

OUR OBJECT
TO MAINTAIN A
TESTIMONY TO THE
SUPERNATURALISM
OF CHRISTIANITY
AS OPPOSED TO
THE ANTISUPERNATURALISM OF
MODERNISM.

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WHY BAPTIST ENTHUSIASM IS WANING

The Northern Baptist Convention is at war with itself, thousands of the true Saints of God have forsaken its apostate fellowship, hundreds of churches all over the Northland have severed their connection with them, while many thousands of dollars are being diverted annually from its coffers, and most everybody is losing interest except those who are on the pay roll or who have an axe to grind, pandemonium has broken out amongst them as it would amongst the passengers on board a sinking ship.

The Watchman Examiner, a Baptist Weekly, which is in the midst of the struggle to keep the machine functioning is busy night and day administering pills as pallatives when the patient needs a serious operation as a curative. The method used by The Watchman Examiner is "The Open Forum," this affords the old Convention Baptists an opportunity to air their views, on What is the trouble with the Northern Baptist Convention? In reading these articles in "The Open Forum" one would naturally think that the contributors never read the New Testament concerning the truth of the Believers separation from unbelievers, but such is always the case when men forsake the true ways of God and substitute human reason for Divine Revelation.

However in the midst of such superficial writing as expressed by the contributors to "The Open Forum" our hearts are made very glad to find at least one courageous penman in the person of Dr. Carey Thomas of the First Church of Altoona, Pa. This valiant servant of the Most High God dares to hit the nail right square on the head under the above title "WHY BAPTIST ENTHUSIASM IS WANING". God bless Doctor Thomas and The First Baptist Church of Altoona, Pa. We herewith present the article.
—Editor's Note.

By Carey S. Thomas, D. D.

concern us. What though our wise and pains-taking Commissioners present to us a perfect organizational plan and build an intricate piece of denominational machinery acceptable to all co-operating agencies, if fundamental things are wrong and essential bases of co-operation are lacking! Deeper than the simplification of machinery, economy of

Praying As We Go

Already railroad tickets are being secured, automobiles are being tuned up, baggage is being packed for the Meetings at Gary. Three great days of planning advance work of Baptists for the glory of our great God—May 15-16-17.

In this issue we are printing the tentative Constitution and by-laws of the organization.

Thanks for the many fine letters of cheer the Editor has received and the many healthy checks received by the Treasurer—may the checks be greatly multiplied.

**LET EVERYBODY PRAY FOR
THE BLESSING OF GOD
AT GARY.**

They choose the former. How soon many of us who now co-operate may face that issue remains to be seen.

Are we not fundamentally divided? Is it not true that we are at variance doctrinally, and no organizational correction will bring us together? The "inclusive policy" in spite of the "limits" adopted by our boards, still disturbs. The reaction of our Foreign Mission Society and denominational leaders to the Laymen's Missionary Report, as given at Washington, was probably no more satisfactory to the liberals than to the conservatives. At best it was a compromise, and possibly as far as they could go without giving offense. *The significant fact to some of us, however, was that our denominational leaders should have taken seriously a missionary report written from the viewpoint of a Unitarian humanist, incapable of appraising a Christian missionary enterprise. It was not a little disconcerting to see the determined effort at Washington to prevent the Convention itself from giving an independent decision regarding the Laymen's Report. To that effort, denominational secretaries and leaders lent their influence and eloquence, and by parliamentary strategy and the confusing of the issue defeated the resolution that would have disposed of the Laymen's Report as far as it concerned our denomination.

Are we too frank in saying that many have lost confidence in some of our leaders? Some of us believe that we have been betrayed. We have no enthusiasm for some of our secretaries in whom our confidence has been sadly shaken. Our co-operation is in spite of, not because of them. Yet we have the utmost confidence in others, accept their leadership, and gladly welcome them to our pulpits. There is nothing personal in this attitude of distrust. Somehow we feel that our leaders are largely responsible for the present disturbed and critical situation of our educational and missionary enterprises. Many of us who have attended our national meetings, have seen elected servants of the Convention and its co-operating societies in action. We have wondered what had become of our Baptist democracy. Not a few of the most vital issues that have come before us in the last fifteen years have been decided by our secretarial and leadership force, which holds the balance of power. This can hardly be denied. All honor to the efficient and devoted service of our leadership staff, but it is not the Convention.

(Please turn to page 4)

Our denominational situation presents a far more serious aspect to some of us than merely the necessity for organizational adjustment, the union of missionary societies, the proper geographical distribution of our Convention meetings, the unifying of educational agencies, a more equitable plan in the election of the personnel of the several boards or a more economical method of promotional activities, as important as these matters are to our denominational progress. We shall await with interest the Commission's full report on these matters.

Matters more vital to the life and welfare of our missionary and educational enterprise

operation or the democracy of representation lies the cause of the lack of co-operation and unity, as well as the waning enthusiasm for our organized denominational work.

*We do not question the sincerity of those churches and pastors who refuse to co-operate with our denominational organizations. It is not the result of prejudice. In increasing numbers, they despair of ever arresting the dangerous drift away from our historic evangelical faith and the drift of denominational leaders toward the so-called liberal point of view. To them it has become a question of loyalty to the Lord Jesus Christ or loyalty to denominational organizations.

Constitution, By-Laws and Articles of Faith

Of the General Association of Regular Baptists

CONSTITUTION (TENTATIVE)

ARTICLE I—NAME

General Association of Regular Baptist Churches.

ARTICLE II—PURPOSE

To spread the Gospel, advance Missionary enterprises, do Evangelistic work, provide fellowship for Baptist Churches.

ARTICLE III—MEETINGS

Section 1. A meeting of the Association shall be held annually for the transaction of business and the election of officers at a date and place to be fixed by the Executive Board, with due regard for invitations and geographic distribution.

Section 2. Special general meetings may be called by the Executive Board. The provisions applying to the conduct of the annual convention shall apply to such meetings with the exception of the election of officers, who shall be elected at the annual meeting.

ARTICLE IV

MEMBERSHIP AND VOTING PRIVILEGES

Section 1. Any Baptist Church in the United States which subscribes to our Constitution and confession of Faith, contained herein, and signifies in writing its desire to find fellowship with the Association. Such desire shall be presented to the secretary of the Association. Each church shall be entitled to send messengers to the annual meetings on a representative basis as follows: Three messengers for the first one hundred members or major fraction thereof; and two messengers for each additional one hundred members or major fraction thereof. Each year every voting messenger shall subscribe to the Constitution and Articles of Faith of the Association prior to taking his seat in the annual meeting.

Section 2. No salaried servant of the Association shall be entitled to vote.

ARTICLE V

OFFICERS AND THEIR ELECTION

Section 1. The officers of the Association shall consist of a President, a Vice-President from each State represented, a Secretary, a Treasurer, and the Chairmen of Standing Committees. These together with the Editor of the Official Organ, shall constitute the Executive Board.

Section 2. All officers and standing committees shall be elected by ballot, except the Secretary, the Treasurer, and the Editor of the official organ, who shall be appointed by the Executive Board.

Section 3. Each Baptist church in fellowship with the Association shall send with each messenger credentials and shall designate one of its messengers as a member of the nominating committee.

Section 4. The nominating committee shall present its report at least one session in advance of the meeting for election.

Section 5. In recognition of the direct guidance of the Holy Spirit opportunity shall be given for additional nominations to be made from the floor of the convention. A majority of the votes cast shall be neces-

sary to election. The nominating committee shall exercise regard for general representation in making its recommendations.

ARTICLE VI

COMMITTEES

Section 1. Committee on Bible Schools and Young People's Work. This committee shall seek to develop an Association-wide fellowship among the Bible Schools and young people's departments of our churches. It shall encourage assemblies and recommend suitable literature to our Bible Schools and young people.

Section 2. Committee on Bible Conferences and Evangelism. The work of this committee shall be to arrange Bible conferences and evangelistic campaigns, especially in the smaller churches of the Association.

Section 3. Committee on Publication. This committee shall be charged with the circulation of the official organ, and any other literature conforming to our principles.

Section 4. The Association shall have power to create new committees when such become necessary.

ARTICLE VII

AMENDMENTS

This Constitution may be amended at any annual convention by two-thirds vote of the messengers present and voting, one year's notice having been given of the proposed amendment.

BY-LAWS

I. All standing committees shall consist of three members, except the committee on missions which shall have seven members.

II. The President shall, during the opening session of any annual convention, appoint the following special committees:

(a) Committee on Arrangements, consisting of three members, whose duty it shall be to arrange the order of business to come before the Convention.

(b) Committee of Tellers, consisting of five members, whose duty it shall be to count all ballots whenever a vote is taken.

(c) Committee on Resolutions, consisting of five members.

(d) An Enrollment Committee, consisting of five members, whose duty it shall be to examine credentials of all messengers and certify that all messengers and nominees have signed the Constitution and Articles of Faith.

III. The Executive Board shall meet at the call of the chair or any five members of the Executive Board. It shall have full power to fill any vacancy that may occur among its officers during the year, and transact any business legitimately belonging or in any way pertaining to it: but it shall in no wise appoint any person who has not subscribed to the Constitution and Articles of Faith.

IV. The Executive Board shall appoint the Secretary subject to the ratification of the Annual Convention of the Association, and shall determine the rate of his remuneration. The Secretary shall make and preserve a

faithful record of the proceedings of the Annual Convention and of the Executive Board, receive all applications for aid, and all reports and letters pertaining to the business of the Board which he shall lay before the Board, and afterwards file and preserve them in his office for the future use of the Board if necessary. He shall conduct the correspondence of the Board according to its instructions and the exercise of his best judgment, and hand over to his successor all property in his possession pertaining to the office.

V. The Executive Board shall appoint the Treasurer subject to the ratification of the Annual Convention of the Association, and shall determine the rate of his remuneration. The Treasurer shall deposit all monies in the bank selected by the Executive Board, and shall keep an accurate account of all funds entrusted to him in behalf of the Association and shall disburse such funds only by order of the Executive Board. He shall report to the Board quarterly, or oftener if required, and give a full report at the end of each financial year. The annual report before presentation to the Annual Convention shall be audited by a public accountant whose duty it shall be to examine the Treasurer's accounts and vouchers for the payments of monies and to certify to their correctness. The Treasurer shall, at the expense of the Convention, give the usual bond.

VI. It shall be permissible, if the Executive Board shall deem wise, to combine the offices of Secretary and Treasurer in one person.

VII. The Executive Board shall appoint an editor of the official organ subject to the approval of the Convention and shall determine the rate of his remuneration.

VIII. Any church or individual may send designated missionary gifts to the office of the Treasurer for any object appearing on the approved list. The Treasurer shall forward such gifts to the Board, agency, or missionary for which they are designated by the donor.

Any church or individual may also send undesignated gifts to the Treasurer. He shall hold all such gifts in the bank reporting the amount monthly to the chairman of the Missionary Committee, who with his committee shall decide the distribution of such monies among the missionary agencies appearing upon the approved list. The Treasurer shall then distribute such monies in accordance with the recommendations of the missionary committee.

IX. The Treasurer shall open a general fund account from which all operating expenses of the Association shall be paid. Churches and individuals shall be urged to send gifts to the Treasurer designated to the general fund in order that all legitimate bills may be paid on time.

X. Any nominee may withdraw his nomination by public declination from the floor of the Convention.

XI. These By-Laws may be amended by

a two-thirds vote of those present and voting at any annual meeting of the Association provided written notice of such amendment shall have been given at a previous session of the Convention.

ARTICLES OF FAITH

I. OF THE SCRIPTURES

We believe that the Holy Bible as originally written was verbally inspired and the product of Spirit-controlled men, and therefore has truth without any admixture of error for its matter. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions, shall be tried.

II Timothy 3:16-17; II Peter 1:19-21.

II. OF THE TRUE GOD

We believe there is one, and only one, living and true God, and infinite, intelligent Spirit, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

Exodus 20:2-3; I Corinthians 8:6; Revelation 4:11; I John 5:7.

III. OF THE HOLY SPIRIT

We believe that the Holy Spirit is a divine person; equal with God the Father and God the Son and of the same nature; that He was active in the creation; that in His relation to the unbelieving world He restrains the evil one until God's purpose is fulfilled; that He convicts of sin, of righteousness, and of judgment; that He bears witness to the Truth of the Gospel in preaching and testimony; that His is the agent in the New Birth; that He seals, baptizes, endues, guides, teaches, witnesses, sanctifies and helps the believer.

John 14:16-17; Matt. 28:19; Heb. 9:14; John 14:26; Luke 1:35; Gen. 1:1-3; John 16:8-11; Acts 5:30-32; John 3:5-6; Eph. 1:13-14; Mark 1:8; John 1:33; Acts 11:16; Luke 24:49; Rom. 8:14; Rom. 8:16; Rom. 8:26-27.

IV. OF THE DEVIL, OR SATAN

We believe in the personality of Satan, that he is the unholy god of this age, and the author of all the powers of darkness, and is destined to the judgment of an eternal justice in the lake of fire.

Matt. 4:1-3; II Cor. 4:4; Rev. 20:10.

V. OF THE CREATION

We accept the Genesis account of creation and believe that man came by direct creation of God and not by evolution.

Genesis, chapters 1 and 2; Col. 1:16-17; John 1:3.

VI. OF THE FALL OF MAN

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners, not only by constraint, but of choice; and therefore under just condemnation without defense or excuse.

Gen. 3:1-6, 24; Rom. 5:19; Rom. 5:12; Rom. 3:10-19; Rom. 1:18; Rom. 1:32.

VII. OF THE VIRGIN BIRTH

We believe that Jesus Christ was begotten

of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and that He is both the Son of God, and God, the Son.

Gen. 3:15; Isa. 7:14; Matt. 1:18-25; Luke 1:35; John 1:14.

VIII. OF THE ATONEMENT FOR SIN

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was a voluntary substitution of Himself in the sinner's place, the Just dying for the unjust; Christ, the Lord, bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is in every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

Eph. 2:8; Acts 15:11; Rom. 3:24; John 3:16; Matt. 18:11; Phil. 2:7; Heb. 2:14; Isa. 53:4-7; Rom. 3:25; I John 4:10; I Cor. 15:3; II Cor. 5:21.

IX. OF GRACE IN THE NEW CREATION

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and received eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

John 3:3; II Cor. 5:17; I John 5:1; John 3:6-7; Acts 16:30-33; II Peter 1:4; Rom. 6:23; Eph. 2:1; II Cor. 5:19; Col. 2:13; John 3:8.

X. OF JUSTIFICATION

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification;

(a) That Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness;

(b) That it is bestowed not in consideration of any works of righteousness which we have done; but solely through faith in the Redeemer's blood, His righteousness is imputed into us.

Acts 13:39; Isa. 53:11; Zech. 13:1; Rom. 8:1; Rom. 5:9; Rom. 5:1.

XI. OF FAITH AND SALVATION

We believe that faith in the Lord Jesus Christ is the only condition of salvation. Acts 16:31.

XII. OF THE LOCAL CHURCH

We believe that a local church is a congregation of immersed believers, associated by covenant of faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its officers are pastors,

and deacons whose qualifications, claims, and duties, are clearly defined in the Scriptures; we believe the true mission of the church is the faithful witnessing of Christ to all men as we have opportunity. We hold that the local church has the absolute right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; that it is scriptural for true churches to co-operate with each other in contending for the faith and for the furtherance of the Gospel; that every church is the sole judge of the measure and method of its co-operation; on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

Acts 2:41-42; I Cor. 11:2; Eph. 1:22-23; Eph. 4:11; Acts 20:17-28; I Tim. 3:17; Col. 1:18; Eph. 5:23-24; Acts 15:13-18.

XIII. OF BAPTISM AND THE LORD'S SUPPER

We believe that Christian baptism is the immersion of a believer in water to show forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation. We believe that the Lord's Supper is the commemoration of His death until He come, and should be preceded always by solemn self-examination.

Acts 8:36-39; John 3:23; Rom. 6:3-5; Matt. 3:16; Col. 2:12; I Cor. 11:23-28.

XIV. OF THE SECURITY OF THE SAINTS

We believe that all who are truly born again are kept by God the Father for Jesus Christ.

Phil. 1:6; John 10:28-29; Rom. 8:35-39; Jude I (R. V.).

XV. OF THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus Christ, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

Mal. 3:18; Gen. 18:23; Rom. 6:17-18; I John 5:19; Rom. 7:6; Rom. 6:23; Prov. 14:32; Luke 16:25; Matt. 25:34-41; John 8:21.

XVI. OF CIVIL GOVERNMENT

We believe that civil government is of divine appointment, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored, and obeyed; except in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience, and the coming Prince of the Kings of the earth.

Rom. 13:17; II Sam. 23:3; Ex. 18:21-22; Acts 23:5; Matt. 22:21; Acts 5:20; Acts 4:19-20; Dan. 3:17-18.

XVII. OF THE RESURRECTION, PERSONAL, VISIBLE, PRE-MILLENNIAL RETURN OF CHRIST, AND RELATED EVENTS

(a) We believe in The Bodily Resurrection.

Matt. 28:6-7; Luke 24:39; John 20:27; I Cor. 15:4; Mark 16:6; Luke 24:2-6.

(b) The Ascension.

Acts 1:9-11; Luke 24:51; Mark 16:19; Rev. 3:21; Heb. 12:2.

(c) The High Priesthood.

Heb. 8:6; I Tim. 2:5; I John 2:1; Heb. 2:17; Heb. 5:9-10.

(d) The Second Coming.

John 14:3; Acts 1:11; I Thess. 4:16; James 5:8; Heb. 9:28.

(e) The Resurrection of the Righteous Dead.

I Thess. 4:13-18; I Cor. 15:42-44; I Cor. 15:52.

(f) The Change of the Living in Christ.

I Cor. 15:51-53; I Thess. 4:13-18; Phil. 3:20-21.

(g) The Throne of David.

Luke 1:32; Isa. 9:6-7; Acts 2:29-30.

(h) The Millennial Reign.

I Cor. 15:25; Isa. 32:1; Isa. 11:4-5; Psal. 72:8; Rev. 20:14; Rev. 20:6.

EXPLANATION

Those reading the Constitution may be surprised to find no Article dealing with the selection and work of a Missionary Committee.

There is general desire among us to advance to something stronger than a mere endorsement of worthy missionary work. It is felt by many that we could have a Council, Commission, Board or some body otherwise named; chosen by the Association in Annual Assembly, to lend more practical expression to the missionary interests of our churches.

There is no dream of a Board to dictate the missionary policy of the local church but one which could represent the Association as that body may determine.

We can see no compromise of Baptist polity in choosing a Missionary Council (or let the Executive Committee constitute such) to either launch forth into some field not now cared for or join hands with some sound Baptist work now established provided those now in charge would care to have us unite our forces with them.

At any rate there is a strong hope that we may be able at Gary to set out upon some practical plan. There are youth and money going forth from our Regular Baptist churches. Should these not be employed to bear the same testimony maintained in the homeland and should not our churches have a more direct connection with and control over their gifts than is enjoyed at this time by promiscuous distribution. Should this prove to be the true view of our pastors and churches it will be easy enough during the Gary meeting to insert into our Constitution an article prescribing the manner of selecting the missionary council; pledging it to loyalty to our principles and making it directly answerable to the Association for all its work. Please give this thought and be present in Gary to express your convictions.

EARLE G. GRIFFITH.

NEWS ITEMS

Rev. Le Roy W. Ellis, pastor of the prominent Park Place Baptist Church of Aurora, Ill., resigns his pulpit after a pastorate of three years. He gives his reason for severing his connection in a pointed letter addressed to the church as reported in The Aurora Beacon, the leading newspaper of the city. We quote the letter in full for our readers:

To the Park Place Baptist Church,
Aurora, Illinois.
Dear Brethren:

Three years ago myself and family located in Aurora, I having received a call to become your pastor. For this privilege we give thanks to our Heavenly Father. We thank you for your forbearance and friendship. We pray that our friendship may continue.

I came to Aurora a thoroughly denominational man, but a few contacts in Illinois soon convinced me that convictions must be laid aside for the sake of harmony if one was to function denominationally. This I was, and still am, loth to do, for compromise means spiritual death. The conflict in the world today is Atheism against God, Antichrist against Christ, unbelief against faith, science against the Bible, and the flesh against the Spirit of God. The roots of this conflict run deep into the many denominations and churches today. The spirit of modernism in my judgment, has just about ruled out the Spirit of God in his convicting, regenerating, separating and filling power, and has so corrupted our denominational program that I no longer can co-operate with it. I am aware of the conflict which exists between myself and some of the members of the church over this matter.

However, I am convinced that the difference which exists between us is far deeper than that of organization. It is a matter of faith. The pastor believes in instant conversion, thorough regeneration, the manifestation of the spirit in power through a yielded life, and the use of evangelists, and in revival meetings for the tuning up of the church and winning of men to Christ. Judging charitably, some of you lay leaders do not thus believe, as the revival efforts of the past year do testify.

Candidly, I believe the time has come for individuals who believe in the fundamentals of the faith to regroup themselves into churches in which the Spirit of God can work in power. It is for the purpose of promoting such fellowships that I now tender my resignation as your pastor. My home will be open Sunday morning, February 4, 1934, at 10:00 a. m., for a meeting of those of like conviction who wish to form an undenominational fundamental church in Aurora.

Cordially yours,
LEROY W. ELLIS.

We wonder if Dr. Ellis is acquainted with the fact that there is an organization of Baptists who have separated from the fearful apostasy of the Northern Baptist Convention. The Editor of this paper is fully convinced that true and faithful Baptists are still the best example of New Testament

Christianity yet to be found. Interdenominational organizations have many evils.

First Church, Lowell, Mich., Rev. A. J. Hoolsema, Pastor. "God is blessing His Word at Lowell. Several have recently professed conversion, amongst them two Roman Catholics. We recently baptized seven believers. Praise God that it is still the day of Grace and He still stands with outstretched arms willing to receive all that come unto God through Him."

WHY BAPTIST ENTHUSIASM IS WANING

(Continued from page 1)

It is gratifying to know that attention is to be given to the matter of budgets and the practise of equalization, both of which have been contributing causes of shrinking missionary income. We are aware that these very difficult problems are not easy of solution. *Once again our doctrinal positions come to view. The inclusive policy faces us. Let us appreciate the attitude of many in our churches on these questions. Grant the validity of the principle of co-operating budgets, how shall we answer the query, "How can I support our denominational organization through the budget and yet have my missionary dollar proclaim the same message, preach the same gospel and educate in the same Christian faith as my dollar does here in my own church?" Pastors meet that inquiry. Many hesitate to meet the appeal of a budget when they know that educational institutions supported by it place a question mark on almost every verity of Biblical truth held by Baptists and that there are missionaries on the field denying what they affirm. Tell them to designate? They soon see that the policy of equalization operates to make their support of "another gospel which is not another" indirect instead of direct.

Let it not be said that such want all those supported by our missionary funds to fit into their exact theological mould, and are intolerant of those who speak not their shibboleths. It is not a question of theology but of loyalty to the Biblical doctrine and truth held historically by Baptists. No one questions the right of the so-called liberal to propagate his faith and proclaim his message. What seems incongruous and unethical to many is that he should want to do it under the banner of a denomination with whose doctrinal position he is at variance, and to control conventions and boards to make his task the easier.

We must admit that our people will not give willingly and sacrificially, when they suspect that our denomination is supporting heretical teaching in colleges, seminaries and on the mission field. Inclusive budgets do not produce the sacrificial spirit. Believing liberalism to be a foe to the Christian faith, and, in the ultimate analysis, to denominational entity and a hindrance to the progress of the Christian cause in the world, many of our people are conscientiously unsympathetic with our missionary and educational program.

(* Emphasis Ours.—Ed.)