

OUR OBJECT

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

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This issue of The Baptist Bulletin is dedicated to the memory of Pastor Charles Haddon Spurgeon, Baptist Preacher extraordinary, whose world-wide ministry centered in London, England; born June 19, 1834, and whose centenary will be observed in the Metropolitan Tabernacle of London this month.

SPURGEON, THE GREAT BAPTIST

GEORGE W. RIDOUT, D.D., F.R.G.S., Asbury College, Wilmore, Ky., in "Western Recorder."

ONE OF THE greatest Gospel preachers of all the ages was Charles H. Spurgeon who for nearly forty years preached to audiences of 5,000 people every Sunday in his great London Metropolitan Tabernacle. He was called to London when only nineteen years of age. This aroused some jealousy, of course—the crowds which he drew and his unusual preaching abilities. An indignant Baptist leader said at the time: "They have invited Charley Spurgeon to London, and they are actually going to pay him one hundred and fifty pounds a year!"

Spurgeon came; he conquered, he stayed and held the greatest crowd of people Sunday after Sunday to listen to pure Bible Gospel preaching that has ever been known in the annals of Gospel-preaching. It was the age of Talmage and Beecher and Joseph Parker but Spurgeon preached to the greatest of all audiences. One writer has said:

The story of all that Spurgeon accomplished in his fifty-seven years is a romance. Dr. A. T. Pierson made an interesting calculation that "He preached the Gospel to no less than ten millions of people," and that meant that he preached to 5,000 people a week for forty years. It is also said that he received into the membership of his church between 10,000 and 12,000 new members, and that his printed sermons must have reached nearly forty million readers and were translated into no less than twenty-three different tongues.

Mr. Spurgeon was often asked the secret of his power, and once when an American

asked this question his answer was "My people pray for me." On one occasion Spurgeon, speaking, said: "When I am gone all sorts of people will write my life; they will have some difficulty in accounting for the position God has given me. I can tell you of two reasons why I am what I am,"—he paused, then added—"My mother and the truth of the message."

Spurgeon's messages were first and last and at all times Gospel messages. He preached nothing but the Gospel. Look over his sermons. Note the subjects he preached on. His first sermon was on the text, 1 Peter 2:7: "Unto you therefore which believe He is precious;" and all through the forty years of his ministry Christ and the Precious Blood, and Salvation through Faith in Jesus, were the central themes of his discourses.

His method of pulpit preparation was unique. He said: "Our habit has been to look to the Lord for our guidance, and when a text comes with power to our soul we preach it without hesitation, but as we

dare not select our own themes, so neither can we receive those suggested to us unless our Master sends them upon our heart.

Spurgeon was a great believer, hence he could not fellowship with those who were lax in their fidelity to Bible doctrine, and who were loose in their theology. He was very emphatic in his utterances during the Down-Grade Controversy of 1887, when, because of what he believed to be a defection from some of the cardinal doctrines of evangelical religion on the part of some of his brethren he withdrew from the Baptist Union.

Writing on the Modernism of his day he said: "The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into a fiction and the resurrection into a myth." This was uttered nearly fifty years ago, remember, and demonstrates to us that in the much vaunted NEW theology of our day there is nothing absolutely new. Same old heresies today as in Spurgeon's days! Same old deceptions! Same old delusions!

Hear Spurgeon again when he says: "At the back of doctrinal falsehood comes a decline of spiritual life, evidenced by a taste for questionable amusement and a weariness of devotional meetings. At a certain meeting of ministers and church officers one after another doubted the value of prayer meetings; all confessed that they had a very small attendance, and several acknowledged without the slightest compunction that they had given them up."

History is repeating



CHARLES HADDON SPURGEON

1. Birthplace, Kelvedon, June 19, 1834.
3. Where C. H. S. lived in Colchester.

2. Yew Tree Arbour, Manse, Stambourne.
4. Methodist Chapel, where Converted, Jan. 6, 1850.

itself. We have the same conditions in 1934 as were in evidence in 1837. Modern theology and skepticism dry up the springs of spirituality; put out the fires of devotion and prayer, and turn the church into a spiritual refrigerator. No souls are convicted of sin, no one gets converted! No victory! No salvation!

Spurgeon was first of all a man of God. He had a clear, definite conversion in his sixteenth year. On a snowy winter day he went into a little Methodist chapel where he heard preaching on the text, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." He said, "I stepped within the house of God and sat there, afraid to look upward lest I should be utterly cut off and lest His fierce wrath should consume men." This is expressive of the deep, profound conviction for sin he had been having. Salvation came to him in that service. He said, "I looked at Him. He looked on me, and we became one forever."

Spurgeon was a man of faith and prayer. His Monday prayer meeting in the Tabernacle he called, "The Great Wheel of the Church." A thousand people attended the weekly prayer meeting! No wonder 5,000 listened to him preach Sundays.

I owe much to Spurgeon. In my student days he was my model. When a young preacher I read one of his sermons every Sunday morning before I went to my pulpit. His "Treasury of David" is the best exposition of the Psalms ever written. His lectures to students have been stimulating, illuminating, inspiring.

This is the Centennial Year of Spurgeon's birth. It should be a great year for the Baptists. I am writing as a Methodist adviser of this great Baptist divine. I hope many of the young Baptist preachers will read much of Spurgeon this year. May they catch his vision of Christ and the Cross and may a double portion of His Spirit rest upon all Baptist preachers.

REMINISCENCES OF C. H. SPURGEON AND HIS SONS

By Pastor John G. C. Irvine
Freedom, N. Y.

I never had the privilege of meeting Charles Haddon Spurgeon, though as a lad my Father took me to hear him preach in a large hall in Birmingham, England.

I knew his twin sons, later, "Charlie" in particular; and him I visited many times in his church in Greenwich, and at his home.

Charles was full of playful spirits, inheriting much of the humorous side of his illustrious father's character; Tom was much more serious and had a gentle, spiritual nature. I only once remember seeing the latter quite angry. It was when I told him some very precise old maiden

ladies, members of my church at Wraybury, had found fault with me for riding a bicycle on Sunday to church.

Having been brought up in an English Vicarage, I know, from the inside of that church, what the clergy thought of Mr. Spurgeon. My father was an outspoken Evangelical, or Low-Church Vicar, and hated the ritualistic, or High-Church section of the Church of England. Often have I heard him and other ministers discuss that "terrible Baptist dissenter." How they feared his devastating attacks! Their utterly inconsistent position, while professing to hold to the Bible as the only religion of Protestants, was so thoroughly exposed by the fearless C. H. S. and his logic and growing influence were so unanswerable that they had no come-back, and could only ignominiously crawl behind such subterfuges as, "The statements in the Prayer Book."

One of Mr. Spurgeon's students who had settled in Preston, Lancashire, was visiting each house down a street. He came to the home where a godly young curate lived. Before long they got on the subject of baptism. Mr. Clarke, whom I knew intimately, was soon silenced, and approached his vicar. The usual stock arguments were furnished him; but at the second meeting, armed with the New Testament alone, Mr. Easter, the young student, so utterly routed Mr. Clarke that the latter submitted to God and accepted the truth. Off to the Vicar he went with his resignation, and after tendering it, turned on that gentleman and pressed him, too, to come out, "outside the camp, bearing His reproach," and take a stand on God's word. "My dear fellow," was the reply of the unhappy man, "it is bread and butter to me, besides social prestige, to remain in the Established Church."

Time and again, as I visited in London, Plymouth, in Yorkshire and the midlands, and in Ireland, too, I found the splendid results of dear Spurgeon's faithful teaching. In Canada and in different States of the Union I have come across people saved through his ringing Gospel utterances; and many were they who had left their old church connections and taken the step of being "buried with Christ in Baptism." Mr. Spurgeon's printed sermons have been unearthed in most unexpected places. To me it is little wonder that his centenary is being celebrated in so many lands, this year.

His towering greatness was by no means apprehended by his own generation. The mark he made on religious history is coming out more clearly as time flows on. Members of royalty, of the peerage, and the learned professions, besides politicians of all stripes used to listen breathlessly to his real heart-eloquence. Such men of mark and education, as Gladstone, Morley, and even bishops of the Church of England, have acknowledged the matchless

purity of his teaching and the power of oratory, apparently quite effortless, of their former "enemy."

It does not seem to be generally known that Spurgeon was an exceedingly wide-read man. He had a splendid library, which he used extensively. Few men could so instantly refer to a passage in any writer as he, and he constantly impressed on his students the Apostolic injunction "give attendance to reading." Had he chosen, any literary or philosophical degrees were within his reach; but he deliberately gave his time and thought to the Bible, and the things of God. Who, looking back over the past century, could say he was not amply justified in that decision.

One very marked trait of this truly great man was his humility, coupled with his absolute fearlessness. He never coveted man's approval, but always sought the Divine imprimatur on all his decisions and efforts. Spurgeon's heart was tender as a child's, because he lived in the presence of the God he so deeply loved.

THE MISSIONARY PROBLEM

Dr. O. W. Van Osdel
In Baptist Temple News

It may be that some churches are feeling more keenly the present missionary situation than others, but it is certainly true that all real followers of the Lord Jesus Christ find themselves distressingly embarrassed. The Northern Baptist Convention has seen fit to adopt a policy which has not only embarrassed themselves, but discouraged their entire following. For one thing they have removed all persons and personalities from their work. Foreign missions have been buried in a unified budget, and then adding to the distress the forces have adopted the inclusive policy which means that they are sending both Modernists, or infidels, and devout followers of our Lord, to the Mission field to contend and counteract each other's influence. This policy has so discouraged the missionary giving that the whole trend has been down, and instead of the work being grandly and gloriously advanced year by year, the heart breaking process of bringing missionaries home, and neglecting fields once cultivated, has been the portion handed out to the missionary constituency. Large numbers of people have withdrawn entirely from this mongrel and disheartening course, and have tried to find other fellowships and other opportunities somewhere among the great variety of interdenominational boards calling themselves faith missions. While to some, the multiplication of these boards has in some instances seemed to note an increase in missionary interest, to others it has indicated the routing of the missionary forces and impending defeat.

THE GARY MEETINGS

(The Minutes of the Meeting will be published D. V. in the next issue.)

The third Annual session of the General Association of Regular Baptists of North America was held with the Central Baptist Church of Gary, Indiana, Dr. R. T. Ketcham and R. F. Hamilton, pastors, May 15-16-17.

This young church of nine hundred and eighteen members proved to be a very genial host to that clan of loyal Baptists who know nothing of the spirit of compromise with modern religious liberals. This church raised up on the sand dunes of Indiana left no stone unturned in order to make the days spent at Gary comfortable, profitable and enjoyable.

Immediately we felt at home in the Gary church. The precision of the young women who ministered at the Registration booth in the lobby of the church gave an assurance of welcome unsurpassed. Their oft repeated question, "Is there anything we can do for you?" made delegates and visitors realize that theirs was a labor of love. The gracious hospitality extended by those who entertained guests in their homes leads us to ask, When Do We Go To Gary Again?

The addresses were of a high biblical order far removed from the hackneyed phraseology of other days. We were impressed by the two young men who were prominent in all the sessions and were much encouraged for the future of historic Christianity at the sight of such stalwarts as Ketcham of Gary, Fulton of Chicago, Griffith of Erie, Van Gilder of Portsmouth, McGinlay of Ontario who was the fraternal delegate of The Ontario Regular Baptist Convention, and not by any means overlooking that young man by name of Van Osdel of Michigan who has reached into his eightieth year as a very wise counsellor for the younger men of less experience. The admirable thing about this veteran of many battles is that he is always one of the boys. We feel sure that God will not leave Himself without a true uncompromising witness as long as these men and many others who were present at Gary "Hold the Fort." We are deeply indebted to Mr. and Mrs. Ray Nelson for their ministry of music at all the sessions.

Two and a half days was all too short for such an important program of business and inspiration, but even in that time through the accelerating energies of our good President Rev. Earle G. Griffith much was accomplished in a very definite way. We mention three things in particular.

The adoption of a tentative Constitution, also Articles of Faith. These have been revised since published in the May Bulletin and will be printed again at an early date.

The Missionary Program. Much profitable time was consumed in discussion of

the proper method of procedure for our missionary interests. It was the opinion of some that a Missionary Board ought to be created but finally a decision was reached and presented in the form of a resolution which reads as follows.

WHEREAS, Existing Baptist Missionary Agencies under the control of the Northern Baptist Convention have become so permeated with Modernism, which is a positive denial of the historic Baptist faith; and

WHEREAS, This has made it impossible for many Bible believing Baptists to contribute further to the support of such a modernized program; and

WHEREAS, individual, collective, and repeated appeals to Convention leadership to correct this state of affairs have been scorned; we,

THEREFORE, recommend, that the General Association of Regular Baptists of the United States, do now assume a definite Missionary Responsibility in the following manner:

By election of two members to each Council, we shall establish official relations with the Association of Baptists for Evangelization in the Orient, and with the Cooperative Baptist Missions of North America, and in like manner with such other Baptist Missionary Agencies as may be approved by our Missionary Committee.

And, furthermore, that our Missionary Committee be instructed to employ such measures as shall effectually present to our Churches the work of these approved agencies, such measures to be in keeping with the expressed sentiment of the Association.

HOW LONG WILL IT TAKE TO DIE?

The Baptist Times of London, England, presents a pathetic tabulation of figures showing a great decrease of members in the Baptist churches of England, while the Scottish and the Irish Baptist churches show but a slight increase.

Membership in the English Baptist Churches has decreased during the past year to the number of 1,950 while the Bible Schools report a loss of 10,292 with a loss of teachers to the number of 1,192. At this rate how long will it take the Baptist Churches of England to die?

The Editor of the Times goes on to say, "It would be quite easy to suggest reasons mitigating the force of these terrible figures, but that is not our present purpose."

The Times of London like a lot of American Baptist papers knows too well that the trouble is modern religious liberalism which is eating the very vitals out of our Baptist faith by its denial of every truth of Holy Scripture, but these cowardly editors who for fear of losing a dishonest friend and a paltry subscription to their papers, keep pouring oil on troubled waters while the great Baptist ship plunges headlong to the rocks of destruction and despair.

THE REGULAR BAPTIST MEETING AT GARY, INDIANA

Dr. O. W. Van Osdel
In Baptist Temple News

These brethren who are identified with this important movement are brethren of high principle, and a God-given faith, who are unwilling to be jostled about by Modernists and compromisers, but insist upon the old-fashioned gospel and the old-fashioned way of doing things. The truth of God doesn't change, and the ways of God are ever the same. Therefore it is possible for us to speak of old-fashioned things and at the same time be conscious that they are newer than the newest so far as adaptation to the times in which we live. The unbelieving conglomeration of the present day calling themselves Modernists are the men who are conspicuously behind the times. There's nothing new about the rejection of Christ and the rejection of the supernatural in the Bible. They began to do this when Christ was here upon the earth, and men have continued to do this in every age down to the present hour. There is nothing, viewed from the intellectual standpoint, or from the Christian standpoint, that is slower, more out of date, and completely behind the times than that which people are pleased to call Modernism. An unbeliever is not modern. Every objection that men called Modernists raise against the Bible, against the supernatural, against the virgin birth and the deity of Christ, is old, so old that it is bald and toothless, and ought to have been in the grave long ago. In the second century Celsus wrote against Christianity and its author all that is brought to the front as modern objections of today. Celsus could as well have made a shorter Bible or a short Bible as the University of Chicago. While these men are posing as scholars and up to date, they are simply making an exhibit of their ignorance and their brainlessness, and are severely antiquated and behind the times. The Bible is new, the Bible lives. It is exactly adapted to the human need of the present decade.

Regular Baptists are in the field, and meeting for discussion and prayer at Gary because they are the champions of "the faith once for all delivered to the saints." Regular Baptists are men who are on the dot, scholarly, wise, devout, courageous, unwilling to be misled, unwilling to be deceived, unwilling to compromise, unwilling to put up with counterfeits. We, Regular Baptists, must have the genuine coming to us direct from the hand of Him Who for our sakes was crucified, and Who lives to intercede, and is coming again in glory. May God consent to be present in the Gary meeting to make it glorious by His wisdom and power, for it is settled beyond a ques-

tion that every Regular Baptist will this year and always ascribe majesty and glory to Him.

NEWS ITEMS

Bethel Baptist Temple, Erie, Pa., announces its alignment with the General Association of Regular Baptists. This is the second church Rev. E. G. Griffith, pastor, has led forth into a strictly Baptist fellowship.

Calvary Baptist Church of Bellefontaine, Ohio, Rev. E. V. Willets, pastor, three years ago withdrew from membership in the First Baptist Church of that city refusing to support the modernistic program of the Ohio Convention. This people have been wonderfully blest. They now number 117 members.

Have you read Dr. A. C. Gaebelain's new book, "The Conflict of the Ages," now in fourth edition?

Miss Ruth A. Woodworth en route to the Philippines dropped into the office to say "farewell." She related this word to us from a sermon by Mr. Spurgeon: "If you go once to hear a modernist it is your misfortune. If you go the second time it is your disgrace."

Commencement Exercises

The Seventh Annual Commencement Exercises of The Los Angeles Baptist Theological Seminary, Dr. William Albert Matthews, president, was held Sunday afternoon, May twentieth on the Seminary Campus. The Baccalaureate Sermon was delivered by the President. The Editor of The Baptist Bulletin and Pastor of the First Baptist Church of Buffalo, N. Y., was honored with the degree of Doctor of Divinity.

Baptist Bible Seminary of Johnson City, N. Y., which at present is housed in the building of The First Baptist Church of Johnson City, Rev. Harold T. Commons, pastor, announces commencement exercises for June 3-4. Rev. Arthur Franklin Williams, B. A., will deliver the Baccalaureate Sermon Sunday, June the 3rd, and Rev. Garth Koch, Th. M. of Oneonta, N. Y., will bring the commencement address entitled, "Good Ministers of Jesus Christ." The enrollment this year has been 44. Ten students expect to graduate.

WE RISE TO CONGRATULATE

Our contemporary "CHRISTIANITY TODAY." A Presbyterian journal devoted

ed to stating, defending and furthering the Gospel in the modern world" arrived at its fifth birthday in its May issue. The editors are Drs. Samuel G. Craig and H. McAllister Griffiths.

This excellent monthly is published by a group of loyal Presbyterians who refuse to bow the knee to the modern moloch of religious liberalism. Regular Baptists will find much encouragement and cheer in this excellent journal. The subscription price is one dollar per year, at 501 Witherspoon Building, Philadelphia, Pa.

THE MEASURE OF OUR GIVING

Dr. O. W. Van Osdel

The Lord has not left us to ignorance and speculation as to what a Christian ought to give. A definite amount has been specified and that is one-seventh of the time, and one-tenth of our money. There are no exceptions to this rule. In all our Christian experience we have never met a Christian person who even suggested a different division of time. It has seemed to be the consensus of Christian opinion that one-seventh of our time rightfully belongs to God. We wish we could say the same about the giving of one-tenth.

In our acquaintance we have met a great number of professing Christians who contended that the giving should be done by those who had plenty, and that it is optional with the individual as to whether he gives anything at all. This is a most distressing heresy. If the Word of God is true, and there is to be a judgment of Christian works, then the obligation to pay one-tenth of our income rests upon every Christian heart without the possibility of any variation. The woman who received our Lord's highest commendation for giving, was poor, so poor that to make an offering at all required that she should put in the Lord's treasury all of her living, and our Lord has been kind enough to let us know His mind in this matter so that we in our giving may receive equal commendation with the woman who cast into the treasury her two mites.

We have known a large number of Christians who have been willing to obey the Lord in this matter of giving, and without exception every person who has decided that his giving should be in tithes and offerings has expressed abundant joy and peace and blessing. We are not willing to promise those who do their duty in Christian giving, rewards. Christians ought to possess principles high enough to lead to duty without expectation of compensation; in fact the Christian who gives with the thought that it will all come back to him with interest is manifesting the spirit of the world, and is apparently destitute of the spirit of Christianity. Our

love for the Lord Jesus Christ compels us to put everything upon the altar, and the spirit that withholds and bargains is the spirit of Ananias and Sapphira. The beauty to serve is the spirit commended everywhere in the Scriptures. We wish that the day might dawn very soon when every titful spirit of love and generosity and member of the Wealthy Street Church would know the joy of going all the way with the Lord in prayer, in service, and in giving.

We are frequently asked whether some people are not too poor to give. Would it not be just as well to ask whether there are not some people too poor to keep one day in seven? Wouldn't their poverty justify them working seven days? God has clearly said that one-tenth is His, and we do not know of any way to modify or change what God has in His wisdom made known to us as to His will in this matter. We certainly believe that it is the solemn duty of every Christian, male and female, young and old, to give something every week to the Lord's cause. Boys and girls may not have any income of consequence, but they usually have some spending money, and do succeed in getting some candy and some chewing gum. If they love the Lord with the same affection that they love the candy and the gum, they certainly will be willing to divide with the gracious Savior who loved us and gave His all.

A SPURGEON SERMON

A Christian worker in Nottingham, England, tells the following incident: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it, and found that it was part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.' " **Think of that!** a sermon preached in London, conveyed to America, then to Australia, then back to England to save a soul!

A LETTER FROM THE PASTOR OF SPURGEON'S TABERNACLE

A few weeks ago we received a communication from Pastor Tydenham Childers of The Metropolitan Tabernacle of London, England, assuring us that Mr. Spurgeon's work is being carried on in the same orthodox way as he ministered himself. We also received the group of pictures appearing on our first page and are happy to know that in spite of the modernism of British Baptists the Metropolitan Tabernacle still stands as a Beacon light to point sinners to the Savior.