

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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THE MOODY MONTHLY SPEAKS OUT

Magazines, like sermons, sometimes are very good, and at other times not quite so good, but the January number of The Moody Monthly is extraordinarily good.

Many believers have ceased taking denominational literature today, even though the editors may be regarded in some circles as true to the faith but their alliance with the program of apostasy immediately brings their papers under suspicion and there seems to be an awakening on the part of some Baptists to no longer be fooled with this wishy washy spirit of compromise, for the Holy Spirit in the letter of James asks, "Doth a fountain send forth at the same place sweet water and bitter?"

However we are strongly of the opinion that every Christian home ought to have a good Christian weekly or monthly, one that is free in every respect from the God dishonoring denial of Christ and His Holy Word, and at this writing we do not know of a magazine that so nearly fits the case as The Moody Monthly published by The Moody Bible Institute of Chicago, Ill., Dr. James M. Gray, Editor in Chief. Its wide range of interesting material will suit every true Christian family.

It has this to say of itself: "Devoted to Bible knowledge and interpretation; news and methods of world wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith once for all delivered to the saints."

With all sincerity we declare that the January number is worth the price of the year's subscription. Here are a few of the titles of the brief and pointed articles on the editorial pages of the current issue, "The Credulity of Science," "Faith in the Bible," "The Cave Man," "The Nazi and the Jew," "Russia Recognized," "Mussolini's Latest." We give space to one of the "Editorial Notes" entitled, "The Presbyterian Foreign Missions," because it reveals the trend of conservative Presbyterians in pursuing the course adopted by The General Association of Regular Baptists. Also a contributed article by a former student, Vance Havner

of Weeksville, N. C., entitled, "The Road to Certainty."

Presbyterian Foreign Missions

We are thinking just now of the recently organized Independent Board of Presbyterian Foreign Missions, which seems to be rapidly gathering strength and from among the younger men of the Church. When successful pastors like Brumbaugh, of Tacoma, Buchanan, of New York, Laird, of Wilmington, Philips, of Baltimore, Smith, of Coatesville, and others, are coming out boldly in its favor and putting their strong influence back of it, the older board can hardly afford to ignore it. These brethren are soul winners, they are Bible lovers, and unless we are seriously misinformed, they have their laity with them, which means money, business acumen, organization, and other instrumentalities for divine appropriation in carrying forward the real work of the Church. It looks to us like a heaven-sent revival, and while we have unqualified respect for other leaders in the denomination who are as yet withholding their endorsement of the movement, we can but wonder how much longer they may be able to do so and still retain their loyalty to a higher responsibility.

We are led to speak thus because our attention has been called to more of the poisonous literature of the time which is being put in the hands of the young people of the denomination with the imprimatur of its Board of Foreign Missions. We have especially in mind, a book entitled, "The Never Failing Light," written we believe by the foreign secretary of the American Baptist Foreign Missionary Society, and which in the language of a careful reader of its pages, "is a frightful perversion of evangelical Christian truth." It is a book that makes our divine sonship rest not on the redemption which Christ accomplished for us, but upon the life we live, a book which speaks of the Cross as "naught but an incident" in Christ's life.

One is driven to ask in surprise, where is Dr. Robert E. Speer these days? Is he not still secretary of the Board of Foreign

*Reviewed at length in the January issue of The Bulletin.

Missions of the Presbyterian Church in the U. S. A.? Is he aware of these things? Has his voice been silenced? Is his influence nil? Within the memory of some of us his name was once a synonym for the Christian warrior. Has he permanently sheathed his sword? Speak out, honored brother, and by so doing halt the onrush of this wickedness and stimulate the courage of the contenders for the faith.

THE MODERNISTS WIN

In a previous issue of The Bulletin we called attention to the effort on the part of modernist preachers of the Northern Baptist Convention to persuade President Roosevelt to recognize atheistic, communistic, soviet Russia. The President has finally succumbed to this propaganda and these modern religious liberals together with the Association for the Advancement of Atheism, and all the parlor pinks and radical Reds rejoice in the victory that is theirs.

Surely these Pinks of the Northern Baptist Convention are aware of the program of the Russian Soviet. Russia has today three million men under arms with five and a half million reserves; the year of 1933 saw seventeen million of their citizens engaged in some sort of military service. No nation is so well prepared to strike as is Russia today, and yet there is no nation more loud in its vociferations of peace than Russia. In fact they are loudly in favor of complete disarmament of every nation in the world while they themselves build up a giant military machine. They love to talk about the hypocrisy of Capitalism but as the Chicago Tribune says: "There is no hypocrisy in history more flagrant than the bolshevik dictatorship's pretense devotion of peace. The bolshevik regime was established by force and waded through blood to power. It has destroyed liberty of thought and conscience and the peace that it has created is the peace of any other tyranny, the peace of the sword. As for world peace it is carrying on throughout the world an organized conspiracy against the peace of every other nation and the conspiracy is to foment vio-

lence to plan and precipitate riots, to inflame hatred, to create secret treachery, to break down the agencies of public order and thus to give opportunity for ruthless minorities to seize power by slaughter and hold it by arms."

In the year of 1922 the Soviet Government decided to dispose of the church and they murdered in cold blood Christian people to the number of 1,766,118 souls amongst this number were preachers and Christians of every denomination. The Lutherans, Baptists, Methodists and Mennonites suffered tremendous losses.

In a little cemetery in Riga there is a marble slab with the names of forty-two Lutheran pastors who were murdered in 1918 and according to A. C. Gaebelein in his "Conflict of the Ages," nearly 100,000 Lutherans were banished to semi-starvation in Siberia.

Is it any wonder that the hearts of business men in America and Europe are failing them for fear not knowing what is coming on the earth. The Soviets murdered the Saints of God in Russia by herding them into huge buildings and torturing their helpless victims unto death. It is not news today that they surrounded these buildings with huge motor trucks and kept the engines running at high speed to drown the shrieks and cries of these unfortunate, helpless creatures. And this is the thing that Northern Convention Baptists are clamoring for recognition of. Surely, my friend, the darkness deepens and the blind have become leaders of the blind. Let every true saint of God and every church called "Baptist" that would be true to Him arise and separate themselves from the fearful abomination before the wrath of a Holy God falls in fearful judgment on the disobedient.

We are not in the habit of quoting Will Durant, famed for his speculations in philosophy, but we would give our readers a brief report on the visit of Mr. and Mrs. Will Durant to Russia. "Russia is suffering from terrorism and tyranny and it is more widespread than at any time since the reign of Ivan the Terrible. We returned to America earlier than we expected to because Mrs. Durant said she would go mad if she had to witness the suffering any longer." They had never seen people so ragged and miserable and ridden with disease and starvation.

Let me give you a line from Dr. B. I. Bell's new book, "Unfashionable Convictions." Then ask yourself, do you want to engage in such dangerous tolerance as advocated by the sickly sentimental compromisers of the Northern Baptist Convention?

Everywhere in Christendom nowadays one hears such cries as this: "Let us all get together. Let us forget the things which divide us, and think only of that which unites us." But one observes that

what it is that unites us is rarely defined. "Let the Baptists, Methodists, Episcopalians, Lutherans, Catholics, Unitarians and all others, simply agree to love one another and forget their differences."

We see many sorts of ministers, in their desire to promote what they believe to be the unity desired by the Master, exchanging pulpits and passing genial compliments about one another's superlative worth. There is a tremendous mass of good feeling and everyone is smiling. Behold the millennial unity of all men, for which Christ prayed on the night of His betrayal!

Is it? If this was the sort of thing Christ wanted, why did He not practice this modern, tolerant method when He was on earth? Why did He not conciliate, on the basis of mutual toleration, the Sadducees and Pharisees, instead of denouncing them both for differing from His own conception of religion? Why did He preach things so definite as to alienate most of the people whom He came to save?

Why did He die? Apparently it was because He uttered such positive teachings as to force by His very intolerance, the reflex intolerance of those opposed to that teaching. Christ stood for definiteness in religion. He died rather than tolerate the religious ideas of most of His contemporaries. It is true that He prayed that all the world might be united; but He must have meant united on the positive platform on which He stood. Any other interpretation would stultify His whole life.

PROTESTING BUT STILL SUPPORTING

By Franklin C. Huling
Los Angeles, California

At Buffalo, in 1921, war was declared on the Modernism of the Northern Baptist Convention, by a group of Fundamentalists, who believed in the historic Baptist faith in the Bible. The Modernists appeared to be scared, and cried, "Komrade!" and asked for time. The Fundamentalists were lenient, and deferred drastic action. But the Modernists, instead of repenting or leaving the Convention, only "dug in" and entrenched themselves.

Every succeeding Meeting of the Convention, excepting that of 1924, has witnessed the triumph of the Modernists. It has come to pass that the Fundamentalists hardly dare to "peep" about the Modernism in the Convention any more. To keep them pacified the Modernists gave them prominent places on the program; providing, to be sure, that they are of the "safe" variety of Fundamentalists, who will refrain from exposing and condemning the Modernism of the Convention. In fact the Modernists are glad to use these "mild" Fundamentalists, as the engine to pull the "inclusive policy" train of the Foreign

Mission Society, which carries out to the foreign field more Modernists and less Fundamentalists every year.

What are the Baptist Fundamentalists going to do about this situation? Some state that they are going to continue to exercise their right of "protesting" against the Modernism within the Baptist ranks. Some others have even given up protesting, and have settled back to let things take their course, and to get along peaceably with Modernism. In the meantime, both these groups of Fundamentalists keep on supporting the denominational program, by which the devil's poison gas of Modernism is supported and is spread at home and abroad, damning precious souls for whom Christ died.

In God's Name, we ask, what does mere "protesting" amount to, when you are supporting with your money the iniquity you are protesting against? Modernism cannot be whipped by mere protests. You can protest until you are "blue in the face," and the Modernists will care little, as long as you continue to send money to help their evil work along. Protesting, while still supporting, is only a camouflage for our unwillingness to endure the fierce wrath of the opposition. Such protesting is a mockery. We need to remember that orthodoxy is more than talking the truth; it is also doing the truth! Protesting, while still supporting, is following the line of least resistance. Someone has well said that "a river becomes crooked by following a line of least resistance, and so does a man."

Designating money does no good, and so does harm. It gives the orthodox missionary no more than his regular allowance, and releases that much from the undesignated funds to help propagate Modernism. Orthodox Baptist missionaries should withdraw from our Modernist Home and Foreign Missionary societies, and appeal to Fundamentalist Baptist churches for their support. Modernism will never be beaten as long as Fundamentalist missionaries stay with Boards that sent out Modernists, and Fundamentalists support such a board in order to care for orthodox missionaries.

Let's be Consistent. We should either quit supporting any part of the denominational program, or else quit protesting against its Modernism. You cannot push a little wheel of an engine without pushing the whole engine. You cannot support any of the denominational program without helping all of it thereby. And we might just as well teach Modernism ourselves as to support those who are doing so. Never mind what others are doing or will do. God's word says, "So then every one of us shall give an account of himself to God. (Romans 14:12). God will hold us responsible for what we support. Spurgeon well said, "No protest could be equal to distinct separation from known evil."

THE ROAD TO CERTAINTY

It is the fashion of the times to rail at all venerable institutions. In a calloused generation that sneers at life's sanctities it is not surprising that the Christian faith should fail to escape the fire of those literary snipers to whom a little learning has become indeed a dangerous thing.

The old Bible position, by which we mean historical and not hysterical Christianity, has by its very nature drawn a heavy barrage from fools who rush in where angels fear to tread. With the confidence of sophomores criticizing Shakespeare, they hurl their anathemas at all the tenets of the old faith which they regard as leftovers from an age of credulity, close kin to fairies and Santa Claus. Genesis is ranked along with Grimm. Heaven and hell, the Devil and angels are played up in popular cartoons featuring Saint Peter and the pearly gates. The minister, unless he exchanges his study for an office and becomes modern by shifting from repentance to rotarianism, is considered an antiquated fossil. And to declare one's belief in the supernatural intervention of God in human affairs is to give positive proof of an obscure complex and to be classed among the "stragglers" of a vanishing obscurantism."

There are liberalists who surrender substance for shadow in the new version of Modernism. In their hands the Bible is brought up to date by tricks of exegetical legerdemain never before on land or sea. Modern theology lacks not for Houdinis! The Old Book is juggled a bit, and, lo, the manna becomes the gum of the tamarisk, the floating ax head is outdone by modern battleships, and the appearances of Jesus after His resurrection are retold in terms of psychic phenomena. Yet, after dumping overboard all "outworn theology," the liberalist crew makes poor headway. The craze to accommodate the old beliefs to the spirit of this age produces a hybrid compromise with the impression of a dying cause desperately trying to stage a comeback, fighting with the scabbard after the sword is gone.

In the midst of this triangle we old-fashioned Christians would say to this bewildered age, "Do thyself no harm, we are all here." We are not losing sleep for fear some scientist will dig the foundations of our faith from under us. Nor are we worried over the critics' vials of scorn. They have pronounced the obsequies time and again over a supposedly dead Christianity, but the "corpse" has always upset the funeral by coming to life in the midst of their mock interment to outlive all the pallbearers. Just because the great broadcasting chains do not carry our message and because popular periodicals give us no

space it need not be deduced that we are bound for extinction. It is characteristic of our faith that it is not pleasing to the Athenians, so now it runs true to form. When we remember what features crowd the microphones and magazines we feel complimented to be left out.

We do not expect to make a hit with the times, and we are not offended that we should be rated along with the family carry-all as relics of a simple-minded past. There is a simplicity which is sublime, and some of us have learned after many bitter years that only in the old paths is there rest for our souls. This generation is not so smart as once we thought. About really great matters it knows less than its forefathers, but it deceives the unwary by using longer words to tell what it does not know. It has mastered mass-production, but it has failed on man-production. It produces, but it does not create. It can make violins, but it cannot produce a Stradivarius. It can print books by millions, but it writes nothing worthy of such multiplication. Words can be sent around the world in split seconds, but who is saying anything worth sending around the world?

There are those who imagine that nobody believes the Bible any more except lingering intellectual throwbacks in rural Podunks and back-number preachers with Mother Goose mentalities. We are charged with credulity, but it is difficult to understand how any man who has swallowed his daily portion of the inanities of this bizarre age should think it a mental feat to believe that a great fish swallowed Jonah! It would be ridiculous were it not so pathetic that a man can read modern explanations of life's origin and meaning, wade through popular fads for gaining health, wealth and happiness, listen to political panaceas pouring through his radio—and then accuse the Bible of making absurd claims. A generation that has made such a clown of itself as has this one can hardly afford to berate the beliefs of its fathers. Modern manikins are poorly fitted to sneer at a faith that produced men.

There are still many thousands of us who have not bowed to the modern Baal; many old-fashioned Christians who take the Bible seriously, strange as we may seem in this era of television and technocracy. Our views are not fashionable. We believe in a personal God, not a vague abstraction. We believe Jesus Christ is the Son of God, that He died for our sins, rose from the grave, and is coming back to earth to reign. We believe that when we pray according to God's directions He hears us. We do not believe that sentient jelly is our origin, or dreamless dust our destiny. We believe in a real hell, and that beyond the

grave there is for all believers a land that is fairer than day. We do not expect man to evolve into perfection, but look for God to end this order and set up another when He is ready.

Such views, of course, convulse the intelligentsia and set communists tearing their hair. But trees may be judged by fruits, and we are willing that such a faith be judged by what it does. We shall not feel embarrassed when the fruits of true Christianity are compared with any other products that can be exhibited.

Our faith has proven its case long ago, and no microphone nor magazine should feel embarrassed to recognize it. The foundations of this country were laid in the light of it. To be sure, much water has run under the bridge since then, for the same country that stamps "In God We Trust" upon its coinage, licenses a society to teach that there is no God. At least, we Bible Christians are not honeycombing the land with class hatred. We are not destroying the sanctity of human life, of marriage and the home. We are not undermining the institutions of law and order. We are not corrupting a true patriotism with a false pacifism. We are not wrecking the moral standards of youth. We are derided for taking texts from Moses. We submit that we prefer a text from Moses to a theme from Moscow.

Do not think we are extinct because we do not crowd the show windows of modern publicity. And do not be misled because the crowds do not rush to our counter. The five-and-ten cent store is more crowded than the jewelers. The size of the crowd does not indicate the value of the stock. We are not cheapening the goods to draw the rush.

This superficial generation in judging the old faith passes judgment upon itself. A young man came out of an art gallery fairly snorting that he had seen nothing worth looking at.

"If you please, sir," the old doorkeeper calmly returned, "the pictures are no longer on trial, but the spectators are."

We are not concerned chiefly with defending ourselves, or with arguing our case before unbelievers. Our message is plain: Christ died for our sins; whosoever believes in Him shall not perish, but has everlasting life. "Christ died"—that is historic fact. "Christ died for our sins"—that is doctrine. "Whosoever believeth in him should not perish but have everlasting life"—that is the practical application of your case and mine.

Before these stupendous truths men doubt and question: "Is it true?" "Will it work?" "It does not seem reasonable."

Jesus asked the following disciples, "What seek ye?" When they asked, "Where dwellest thou?" He did not tell them directly, but said, "Come and see." Philip told Nathanael, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." When Nathanael raised the question, "Can there any good thing come out of Nazareth?" Philip did not go into that matter, but answered, "Come and see." There is a shorter path to certainty than by debating whether or not good things can come out of Nazareth. It is the road of personal experience: "Come and see."

So we who believe the gospel would say to the man without: Lay aside your doubts and questions about Christ. Come to Him and see for yourself. Him that cometh unto Christ He will in no wise cast out, and he that willeth to do His will shall know of the doctrine. Remember that Nathanael came, and when he did, he found certainty: "Thou art the Son of God; thou art the King of Israel." And, more than that, even more glorious revelations lay ahead: "Thou shalt see greater things than these."

We cannot describe the glories of the life in Christ to those whose eyes the god of this world has blinded. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). As with Elisha's servant at Dothan, eyes must be opened before the chariots of fire can be seen. Men cannot rightly appraise the things of Christ so long as they are outside looking in. Only those who come can see, and only those who see by faith can know.

When I was a student at Moody Bible Institute I was sent once to play the piano at a Swedish church. The entire service, songs, prayers, and sermon, was rendered in Swedish, and although I had a part and knew something good was going on, I could not understand one word of it. It set me thinking how men may even belong to a church, and take part in the services, yet never understand the spiritual realities back of the written and spoken Word. One must be born into the kingdom to understand its language.

So we bid the unbeliever, "Come and see." If you wait until you have first solved every problem you will never come. Those who must see before they believe have the cart before the horse, for in this matter believing is seeing. Do not bother about how He could come from Nazareth. That and a thousand other matters will clear up when you know Him. As the lepers went, they were healed; as you walk with Him doubts will fade.

But even here it is easy to be misunderstood in our statements. There is a

modern school of thought that makes the Christian life to be purely a subjective experience divorced from the historic bases of our faith. One well-known writer says he would still be a Christian if it could be proved that Jesus never lived. Some speak airily of Christianity being more like a love affair than a set of geometric axioms. But even if that be true, does not a true love affair have very definite bases in historic fact? And where is there more dogma than in a love affair?

You cannot escape doctrine of some sort even by making the Christian life a subjective experience without objective bases, but it is false doctrine, for such a Christianity is utterly without root and therefore can produce no good fruit. When we say, "Come and see in order to prove the things of Christ," we invite men to repent, to trust Christ, to depend upon His finished work on Calvary for salvation from the guilt and penalty of sin, to rely upon Him daily for keeping from sin's power, to look for His coming in hope of complete deliverance from sin's presence. That is no mere subjective experience confined within the individual. It is a very definite stepping out upon proved and established facts.

Take Nathanael's road to certainty. Do not stop with wondering how this and that can be. Come and see. You will cry as did he, "Thou art the Son of God; thou art the King of Israel." And there will be more to follow, for "thou shalt see greater things than these."

NEWS ITEMS

Ruth A. Woodworth of Avoca, New York, missionary-elect with the Association of Baptists for Evangelism in the Orient, has just returned from doing deputations in Iowa and Kansas. She reports that many Baptist churches are preaching the whole gospel and are eager to hear of this evangelistic, soul saving work in the Philippines. She spoke in twenty-seven churches in Iowa and in ten in Kansas.

The Baptist Union of Scotland had recently the moral courage to bring one of the ministers in the Union under discipline. This young minister had decided Unitarian leanings which he did not seem inclined to suppress even after warnings. The Union found themselves therefore obliged to remove his name off their list of accredited ministers. Heresy cases are now so infrequent in Scotland that this particular instance of disciplinary treatment may be regarded as indicative of a growing seriousness on the part of churches claiming to be evangelical.

Evangelists E. G. Crabill and Mr. and Mrs. Ray Nelson have just closed a soul

stirring three weeks Evangelistic Campaign in The First Buffalo, N. Y., church. Many souls professed faith in our Lord Jesus Christ and the church has been greatly strengthened in the faith.

"The Inter-State Baptist Believer"

We have been asked to take over the mailing list of The Inter-State Baptist Believer," a monthly publication issued by an Association of Independent Baptists of Central, N. Y. On the advice of President E. G. Griffith we have been instructed to comply with the request in the hope that the effort will be of mutual advantage to true and faithful Baptists who refuse fellowship with the greatest enemy of Christianity, namely modern religious liberalism.

BELDEN AVE., CHICAGO, ILL.—Dr. H. C. Fulton, pastor. The weekly Bulletin of this enterprising fellowship comes to hand and we cull a few items of interest. Congratulations Belden. May the blessing of our Great God be upon you all for your unflinching loyalty to the things of God.

Sunday school average attendance for 1933 was 439—39 more than the peak year, which was 1926, when the attendance averaged 400. Twelve times during 1933 we had 500 or more in attendance. Our 1933 high mark was reached Rally Day when 663 were present. Broke all records for the past 20 years.

The clerk's report indicated an addition of 102 members during the past year, 55 of this number coming by baptism. During the previous year there were 93 additions, making a total of 195 additions to the church membership during the two-year pastorate of Dr. Fulton.

The treasurer's report showed that the church, so far as liabilities are concerned, is in the best condition it has been in for a number of years. The year 1933 was closed with unpaid bills amounting to only \$150.00 and the mortgage liability reduced to \$21,167.

Reports of all departments and organizations indicated growth and progress.

The church voted to invite Dr. Leon Tucker to lead us in a Bible Conference beginning February 19th for a week or ten days.

"The Lord hath done great things for us; whereof we are glad."—Ps. 126:3.

MORE BULLETINS! MORE BULLETINS! Is the constant cry from far away Brazil, So. America, Sulitjelma, Norway, Ballymena, Ireland, from California and New York and many places in between. Remember, pastors and people, you are getting this paper free, but we need your help not next year but right now. Have your church send in their check for \$10.00 or more today. THANKS, THANKS.