

OUR PURPOSE
TO MAINTAIN A
TESTIMONY TO THE
TRUTH OF THE
BIBLE AS HISTORI-
CALLY HELD BY
BAPTISTS.

The Baptist Bulletin

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THE STATUS OF A REGULAR BAPTIST CHURCH

Just what is the relation of a local Baptist Church to the various other organizations which go to make up what is commonly called the Denomination? It is surprising to review the various answers which one receives to this question, even among our most rabid "regulars." I have been impressed more and more with the need of a clear understanding among our regular Baptist Churches of just what relationship they bear to Baptist organizations outside themselves.

Hiscox' Directory for Baptist Churches is universally considered the last word in Baptist polity. It is published by the American Baptist Publication Society and from the Publisher's note on page 3 we quote the following: "We commend with increased confidence the "New Directory" to the favor of American Baptists, as a sound and scriptural exposition of New Testament church polity, as represented by our faith and practice." The publishers also present testimonials of high approval for the Hiscox Directory from such prominent Baptists as Dr. Hovey, former President of Newton Seminary; Dr. Strong, former President of Rochester Seminary; Dr. Weston, former President of Crozer Seminary; Dr. Corey, former President of Richmond Seminary and Dr. MacArthur, former Pastor of Calvary Baptist Church, New York City.

With deep interest then we turn to the pages of Hiscox' Directory for Baptist Churches to discover afresh just what the answer is to the question "What is the relation of a local Baptist Church to the various other organizations which go to make up what is commonly called the Denomination?"

The Manual has much to say about the Church's relationship to the National and State Conventions, but we are particularly interested now in what it has to say concerning the local Association. On pages 333 and 334 we read, "An Association—the organized body that meets for business—is NOT composed of churches, but of individuals, the pastors and messengers. It is a common way of speaking, but a very loose and misleading way, to say it is composed of churches. This arises from

By President R. T. Ketcham

a misapprehension, and perpetuates a misunderstanding. A Baptist Church cannot be a member of any other body whatever.

But our polity and our traditions repudiate both the inference, and the hypothesis on which it rests."

Here is a matter of immense importance, namely, the local Association does not consist of CHURCHES. It is absolutely untrue to fact to speak of a local Baptist Church as being a "member" of an Association. If the Churches are not members of the local Association then what is their relationship to it? Again we quote from Hiscox, page 334. "But it may be asked, How is it, if churches are not MEMBERS of the body, that the Associations uniformly receive new churches to their number, or dismiss, or drop churches from it? The reply is this: Churches are not received to MEMBERSHIP, though such expressions are often, and indeed ordinarily used; but they are received to FELLOWSHIP and CO-OPERATION; which fact is evinced, by their pastors and messengers being admitted to MEMBERSHIP, thus composing its constituent elements."

The question now arises, Must a local church continue to fellowship with a local Association or any other external organization of Baptists, even though that fellowship may be distasteful to them? Again let Hiscox answer the question and remember that what Mr. Hiscox says is "commended with increased confidence to the favor of American Baptists as a sound and scriptural exposition of New Testament church polity." On page 335 Mr. Hiscox says, "An Association is a VOLUNTARY society formed and maintained for mutual help among the churches associated, and for the religious welfare of the field it occupies. It is of human, not of divine authority; it grows out of the sympathies of Christian fellowship, and the need of mutual help. No Church is under obligation to affiliate with it; and any connected Church can withdraw co-operation, at any time, for any reasons which seem to itself sufficient, without prejudice to either its evangelical or its denominational reputation and standing."

Here then is a clear-cut statement as to the status of a Baptist church in relation

IF

(With apologies to Rudyard Kipling)

If you can trust in God when those about you
Are doubting Him, proclaiming Him untrue
If you can hope in Christ tho' all forsake you
And say 'tis not the thing for you to do,
If you can wait on God nor wish to hurry,
Or being greatly used keep humble still,
Or if you're tested e'er not to worry
And yet remain within His sovereign will.

If you can say 'tis well when sorrow greets you
And Death has taken those you hold most dear,
If you can smile when adverse trials meet you
And be content e'en tho' your lot be drear,
If you can be reviled and never murmur,
Or being tempted, not give way to sin,
If you can fight for right and stand the firmer
Or lose the battle when you ought to win;

If you can really long for His appearing
And, therefore, set your heart on things above,
If you can speak for Christ in spite of sneering,
Or to the most unlovely one, show love;
If you can hear the call of God to labor
And answer "yes" in yieldedness and trust
And go to tell the story of the Saviour
To souls in darkness o'er the desert's dust;

If you can pray when Satan's darts are strongest
And take the road of Faith instead of Sight,
Or walk with God, e'en tho' His way be longest
And swerve not to the left hand nor the right,
If you desire Himself alone to fill you
For Him alone you care to live and be,
Then 'tis not you, but Christ, who dwelleth in you
And that, Oh child of God, is victory!
—Grace Reynolds, Minneapolis, Minn.

It would violate its sacred charter, and lose its identity as the body of Christ, to attempt such a union. And if many churches should enter into organic relations, and constitute an ecclesiastical confederation, the local churches would be absorbed, losing largely their individuality and their independence. Also, in that case, the confederate body would possess legislative and judicial control over the separate congregations. This is the actual STATUS of most Christian denominations.

to a local Association. It can withdraw its fellowship from any given group of Baptists at any time and for any reason sufficient to itself without prejudice to either its evangelical or denominational reputation and standing. In other words it does not cease to be a Baptist church simply because it chooses its own Baptist companions.

Another thing which we discover in Hiscox' Directory and which we need to remember, is that an Association cannot be subjected to the control of the churches which make up its fellowship. Since the churches are not members of the Association how then can they control the Association? The only recourse a Baptist Church has in Associational matters which displeases it is to withdraw fellowship. We quote again from Hiscox, Page 336, in substantiation of this assertion, "An Association is an INDEPENDENT body, not subject to the authority or control of the churches any more than the churches are subject to its authority and control. It frames its own constitution, makes its own business, without dictation from any one. Within its own sphere of action it is just as independent as a Church is within its sphere of action. It fixes the terms of membership and the conditions on which the churches may associate; designates the number of messages to be sent from each Church, orders its own exercises, meets and adjourns at its own pleasure. If any Church does not approve the proceedings it can refuse to affiliate, and withdraw at any time from the Association, if it thinks best."

On the basis of old-fashioned Baptist polity, published and approved by the Publication Society, backed up by the testimonials of old-fashioned Baptists, we learn that any regular Baptist Church which no longer wishes to fellowship a Convention or Associational program can withdraw that fellowship without damaging their reputation as Baptists. As a matter of fact, the damage to our reputation as BAPTISTS is more apt to result from a continued fellowship with at least some of the Convention and Associational programs.

FIRST HEBREW CHRISTIANS TO THE ARGENTINE

On Thursday, Nov. 1st, in the First Baptist Church, Buffalo, New York, a Farewell Meeting was held for Rev. Arthur E. and Mrs. Glass and their baby who sail for the Argentine, South America, on November 10th as missionaries to the Jews under the Evangelistic Committee of the Hebrew Christian Alliance of America. The meeting was sponsored by Rev. Jacob Bernheim of the Buffalo Hebrew Christian Center and a member of the Executive Committee of the Hebrew Christian Alliance of America, the Moody Bible Institute Alumni Ass'n of the Buffalo Area in co-operation with Rev. Harry G. Hamilton, Rev. George A. Cole, Rev. Howard Keithley, Rev. Chas. Riley, Rev. Palmer A. Muntz, Rev. Franklin S. Logsdon and Rev. Harvey O. Olney. About 150



REV. ARTHUR E. AND MRS. GLASS
AND BABY

were in attendance who gave earnest attention to an interesting and well prepared program.

This is a pioneer work as Mr. and Mrs. Glass will bring the first Hebrew-Christian testimony among the 300,000 un-evangelized Jews in the Argentine. These two consecrated young people are graduates of the Moody Bible Institute, class of 1927, and members of the Christie Street Baptist Church of Toronto, Ont. Immediately after their graduation they carried on with Mr. and Mrs. Bernheim at the Buffalo Hebrew Christian Center as their assistants for almost two years. Then a call came to assume charge of the Baptist Mission among the Jews in Toronto, Ont.

For a number of years the Evangelistic Committee of the Hebrew Christian Alliance of America have been in correspondence with members of two Missionary Boards in Buenos Aires, S. A., who plead for the interest of the Alliance that they send a competent Hebrew Christian missionary to this great company of Jews in the Argentine who were without hope and without Christ and for whom no provision had been made by the Missionary Boards of our denominations.

The need was urgent and the suggestion providential, and after a great deal of correspondence and prayer God definitely called this young couple for this ministry among the Jews of the Argentine. They are both Hebrew Christians and admirably equipped for this particular task. It is a virgin field and God has surely opened "a new door that no man can shut."

It is an opportunity rich in spiritual possibilities and our God by His Holy Spirit will use and direct Brother and Sister Glass to make known His saving Grace and the joy of a blood bought redemption through Jesus Christ our adorable Lord. Is. 62:6-7.

Any gifts or offerings toward their support can be sent to the Rev. Joseph R. Lewek, 1216 Washington Ave., Bronx, New York City, Treas. of the Hebrew Christian Alliance of America.

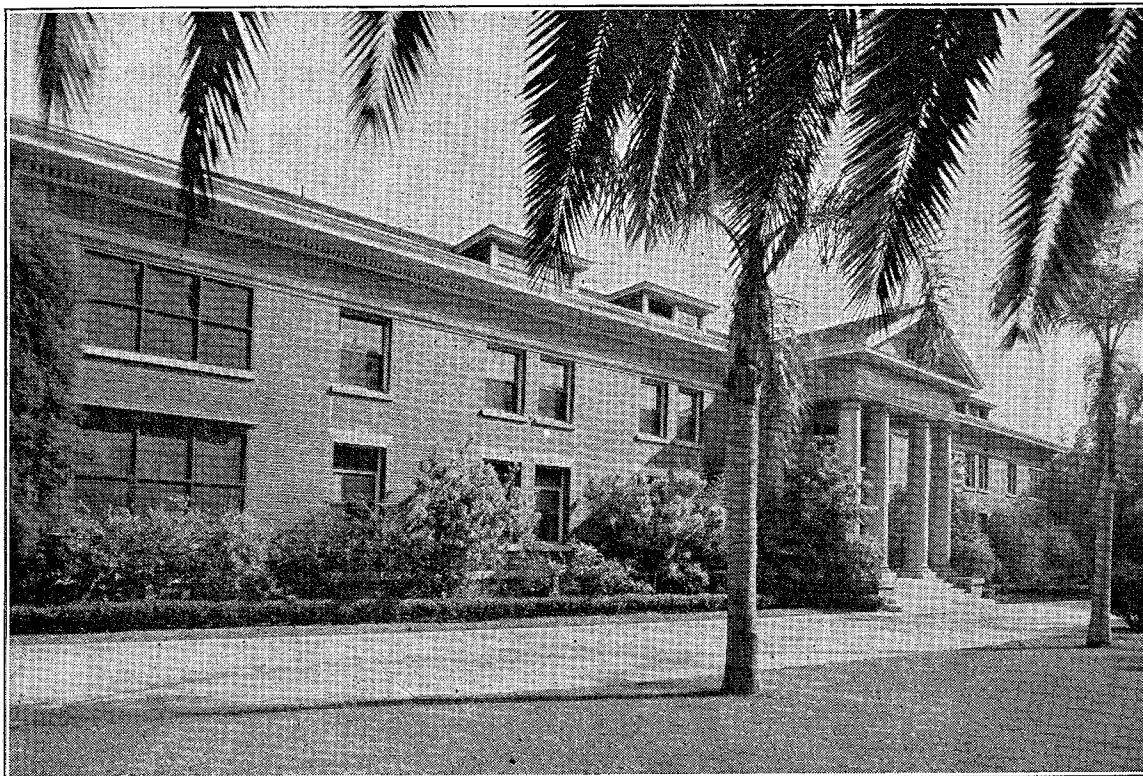
FILIPINOS READ THE BAPTIST BULLETIN

Miss Ruth A. Woodworth, with the Association of Baptists for Evangelism in the Orient

We have received two copies of the Bulletin and how we need it here. Our adversary is the same and he certainly goes about transformed as an angel of light. There is a big movement on foot now to unite all of the Protestant churches of the Philippines. The "mixed multitude" is called the National Christian Church. The idea originated in America. Last winter they had a meeting in East Orange, New Jersey, and since then they have been pushing it hard here. The idea of an "independent" church goes over very big with the Filipinos. Our workers are being urged to go into it. Two weeks ago we had a workers' conference and we talked very plainly to our men. Miss Yerger gave a splendid message on the Biblical teaching of "come ye out and be ye separate" and then I followed with the facts here and also at home. I quoted from the Bulletin and I urged them to read it. The men were visibly stirred and many testified afterwards that they had never seen the issue so plainly before. The N. B. C. is forever trying to rope our men into their conferences by asking them to speak, etc. Also some of the Board members are sound and that adds to the difficulty of the situation. So you see the fight is the same all over. And so it has been down through the ages, hasn't it? Only the few are willing to pay the price of standing alone for the precious Blood—but not alone for "greater is He that is in you, than he that is in the world." Do you know the story of the time when Napoleon heard his officers say that they were bound to lose the battle on the morrow because they were so outnumbered and Napoleon flung open the tent door and said, "And how many do you count me?" Added to the modernists is much opposition from the Catholic priests and the Seventh Day Adventists who try to proselyte. I would be discouraged if the Lord did not constantly remind me that we fight not against "flesh and blood but against . . . the rulers of the darkness of this world." And so our weapons must be spiritual and not carnal and we are depending upon you all back home to join with us in this fight.

I enjoy teaching in our Bible institute very much. I have eleven hours a week besides three classes on Sunday so I am very busy preparing. I certainly am learning to know my Bible as never before. I love to teach. We run our Institute very similar to Moody only on a much smaller scale of course. So I have a share in overseeing the practical work. Our students run nine Sunday Schools in the city, go calling one afternoon a week, preach at the jail Sunday afternoons and have street meetings on Saturday afternoons. We have three gospel teams that go out on Saturday afternoons for the street meetings. We

(Continued on page 3, column 3)



WHY THE LOS ANGELES BAPTIST THEOLOGICAL SEMINARY

The Los Angeles Baptist Theological Seminary was incorporated May 27, 1927, to carry on and perpetuate the principles and practices of Biblical Christianity. The need for the new Seminary is due ultimately to a long process of defection from the Christian Faith which has been going on in various denominations for about fifty years. But the immediate occasion was found in the more recent attempts of the Northern Baptist Convention to depart from the essential doctrines of the Word of God and traditional principles and practices of Baptists.

In 1907-8 the Modernist Group of the Convention brought about the disorganization of the "May Anniversaries" and organized the Northern Baptist Convention. That event brought the Convention Churches into subjugation to the galling yoke of Modernism.

In the Annual Conventions of 1920 in Buffalo, of 1922 in Indianapolis, of 1925 in Seattle, Fundamentalists, led by men like Dr. Cortland Myers, Dr. W. B. Riley and the late Dr. W. B. Hinson, made conservative attempts to liberate the Convention from this accursed yoke. They failed. Division, discord and open hostility followed in the Conventions of 1926 and 1927. And, in the Washington Convention of 1928, the Modernist Group boldly waged an offensive battle for "Open Church Membership." They won. In the strength of that victory they went to Chicago the next year and committed the Denomination to the "Inclusive Policy." During this process of defection and departure from the Essentials of Christianity, the Modernist Group began to capture and do now control all the newspapers, save one,

Mission Boards, Publication Society, Colleges, Seminaries and Universities of the Denomination.

As a result of this bondage to Modernism the consistent adherents to the principles and practices of New Testament Christianity were left without any adequate source of ministerial education and supply. In the Educational Report of the Convention of 1922 recognition was given to the need of both Conservative and Liberal Seminaries.

It must have been offered as a peace offering! For the Convention has made no move to establish any Conservative Institutions of learning. The Los Angeles Baptist Theological Seminary was founded to meet the need.

After Conferences held in Los Angeles, a small group of ministers decided to begin to establish on the Pacific Coast a Theological Seminary founded upon Christian Doctrines as set forth in the Scriptures. Then a larger group of ministers and laymen met in the Spring of 1927, and, coming to the same conclusion, sought the advice and counsel of Attorney Lewis E. Cruickshank. This conference resulted in the appointment of a group of ministers and laymen consisting of Rev. B. F. Fellman, D. D.; Rev. F. W. Farr, D. D.; Rev. Wm. A. Matthews, D. D.; C. W. Coops, and A. S. Fielding, who met in the law offices of Mr. Cruickshank April 20, 1927, when the Seminary was organized and incorporated. On May 27, 1927, the Charter of the Seminary was approved and issued by the State of California. Under this group of men, acting as Trustees, the Seminary was opened on September 15, 1927, with a Faculty of six Professors and Instructors. Thirty-eight students were enrolled the first year.

According to its Constitution and By-Laws, the Seminary is independent of ec-

clesiastical control and legally safeguarded from fleching or capture by the Modernists. It is opposed to every phase of Evolution and will seek to maintain a scholarly exposition and defense of Biblical Christianity against the vagaries of twentieth century philosophy and unbelief. Every member of the Board of Trustees and of the Faculty is unreservedly committed to the Doctrinal Statement of the Seminary. The character of its teaching is determined accordingly.

The Constitution requires every Trustee to subscribe to the following pledge:

"I hereby solemnly declare that I believe the Old and New Testament Scripture to be the Word of God and the only infallible rule of faith and practice; that I sincerely receive and adopt the Doctrinal Statement of this Seminary in the form as printed in its Constitution and By-Laws, as containing in brief the System of Doctrine taught in the Holy Scriptures and that approving the Charter and Constitution of the Seminary, I will faithfully endeavor, God helping me, to carry into effect the articles and provisions therein so as to promote the design and object of the Institution."

FILIPINOS READ THE BAPTIST BULLETIN

(Continued from page 2)

try to work the young people of our church in on that too.

Our students are growing in grace and it is a joy to see the Lord working in their lives. Our church members are not so faithful and it is discouraging because they do not seem to have the sense of loyalty that we do. But these problems are opportunities for us to test the promises of the Lord. But how much we need a revival among our believers and a great work of the Spirit among the unsaved.

THE INTERSTATE CONFERENCE IN NEW YORK

By Rev. R. T. Ketcham

It was our privilege to be in attendance at the Fifth Annual Conference of the Interstate Evangelistic Association which was held in Calvary Church, New York City, September 30 to October 4. We have no hesitation in saying that this Conference was one of the greatest we have ever attended in the ranks of fundamental Baptists.

Any organization that can go into metropolitan New York and in the down-town area pull morning audiences of at least 500, afternoon audiences of 800, and pack out the seating capacity of the great Calvary auditorium in the evening for three or four days in succession is an organization which deserves our heartiest congratulations, our earnest prayers, and the utmost of our support. Rev. Harold Strathearn, the Executive Secretary of the Interstate, with headquarters in Rochester, New York, is doing an unparalleled piece of work in the interest of safe-guarding Baptist pulpits against the inroads of Modernism, and the holding of these important points for the historic Baptist faith.

NEWS ITEMS

WE MOURN THE LOSS OF RALPH C. NORTON who with his wife, Edith Norton, founded the Belgium Gospel Mission. Mr. Norton departed this life Monday, October first, at eight p. m. We extend to Mrs. Norton our very sincere sympathy in this hour of her bereavement.

* * *

DR. ARCHIBALD T. ROBERTSON, Professor of Greek and New Testament in the Southern Baptist Theological Seminary, departed this life September 24th, age seventy-one years. Dr. John R. Sampsey, President of the Seminary, who has been associated with him for 46 years, took part in the services.

* * *

EVANGELIST AMY LEE STOCKTON writes: The Baptist Bulletin was read with deepest interest and the story on the first page, "The Tragic Death of Mrs. C. J. Abernethy," stirred me deeply. Miss Stockton with her associate, Miss Rita Gould, are enjoying much blessing from the Lord. They are now in Washington, D. C., for two meetings; from there they go to California and back to Michigan.

TEN WAYS OF PRAYING

1. The **formal** way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a habit which has lost its real motive power.

2. The **hurried** way—hastening through it as a disagreeable and irksome duty—a duty, indeed, but not a delight, and to be dismissed as quickly as may be.

3. The **selfish** way—when the real motive is to consume the coveted blessing

upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The **impulsive** way—praying as the feeling prompts, and when we feel so inclined — without any definite plan of prayer in our lives, or devout habit.

5. The **faithless** way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the **thoughtful** way, seeking to meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. The **earnest** way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The **trustful** way — coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father both able and willing.

9. The **consistent** way—that is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. The **spiritual** way—so cultivating acquaintance with the Holy Spirit that he can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.

—Missionary Review.

WHAT IS THE GRACE OF GOD?

By Earle G. Griffith

NEGATIVELY

It is not mercy.

It is not love.

It is not undeserved kindness.

It is not unmerited favor, nor unearned favor.

It is not imparted favor.

Though it includes all of these.

POSITIVELY

Excepting the names applied to God, grace is the most capacious word in any language. It has alpine heights; oceanic depth; desert like expanse; and an unalloyed gold content.

Grace is an act, function, or process of which only God is capable. Grace is dealing, unconditionally, in terms of kindness, mercy and love, with one who is worthy of unrelenting wrath.

Grace is full, free affection in behalf of a willful enemy.

Grace is the love of God, vocalized toward the enemies of God, on terms consistent with the righteousness of God.

Grace is that mystic element in God's being which sustained in Him measureless concern for us despite our depravity, and in coordination with His wisdom and holiness, has conceived, effected, and made actual our redemption through Christ.

Marvellous, infinite, matchless grace!
Hallelujah!

"THE REGIONS BEYOND"

The meeting of the General Association in Gary last May is uniformly hailed as a triumph for sound Baptist missions. We shall never cease when occasion makes it inevitable to register a clear protest to the encroachments of so-called new theology or its handmaiden denominational control. But it has long been felt by many that we should lend a practical turn to our interests. Support of deserving existing missionary enterprises offers the best reply to this conviction.

A very simple plan has been set up. A committee of seven persons geographically distributed was chosen at the annual meeting to investigate and accredit Baptist missionary councils; to give suitable publicity to their work; assist in placing missionaries on furloughs in churches and lend aid to out-going missionaries; encouraging the churches to give financial support to these.

That churches may contact the committee through its closest representative we give the names herewith:

Rev. Howard Fulton, D. D., Belden Ave. Baptist Church, Chicago.

Rev. Clyde E. Wood, Pastor Berean Baptist Church, Grand Rapids.

Rev. C. M. Keen, Randall Memorial Baptist Church, Williamsville, N. Y.

Rev. H. G. Hamilton, D. D., First Baptist Church, Buffalo.

Rev. Harry Ketcham, Boonville, Ind.

Rev. J. H. Green, Baptist Church, Wellington, Ohio.

Rev. Earle G. Griffith, chairman, Erie.

The Annual Association very heartily sanctioned the work of the Association of Baptists for Evangelism In the Orient, with headquarters in Philadelphia, Mrs. Henry W. Peabody as chairman of the Board. From our committee Dr. Howard Fulton and Rev. Earle G. Griffith have been selected as representatives. The Mid-Missions Council with headquarters in Mishawaka, Rev. M. E. Hawkins, as president was also endorsed. Rev. Clyde Wood and Rev. Harry Ketcham have been named as committee representatives. Other missionary interests have formerly been listed as approved. More will appear presently.

To make our forward step more than nominal it will be necessary to have the courteous help of pastors and churches. We venture to suggest that churches invite the member of our committee nearest to tell of the work of worthy Biblical Baptist Missions, or write for literature, or have a missionary from one of the Councils on the approved list. Please pray for the committee and the fields we are aiming to assist. Funds for missionary projects may be sent to Rev. R. F. Hamilton, Central Baptist Church, Gary, Ind. Mark them "Mission Funds" and name the Council or field, or person, for whom intended. We have stood by the great doctrines, let us stand by THE GREAT COMMISSION, Earl G. Griffith.