wicked men shall go into perdition; do you hear this, sinner? Hark again, the sweet morsels of sin will then be fled and gone, and the bitter burning fruits of them only left. What do you say now, sinner? Can you drink hell-fire? Will the wrath of God be a pleasant dish to your taste? This must be your every day meat and drink in hell, sinner!

I will yet propound to you God's ponderous question, and then for this time leave you: "Can your heart endure, or can your hands be strong, in the day that I shall deal with you?" saith the Lord. What do you say? Will you answer this question now, or will you take time to do it? or will you be desperate, and venture all? And let me put this text in your ear to keep it open; and so the Lord have mercy upon you: "Upon the wicked shall the Lord rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup" (Psalm 11:6). Repent, sinners.

My second word is to them that are upon the potter's wheel. (Those who are in distress of soul.) Concerning these we know not as yet whether their convictions and awakenings will end in conversion or not. Several things I shall say to you, both to further your convictions, and to caution you from staying anywhere below or short of saving grace.

Remember that but few shall be saved; and if God should count you worthy to be one of that few, what a mercy would that be!

Be thankful, therefore, for convictions; conversion begins at conviction, though all conviction does not end in conversion. It is a great mercy to be convinced that we are sinners, and that we need a Savior; count it therefore a mercy, and that your convictions may end in conversion, to take heed of stifling them. It is the way of poor sinners to look upon convictions as things that are hurtful; and therefore they use to shun the awakening ministry, and to check a convincing conscience. Such poor sinners are much like the wanton boy who stands at the maid's elbow to blow out her candle as fast as she lights it at the fire. Convinced sinner, God lights your candle, and you put it out; God lights it again, and you put it out. Yea, "how oft is the candle of the wicked put out?" (Job 21:17.) At last God resolves he will light your candle no more; and then, like the Egyptians, you dwell all your days in darkness, and never see light anymore, but by the light of hell-fire; wherefore give glory to God, and if he awakens your conscience, quench not your convictions. Give glory to God, says the prophet, "before he cause darkness, and before your feet stumble upon the dark mountains, and he turn (your convictions) into the shadow of death, and make them gross darkness." (Jer 13:16).

Be willing to see the worst of your condition. It is better to see it here than in hell; for you must see your misery here or there. Beware of

little sins; they will make way for great ones, and they again will make way for bigger, upon which God's wrath will follow; and then may your latter end be worse than your beginning. Take heed of bad company, and evil communication, for that will corrupt good manners. God says, evil company will turn you away from following him, and will tempt you to serve other gods, devils. "So the anger of the Lord will be kindled against you, and destroy you suddenly."

Beware of such a thought as bids you delay repentance, for that is damnable. Beware of taking example by some poor, carnal professor, whose religion lies in the tip of his tongue. Beware, I say of the man whose head swims with notions, but "his life is among the unclean" (Job 36:14.) "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20.) Give yourself much to the reading of the Word, the preaching of the Word, prayer, and good conference. Labor to see the sin which cleaves to the best of your performances, and know that all is nothing if you be not found in Jesus Christ. Keep in remembrance that God's eye is upon your heart, and upon all your ways. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer 23:24.)

Be often meditating upon death and judgment. Be often thinking what a dreadful end sinners that have neglected Christ will make at that day of death and judgment. Put yourself often, in your thoughts, before Christ's judgment-seat, in your sins, and consider with yourself, Were I now before my Judge, how should I look, how should I shake and tremble?

Be often thinking of them that are now in hell, past all mercy; I say, be often thinking of them, thus: They were once in the world, as I now am; they once took delight in sin, as I have done; they once neglected repentance, as Satan would have me do. But now they are gone; now they are in hell, now the pit has shut her mouth upon them!

You may also reconsider your thoughts of the damned thus: If these poor creatures were in the world again, would they sin as they did before? would they neglect salvation as they did before? If they had sermons, as I have; if they had the Bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have, would they neglect it as they did before?

Sinner, could you soberly think of these things, they might help, God blessing them, to awaken you, and to keep you awake to repentance, to the repentance that is to salvation, never to be repented of.

You may raise the objection: "But you have said few shall be saved; and some who go a great way are nevertheless not saved. At this, therefore, I am discouraged and weakened; I think I might as well go no further. I am, indeed, under conviction, but I may perish; and if I go on in my

sins, I can but perish; and it is ten, twenty, and a hundred to one if I be saved, though I be ever so earnest for heaven."

I answer: That few will be saved must indeed be a truth, for Christ has said it; that many go far, and come short of heaven, is as true, being testified by the same hand. But what then? "Why, then I might as well not seek at all." Who told you so? Must nobody seek because few are saved? This is just contrary to the words of the Lord in Luke 13:24: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Here we are bidden to strive to enter in for this very reason: strive to enter in, *because* the gate is strait, and *because* many will seek to enter in, and shall not be able. But why go back again, seeing that is the shortest way to hell? Never go over hedge and ditch to hell. If I must go there, I will go the farthest way around. But who can tell, though not so many should be saved as there shall, but you may be one of that few? They that miss life perish, because they will not let go their sins, or because they take up a profession short of the saving faith of the gospel. They perish, I say, because they are content with such things as will not prove graces of a saving nature when they come to be tried in the fire. Otherwise, the promise is free, and full, and everlasting—"Him that cometh to me," says Christ, "I will in no wise cast out." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Wherefore let not this thought, "Few shall be saved," weaken your heart; but let it cause you to mend your pace, to mend your cries, to look well to your grounds for heaven; let it make you fly faster from sin to Christ; let it keep you awake, and out of carnal security, and you may be saved.

My third word is to professing Christians

Sirs, give me leave to set my trumpet to your ears again a little. When every man has put in all the claim they can for heaven, only a few will have it for their inheritance; I mean but few professing Christians. Let me therefore expostulate the matter a little with you, O you thousands of professing Christians!

I begin with you whose religion lies only in your tongues; I mean you who are little or nothing known from the rest of the rabble of the world, only you can talk better than they. Hear me a word or two. If "I speak with the tongues of men and of angels, and have not charity," that is, love to God, and Christ, and saints, and holiness, "I am nothing;" I am no child of God, and so have nothing to do with heaven. (I Cor. 13: 1, 2.) A prating tongue will not unlock the gates of heaven, nor blind the eyes of the Judge. Look to it. "The wise in heart will receive commandments; but a prating fool shall fall." (Prov. 10: 8.)

Covetous professing Christian, you who make a gain of religion, and use your profession of Christianity to bring grist to your mill, look to it also. Gain is not godliness. Juda's religion

lay much in the bag, but his soul is now burning in hell. All covetousness is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre's sake?

Wanton professing Christian, I have a word for you; I mean you who can tell how to misplead Scripture, to maintain your pride, your banqueting, and abominable idolatry. Read what Peter says. You are the snare and damnation of others. You "allure through the lust of the flesh, through much wantonness, those that were clean escaped from them who live in error" (II Peter 2: 18.) Besides, the Holy Ghost has a great deal against you, for your fastings, and eating without fear, not for health, but gluttony. (Jude 12.) Further, Peter says, that you that count it pleasure to riot in the day-time are spots and blemishes, sporting yourself with your own deceivings. (II Peter 2: 13.) And let me ask, Did God give his Word to justify your wickedness? or does grace teach you to plead for the flesh, or the making provision for the lusts of the flesh? Of these also are they that feed their bodies to strengthen their lusts, under pretence of strengthening frail nature. But pray, remember the text, "Many, I say unto you, will seek to enter in, and shall not be able."

I come next to the opinionist; I mean, to him whose religion lies in some circumstantial of religion. This country swarms with this sort at this day. These think that all are out of the way who are not of their kind, when they themselves may be out of the way in the midst of their zeal for their opinions. Pray, do also observe that text: "Many, I say unto you, will seek to enter in, and shall not be able."

Neither is the formalist exempted from this number. He is a man who has lost all but the shell of religion. He is hot, indeed, for his form; and no wonder, for that is his all to contend for. But his form being without the power and spirit of godliness, it will leave him in his sins; nay, he stands now in them in the sight of God, and is one of the many that will seek to enter in, and shall not be able. Read II Tim. 3: 5.

The legalist comes next, he who has no life but what he makes out of his duties. This man has chosen to stand or fall by Moses, who is the condemner of the world. "There is one that accuseth you, even Moses, in whom ye trust" (John 5: 45.)

There is, in the next place, the libertine—he who pretends to be against forms and duties, as things that gender to bondage, neglecting the order of God. This man pretends to pray always, but, under that pretence, does not pray at all; he pretends to keep every day a Sabbath, but this pretence serves him only to cast off all set times for the worship of God. This is also one of the many that will seek to enter in, and shall not be able. Read Titus 1: 16.

There is the temporizing latitudinarian. He is a man who has no God but his belly, nor any religion but that by which his belly is worshipped. His religion is always, like the times, turning this way and that way, like the cock on the

steeple; neither has he any conscience but a benumbed and seared one, and is next door to a downright atheist; and also is one of the many that will seek to enter in, and shall not be able.

There is also the wilfully ignorant professing Christian, or him that is afraid to know more for fear of the cross. He is for picking and choosing of truth, and loves not to hazard his all for that worthy name by which he would be called. When he is at any time overset by arguments, or awakenings of conscience, he heals all by—"I was not brought up in this faith;" as if it were unlawful for Christians to know more than has been taught them at first conversion. There are many scriptures that lie against this man, as the mouths of great guns, and he is one of the many that will seek to enter in, and shall not be able.

We will add to all these, the professing Christian who would prove himself a Christian by comparing himself with others, instead of comparing himself with the Word of God. This man comforts himself, because he is as holy as such and such; he also knows as much as that old professing Christian, and then concludes he shall go to heaven; as if he certainly knew, that those with whom he compares himself would be undoubtedly saved; but what if he should be mistaken? may they not both fall short? But to be sure he is in the wrong who has made the comparison; and a wrong foundation will not stand in the day of judgment (II Cor. 10:12.) This man, therefore, is one of the many that will seek to enter in, and shall not be able.

There is still another professing Christian; and he is for God and for Baal too; he can be anything for any company; he can throw stones with both hands; his religion alters as fast as his company; he is a frog of Egypt, and can live in the water and out of the water; he can live in religious company, and again as well out. Nothing that is disorderly comes amiss to him; he will hold with the hare, and run with the hound; he carries fire in the one hand, and water in the other; he is a very anything but what he should be. This is also one of the many that will seek to enter in, and shall not be able.

There is also that free-willer, who denies to the Holy Ghost the sole work in conversion; and that Socinian, who denies to Christ that he has made to God satisfaction for sin; and that Quaker, who takes from Christ the two natures in his person; and I might add as many more, touching whose damnation, they dying as they are, the Scripture is plain; these will seek to enter in, and shall not be able.

But, if it be so, what a strange disappointment will many professors meet with at the day of judgment! I speak not now to the openly profane. Everybody, as I have said, who has but common understanding between good and evil, knows that they are in the broad way to hell and damnation, and they must needs come thither; nothing can hinder it but repentance unto salvation, except God should prove a liar to save them, and it is hard venturing of that.

Neither is it amiss, if we take notice of the

examples that are briefly mentioned in the Scriptures concerning professing Christians that have miscarried.

Judas perished from among the apostles. (Acts 1)

Demas, as I think, perished from among the evangelists (II Tim. 4:10)

Diotrephes from among the ministers, or them in office in the church. (John 3:9)

And as for professing Christians, they have fallen by heaps, and almost by whole churches. (II Tim. 1:15; Rev. 3:4, 15-17.)

Let us add to these, that the things mentioned in the Scriptures about these matters are but brief hints and items of what is afterwards to happen; as the apostle said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (I Tim. 5:24.)

So that, fellow professing Christians, let us fear, lest a promise being left us of entering into this rest, any of us should seem to come short of it. O! to come short! nothing kills like it, nothing will burn like it. I intend not discouragements, but awakenings; the churches have need of awakening, and so have all professing Christians. Do not despise me, therefore, but hear me over again. What a strange disappointment will many professing Christians meet with at the day of God Almighty!—a disappointment, I say, and that as to several things.

(1) They will seek to escape hell, and yet fall just into the mouth of hell; what a disappointment will be here! (2) They will look for heaven, but the gate of heaven will be shut against them; what a disappointment is here! (3) They will expect that Christ should have compassion for them, but will find that he has shut up all bowels of compassion from them; what a disappointment is here!

As this disappointment will be fearful, so certainly it will be very full of amazement.

Will it not amaze them to be unexpectedly excluded from life and salvation?

Will it not be amazing to them to see their own madness and folly, while they consider how they have dallied with their own souls, and took lightly for granted that they had that grace that would save them, but it has left them in a damnable state?

Will they not also be amazed one at another, while they remember how in their lifetime they counted themselves fellow-heirs of life? To allude to that of the prophet: "They shall be amazed one at another, their faces shall be as flames" (Isaiah 13:8)

Will it not be amazing to some of the damned themselves, to see some come to hell that then they shall see come there? to see preachers of the Word, professors of the Word, practisers in the Word, to come there. What wondering was there among them at the fall of the king of Babylon, since he thought to have swallowed up all, because he was run down by the Medes and Persians! "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground which didst weaken the na-

tions!" If such a thing as this will with amazement surprise the damned, what an amazement will it be to them to see such a one as he whose head reached to the clouds, to see him come down to the pit, and perish for ever like his own dung "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth." (Isaiah 14.) They that see you shall narrowly look upon you, and consider you, saying, Is this the man? Is this he that professed, and disputed, and forsook us; but now he is come to us again? Is this he that separated from us, but now he is fallen with us into the same eternal damnation with us?

Yet again, one word more, if I may awaken professing Christians Consider, though the poor carnal world shall certainly perish, yet they will lack these things to aggravate their sorrow, which you will meet with in every thought that you will have of the condition you were in when you were in the world.

They will not have a profession to bite them when they come there.

They will not have a taste of a lost heaven, to bite them when they come there

They will not have the thoughts of "I was almost at heaven" to bite them when they come there.

They will not have the thoughts of, how they cheated saints, ministers, churches, to bite them when they come there.

They will not have the dying thoughts of false faith, false hope, false repentance, and false holiness, to bite them when they come there.

I was at the gates of heaven, I looked into heaven, I thought I should have entered into heaven; O how will these things sting! They will, if I may call them so, be the sting of the sting of death in hell-fire.

Give me leave now in a word to give you a little advice

Do you love your own soul? then pray to Jesus Christ for an awakened heart, for a heart so awakened with all the things of another world, that you may be allured to Jesus Christ.

When you come there, beg again for more awakenings about sin, hell, grace, and about the righteousness of Christ.

Cry also for a spirit of discerning, that you may know that which is saving grace indeed.

Above all studies apply yourself to the study of those things that show you the evil of sin, the shortness of man's life, and which is the way to be saved.

Keep company with the most godly among professing Christians.

When you hear what the nature of the true grace is defer not to ask your own heart if this grace be there. And here take heed—

That the preacher himself be sound, and of good life.

That you do not take seeming graces for real ones, nor seeming fruits for real fruits.

Take heed that a sin in your life goes not unrepented of; for that will make a flaw in your

evidence, a wound in your conscience, and a breach in your peace; and a hundred to one, if at last it does not drive all the grace in you into so dark a corner of your heart, that you shall not be able for a time, by all the torches that are burning in the gospel, to find it out to your own comfort and consolation

THE DIARY OF A DOLLAR

A curious and practical citizen of a town some time ago attached a slip of paper bearing his name and address to a dollar bill with the following request:

"Will everyone receiving this dollar make a notation of its use on the blank space below?"

Then he spent the dollar with a grocer.

In just ten days the dollar found its way back to the sender, and it bore notations showing that it had been spent five times for theatres, five times for cigarettes, three times for salaries, three for ice cream, twice for hair cuts, once for face powder, and once for dog biscuits.

The dollar had been spent twenty-two times but it never got into the church plate. It started new and crisp and came back wrinkled and dejected—Contributed.

"SUNRISE"

I stand in the morning twilight;

Faint outlines only I see:

For the sun has not yet arisen,

But the sweetest expectancy
Seems thrilling the heart of Nature

With tremulous breath of prayer,

Till in answer, the very presence

Of God, seemeth everywhere

Far off in the purple distance

The golden rays of the sun;

Are touching with delicate fingers

The shadows, till one by one

They vanish: and radiant morning

Claims from the arms of night,

The world that has lain in her bosom

And floods it with glorious light.

There's another Sunrise awaiting,

When over the hills of time,

The dawn of Eternity quivers

With light from a fairer clime

"Twill be the soft light of God's presence,

That first we shall see, then the glow

Of the noontide splendor of glory,

Around us its wonder will throw.

We are standing now in the twilight,

Our journey is nearly done;

The eternal Sunrise is nearing,

We're glimpsing the rays of its sun.

And we'll know, when that Sunrise banner

Of wonder light is unfurled,

We'll know what God meant when He told us:

"The Lamb is the Light of that World"

"Praise His Holy Name,"

A sinner saved by the grace of God.

—Rev. Peter Van der Wal.

Pastor First Baptist Church,
Marne, Michigan

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THE DYING THIEF

At the moment when the religious teachers of the nations thought that they had for ever destroyed Christ's claims, and even His own disciples had forsaken Him, this poor dying sinner believed in Him. "How clear," exclaims Calvin, "was the vision of the eyes which could thus see in death life, in ruin majesty, in shame glory, in defeat victory, in slavery royalty. I question if ever since the world began there has been so bright an example of faith." Luther is no less laudatory. "This," says he, "was for Christ a comfort like that supplied to Him by the angel in the garden. God could not allow His Son to be destitute of subjects, and now His Church survived in this one man. When the faith of St. Peter broke off, the faith of the penitent thief commenced." And another asks, "Did ever the new birth take place in so strange a cradle?"

From "The Trial and Death of Jesus Christ."

by Rev. Prof. James Stalker, D. D.