

OUR OBJECT

TO MAINTAIN A
TESTIMONY TO THE
SUPERNATURALISM
OF CHRISTIANITY
AS OPPOSED TO
THE ANTISUPER-
ALISM OF MODERN-
ISM.

The Bulletin

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TAKING TIME TO BE HOLY

Mark 6:31. Come ye yourselves apart and rest awhile for there were many coming and going.

We hear men talk of the problem of holiness but holiness is not so much a problem as it is an attitude of life based upon the simple principle of obedience to the Word of the Living God.

This question of Holiness would excite much laughter today were it not for the fact that the Holy One demands and desires holiness on the part of those whom He has redeemed from sin. This laughter is provoked when we see the attitude of some people in respect to Holiness. Some house themselves in monastic prisons shut away by huge walls and massive gates from the gaze of people and we often wonder how they can in such confinement fulfill the teaching of the scripture, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Others wear coarse clothing very painful to the flesh. Some in order to be holy shave their head thinking that baldness is a mark of devotion. But even in our own circle of church life some are regarded more holy than others because of their quiet disposition. The impulsive and enthusiastic person is beyond the pale of their recognition of holiness. But remember we are trying to emphasize that holiness is an attitude of life based upon obedience to the Word of God, whether our disposition is impulsive like Peter's or passive like John's.

Our text suggests an illustration of Biblical Holiness. The disciples had returned from a preaching tour of the cities of Galilee, momentous events were happening, the shadows of Calvary were falling across the path of the Son of God. He had been fiercely assaulted by His own people, the Jews, the Gentile world had shown their opposition by beheading His forerunner, John the Baptist, the atmosphere was filled with unrest and suspicion, there was a babel of voices, some as it was in Christ's day so in our day the people do not know what to believe, so Jesus said to His disciples, "Come ye yourselves apart and rest awhile," and they implicitly obeyed His word and went aside with Him. For and some against the Lord Jesus Christ, That, my friends, is Holiness of Life.

The text suggests three things.

I. THE COMMAND TO HOLINESS. "Come ye yourselves apart."

II. THE COMMISSION TO HOLINESS. "And Rest Awhile."

III. THE CONSIDERATION FOR HOLINESS. "For there were many coming and going."

I. THE COMMAND TO HOLINESS. "Come Apart."

The Commandments of God in the New Testament are no less authoritative than the

Thousands are Reaching for It

For what? Dr. A. C. Gaebelin's latest and greatest of all his thirty-seven volumes, entitled "The Conflict of The Ages".

Here is a book teeming with interest not only for the student of Scripture, but for American citizens who care.

Its sub-title, "The Mystery of Lawlessness: Its origin, historic development and coming defeat", adequately portrays the great Biblical and historical picture of man's rebellion against God, and its final overthrow.

Chapter Five, "The Modern Origin and Development of the Forces of Lawlessness", is itself worth the price of the book.

We are happy that the publishers are presenting this illuminating volume by the author of "Our Hope" for the very small sum of one dollar. Be sure to get a copy.

commandments of the Old Testament. The only difference is, one is material, the other is spiritual. In the Old Testament the commandments, "Thou shalt not steal," "Thou shalt not kill," are basic principles of government—to steal and kill invokes the punishment of the State. To disobey the commandments of the New Testament is an infraction of a spiritual law. Such disobedience necessitates punishment by the Lord in withholding from us that thing which we consciously or unconsciously need to have, namely joy in the Holy Ghost. The Command is specific in its two-fold application. First in its appeal: "Come Ye". It has reference to a particular person or party. And so our Lord Jesus Christ only asks particular persons to "come", namely those whom He has redeemed for His glory. It is also specific in its designation; note the word "apart". Allow me to say that "apartness" unto God is holiness of life—it is the idea which pervades the entire Old and New Testament and is expressed in the word sanctification or separation. Holiness is not a morbid sense of piety but a motivating sense of affection.

II. THE COMMISSION TO HOLINESS. "Rest Awhile."

The President of the United States of America has commissioned an ambassador to Great Britain. It is the business of this ambassador to represent America in a foreign country. This could not be done unless the ambassador was well acquainted with the policies of this Government. Neither can we very well represent God's Government here on earth unless we are acquainted with its policies; and so we are commissioned to "come apart and rest". Rest in this connection is not idleness, but communion. Abraham communed with God at Mamre, while his poor compromising nephew, Lot, sought popularity with the crowd. Joseph had two years of communion with God in a prison cell before he came forth to be a representative of God. Moses, the impulsive, had to spend forty years in the desert with God before he could come forth to be a leader of God's people. David had his youthful years in the sheep pasture before he was enabled to write, "The Lord's my shepherd, I'll not want; He makes me down to lie, in pastures green he leadeth me the quiet waters by." Yes, he spent many years with God before he was able to write, "Blessed is the man that meditates." Meditation is

more than reading the Bible. It is even more than studying the Bible. It is that attitude possessed by little Samuel when he said, "Speak, Lord, for thy servant heareth". Waiting for God to speak, through His Word, is meditation. Daily communion with God in prayer and meditation is our commission to holiness.

III. THE CONSIDERATION TO HOLINESS. "For there were many coming and going."

The disciples were caught in the rush and hurry of the day. Wonder what they would think if they could look in on our day. The times in which we live almost forbid courtesy of action. We do not take time to wait for the arrival of the evening paper—we must tune in for the latest news flashes, and we are informed that the latest radio improvement will produce a little newspaper during the hours when there is little activity on the air between four and six a. m., so we can have the latest at breakfast in the briefest possible form. The times forbid a personal call on friends—we telephone. Our trains are so slow at sixty miles an hour we must have the aeroplane.

And so the rush of life robs us, if we would be robbed of the serenity of holiness, but the invitation which fell from the lips of our blessed Lord in the first century is as meaningful for us in the twentieth century—"Come ye yourselves apart and rest awhile." So in the language of the little hymn we would say:

"Take time to be holy, speak oft with thy Lord.
Abide in Him always and feed on His word.
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek."

"A DENOMINATIONAL ASSET"

The grand old paper known as The Watchman Examiner, which has been in circulation for one hundred and fifteen years as a voice for Northern Baptists, is at present engaged in a strenuous campaign for new subscribers. Its slogan for this week is "A DENOMINATIONAL ASSET". Under this caption it states "Every name that goes on our list means another family baptistically enlightened and baptistically enlisted."

Thirty years ago this writer left the Episcopal denomination in the North of Ireland to unite with "the people of the Book", as Baptists were then known. But since our affiliation with Baptists we have never yet been able to believe that Baptists are a denomination. Their seat of authority is vested in the local church; a church may or may not be associated with other Baptist churches, but its association or lack of association does not make it any more or any less a Baptist church. Furthermore, be it remembered when Baptist churches associate with one another it is for mutual fellowship

in the spread of the Gospel, and when the local church declines to associate it is no longer a part of the Association.

Now it appears that the Editors of The Watchman Examiner are trying to make something out of nothing, or else they are endeavoring to deceive the people called Baptists when they call somebody or something, "The Baptist Denomination". This denominational bug is just one of the things which has been the undoing of organized Baptist work at home and abroad.

It appears that someone has written the Editors of The Watchman Examiner enquiring "Are you going to give up?" Their enthusiastic reply is, "Of course we are not going to give up." We certainly like the ring of those words—they indicate courage and persistency; we personally confess to a great dislike for cowards. The Watchman Examiner feels that such continuance will be a great asset to the people called Baptists. It is our heart's desire and prayer that it will be a great help to Baptists, but we greatly fear that its present policy will prove to be anything but an asset to Baptists who are saved through faith in the precious blood of our Lord Jesus Christ.

Everybody knows that there are two classes of people under the Northern Baptist Convention banner today, as diverse from one another as night and day; they call themselves fundamentalists and modernists—the latter are spoken of by Jude in his little epistle as "Certain men who have crept in (creeping things are always spoken of in scripture as an abomination), turning the grace of God into lasciviousness." These modernists are bold to state that their God is not the God of the fundamentalist. There is a clash here as profound and grim as between Christianity and confucianism. We ask, can the people called Baptists, who believe in the Lord Jesus Christ as their Saviour and Redeemer from sin, the One whom they are going to spend eternity with in Glory, tolerate all this? If so there is nothing wrong with the Layman's Foreign Missionary report.

This week we heard from a pastor in one of our large churches of New York State. Here are his words: "You will be interested to know that representative group of our young people approached me last Sunday evening, objecting to our Baptist literature which they are compelled to use. They further objected to the company they were expected to fellowship. The young people's society of one of the neighboring Baptist churches is putting on a card party and a dance, and they protest, as children of God, to be expected to associate with them in the city B. Y. P. U.

Now, we are quite sure that the Editors of The Watchman Examiner would not urge these children of God to co-operate in this orgy of sin and debauch, but they would do a great deal worse, when they urge co-operation with a group of self-confessed pagans whose testimony is, "Your god is not our god."

Why should the Editors of this remarkable

journal, known the world over, urge this co-operation when Almighty God implicitly commands, "Be not unequally yoked together with unbelievers and have no fellowship with the unfruitful works of darkness."

Ah, you see there are two things. The desire to be considered good fellows, genial and tolerant. Then there is another thing, "Dollars". Every subscription is another dollar, and folks have to eat these days. Have these Editors become like Esau, who despised God's glorious truth for popular gain?

If the Watchman Examiner would obey the Word of our God and sound a great cry for Separation-Sanctification there would be a great revival break out amongst Baptists; the modernists would be sent to the camp of the unitarians where they belong and thousands of souls would be saved and added to the Baptist churches of North America, the subscription list of The Watchman Examiner would multiply manifold and thereby become a great asset to the people called Baptists. Here is hoping that it will become a great asset.

IS THIS THE REASON?

We have often wondered why the people called "Baptist", who claim to be the people of the Book, are so susceptible to the spirit of compromise and a middle-of-the-road position between truth and error. We have thought that it was because of a desire to court the favor of man rather than the fear of God. That it was on account of a desire to take things easy and go down the stream of time with the common herd; but the editor of the Buffalo Evening News gives us an idea. Here it is: "In a democracy, where action is delayed until a majority is convinced, all progress is made by compromise. It is characteristic of our government never to recognize the seriousness of a situation in the beginning. In every crisis it makes bad matters worse by adopting half-way measures of correction. It may adopt adequate measures in the end, but delay invariably makes the problem greater and multiplies sorrows that one bold stroke, delivered quickly, could have prevented altogether."

What a picture that is of the Northern Baptist Convention. The crisis came at the Buffalo meeting in the year of 1920. Baptists on that day were almost determined to put an end to modern religious liberalism in their organization but the modernist arose and cried "Comrade" and as a result a half way measure was adopted known as "The Inclusive Policy" and so that crises "made bad matters worse" when "one bold stroke delivered quickly, could have prevented" the fearful dilemma of the present day. That was the day Mrs. Henry W. Peabody, John Roach Stratten and Dr. Cortland Myers and others walked out of that fellowship, never to return. We wonder if it was in that year "Ichabod" was written over the door of the Northern Baptist Convention. Can we dare look into the future and envisage what will become of this organization if it continues in apostasy?

The Testimony of a Great Physician

Dr. Howard A. Kelly of John's Hopkins University is easily recognized as one of the leading surgeons through the world, with degrees from outstanding Universities on both sides of the Atlantic. Dr. Kelly is not only a great surgeon, but he is also an outstanding Christian and has written much in behalf of "the faith once delivered to the saints." If you or your friends are troubled with doubts in regard to the authority of the Scripture read this brief testimony. (Dr. Kelly's books can be secured from The Sword and Shield Bookstall, Buffalo, N. Y.)

"I have within the past twenty years of my life come out of uncertainty and doubt into a faith which is an absolutely dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers, and heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

"I was once profoundly disturbed in the traditional faith in which I was brought up, by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, and at the same time hold it to be a composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation for a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet I myself was shivering out in the cold.

"One day it occurred to me to see what the Book had to say about itself. As a short but not perhaps the best method I took a concordance and looked out 'Word,' when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting it to conditions. I found that Christ himself invites men (St. John 7:17) to do this.

"I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book. I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary; that all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding his blood upon the cross paid the infinite penalty of the guilt of the whole world.

"I believe he who thus receives Jesus Christ as his Saviour is born again spiritually, as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the head, and will live with him

forever. I believe no man can save himself by good works, or what is known as a 'normal life,' such works being but the necessary fruits and evidence of the faith within.

"Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of the world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as he went away from the earth, and I look for his return day by day.

"Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world can do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

"What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother. It takes away the fear of death, and creates a bond with those gone before. I can put God's assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning men as folly opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and I can trust him, though I shall have to stand alone before the world in declaring him to be true."

"THREE MEN"

(Noah, Daniel and Job)

Ezekiel 14:14, 16, 18, 20

1. **Commended by the Lord.** Noah, for his faith (Heb. 11:7); Daniel, for his fearlessness (Heb. 11:33); Job, for his patience (James 5:11).

2. **Confidence in the Lord.** This is more than believing what He says is true, it is ceasing from self-reliance and man's support, to rest entirely in the Lord Himself, as Noah did in the ark, Daniel in the den, and Job in the furnace.

3. **Courage for the Lord.** Courage is not daunted by difficulties, nor swayed by circumstances, nor dismayed by opposition. It is like an ocean liner in the face of a storm. The vessel goes on because it is moved on. When we are molded and moved by the Spirit, we are not moved away from the right.

4. **Confession of the Lord.** Confession means to stand with another and say the same

thing as He does. Noah stood with the Lord's word about the flood; Daniel about the Lord's character, and Job about God's faithfulness.

5. **Communion with the Lord.** When the music of our life is tuned to God's Word, in harmony with the Holy Spirit, and swayed by the baton of the Lord's direction, we are conscious of His fellowship.

6. **Continuance before the Lord.** Consciousness of the Lord's presence kept these three men in the approbation of His will. If we can look into the face of the Lord with confidence, then we unconsciously keep on in the Lord's ways to our joy and His pleasure.

7. **Consecrated in the Lord.** All that these three men were, was because of the Lord they knew. When we know Him personally, we shall evidence it practically by the characteristics of Himself. Job's patience, Daniel's fortitude, and Noah's obedience are the products of the God of patience, the God of faithfulness and the God of love.—Selected.

OPPOSITION TO CONTROVERSY

From whence does it come, this opposition to controversy? Not from the plain man. The average man enjoys discussion on almost any subject, especially religion, when there seems to be any chance at all for him to express his own opinion. Thousands of country stores and city dining rooms bear eloquent witness to that. The real opposition to controversy in the church comes from two main sources: from the intellectually lazy, who dislike the labor of thinking too much, and from those who "sit pretty" on the top of the heap of "things that are" and who are afraid that controversy in the church will shove them off their perch. "He who stands on pinnacle," said Charlie Chan, "has no other place to step but off." The history of churches and all kinds of human organizations from governments to racket gangs may be pointed out as illustrative. The beneficiaries of any prosperous organization usually develop a sudden and intense love of "peace." If there is such hatred against controversy as to make its forbidding an unwritten eleventh commandment, it is only because the powers-that-be know they stand to lose by controversy. And the mentally indolent, who worship office-holders and bureaucracies, some of whom have an eye on crumbs from their masters' tables, follow suit enthusiastically.

* * * *

What is this terrible thing called "controversy"? From the point of view of the powers-that-be, it is simply anything that raises "harmful division"—that is, which threatens to divide the ecclesiastical organization or reduce its revenues. From that point of view, also, anything these "powers" may do to dissident minorities, no matter how repressive, is not controversy. God forbid! It is simply "carrying out the mind of the whole church." No, that is not controversy! But resisting it is—"Calvinist" in Christianity Today."

NEWS NOTES

Park Avenue, Binghamton.—Mr. Charles H. Phelps writes to thank this office for our recommendation of Pastor Arthur Williams. Here's a line from the very cordial letter, "It is a pleasure to give a man a good recommendation then to have all you say and a little more, come true. So we just wanted to let you know that Rev. Williams is doing a splendid work and is just the man to fill our need. Bible School attendance last Sunday was 302, attendance at Prayer Meeting just one short of one hundred." Mr. Phelps also enclosed a sermon from the Binghamton Press, wish we had room for it.

* * * * *

Western Pennsylvania Regular Baptist Association.—We are in receipt of the minutes of the above association. The annual meeting was held at the First Church of Butler, Penn., J. J. VanGorder, Pastor. The doctrinal sermon was preached by H. W. Jones of Grove City, Pa., whose theme was, "The Resurrection of the Son of God." Dr. W. L. Pettingell was present and delivered a series of Bible expositions. The music was in charge of the Thompsons of Buffalo, N. Y.

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There are 12 churches in the association with a membership of 1511, an increase of 68. Church property valued at \$116,500.00. The officers for the following year are as follows:

Moderator—Rev. C. C. Clausen, Limestone, Pa.

Treasurer—Mr. D. E. Humphrey, Brookville, Pa.

Corresponding Sec'y—Rev. H. W. Jones, Grove City, Pa.

Clerk—Rev. J. M. McKinley, Distant, Pa.

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He Likes The Bulletin:

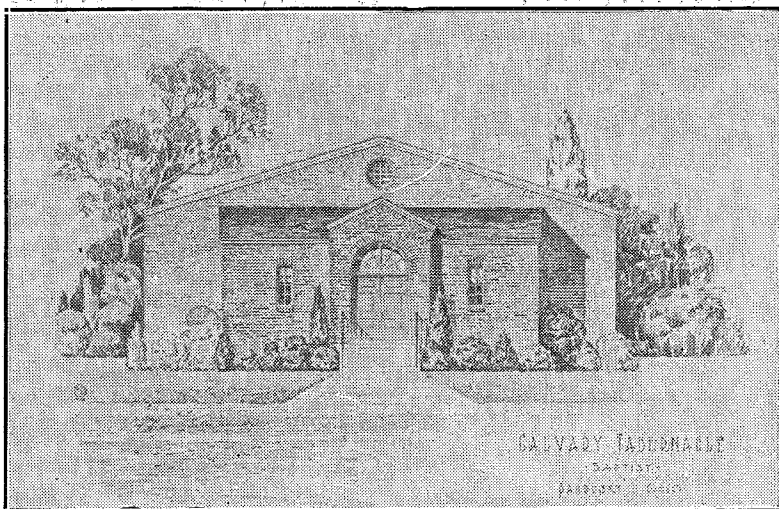
Now, my dear brother, I need more copies of The Bulletin. I expect to be able to send you a contribution in the near future toward the publication of this stimulating organ of spiritual enlightenment. Our people need the confirming testimony which this paper affords. They just do not know the alarming conditions existing in our day and generation. Pray for us that we may be led of the Spirit as we endeavor to educate them as to the perils in their path.

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Ordination Service: At the call of the Limestone, Pa., church, November 21st, Rev. Wayne Ainslie was ordained to the Baptist ministry. The following pastors took part: Levi Goehring, L. B. Gressor, C. C. Clawson, J. M. McKinley, Norman Hushy, and H. W. Jones. Mr. Ainslie is a graduate of Wheaton College. Pastor J. M. McKinley.—Clerk.

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Oshkosh, Wis: Pastor L. P. Flynn—"Thanks for The Bulletin. We enjoy its monthly visit—may it continue. The Church of The Open Door is a fundamental Baptist Church. We have much to boast of in our great God and Saviour Jesus Christ." God bless Pastor Flynn and his people.



The Calvary Baptist Church (Independent) of Sandusky, Ohio, R. H. Stoll, pastor, was organized March the 5th, 1931, with a charter membership of 96. This group withdrew from the First Baptist Church of this city because it was unable to conscientiously remain part of a church holding membership in the old Baptist convention. The work has been looked upon as a vine of the Lord's planting and certainly has received a faithful and loving care from our Heavenly Father. We have sought to maintain a Bible teaching, missionary and evangelistic testimony in this city of about 25,000 people. The present membership is 154. The Bible School is well organized with an average attendance of 160. We have two young people's societies. Gospel services are conducted in the city and county jails and also at the county infirmary. A regular mid-week service conducted much like the Sun-

day night service is proving popular and helpful. The pastor conducts a community Bible study class each Monday evening throughout the winter months.

The church from its beginning has held service in the old Reformed Church building. On Lord's Day, June the 25th, 1933, we had a breaking of ground service on the property purchased by the church on one of the main streets of the city. The majority of the work has been done by volunteer labor. The building is about 48 feet wide and 60 feet long. There will be ten class rooms. On Lord's Day, October the 29th, 1933, we had a laying of cornerstone service. The day was ideal and about 300 people gathered for the service. The pastor brought a message from the text appearing on the stone, "Set for the defense of the gospel." We hope to be in our new building by the first of February. Brethren, pray for us.

"I WILL COME AGAIN"

So spake our blessed Lord and the record of it was made by John in the fourteenth chapter of his Gospel. What a blessed portion of Scripture this is. If you were asked to name the most comforting chapter in the Bible what would you say? Would it be John three with its inimitable sixteenth verse, or Psalm Twenty-three, or would you choose the Twenty-seventh Psalm because of its encouraging words: "The Lord is my light and my salvation whom shall I fear", or would it be the popular verse of Romans Eight, "We know that all things work together for good to them that love God." Many would choose this Fourteenth chapter of John's Gospel. There are some chapters in the Bible that ought to be memorized by every Christian and this is one such chapter. In this little sentence "I Will Come Again", we have PROMISE, PROPHECY and PROVISION.

THE PROMISE: The Bible is a book of promises, many have been fulfilled, others yet to be. The Author of the book promises to be with Moses before Pharaoh and He was there. He promised Israel deliverance from

Egypt and he did so. He promised to be with Deborah, David and Daniel and not one word of all His promise fell. How our hearts are thrilled as we read His promise, "I Will Come Again." He does not tell us when but He tells us how, for the Bible satisfies faith and not curiosity.

THE PROPHECY: Prophecy is history pre-written. This prophecy of His coming will some day be history. What joy it will be for those who love their absent Lord to be caught up to be with Him forever, this does not mean the death of the believer, at death we go to be with Christ. "I will come again" means He will come for us who believe. How sad it will be for those who are left, separated from their loved ones who were the Salt of the earth and the Light of the world.

THE PROVISION: What is the provision? Thank God His presence. The storm tossed disciples on the sea of Galilee were encouraged by His presence in the ship. The disciples on the way to Emmaus were thrilled by the presence of their Lord on the road and in that day we will be thrilled with His presence in our midst—"Even so come Lord Jesus."