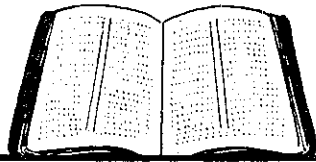
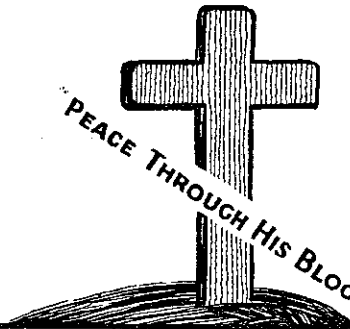


"CHRIST DIED FOR SINNERS"



THE BOOK

"PEACE THROUGH HIS BLOOD"



THE BLOOD

"BEHOLD HE COMETH WITH CLOUDS"



THE BLESSED HOPE

# Baptist Bulletin

for  
BIBLE-BELIEVING BAPTISTS

Reblazing  
Missionary  
Trails  
for  
Fundamentalist  
Baptists  
Traveling  
the  
Old Paths  
With the  
Old Faith



"Out of Darkness  
Into Light."  
Hear of the  
Conquests  
of  
His Cross  
at  
Johnson City  
May 10-13  
Come Praying  
Keep Praying

**JOHNSON CITY, N. Y., MAY 10-13**

# THE GOOD FIGHT OF FAITH

By J. GRESHAM MACHEN, D.D., LL.D.

*The last sermon Dr. Machen delivered at Princeton before resigning from the Seminary because of his Christian convictions.*

Phil 4:7—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

I Tim 6:12 (part)—"Fight the good fight of faith."

## The Apostle Paul—A Great Fighter

The Apostle Paul was a great fighter. His fighting was partly against external enemies—against hardships of all kinds. Five times he was scourged by the Jews, three times by the Romans; he suffered shipwreck four times; and was in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. And finally he came to the logical end of such a life, by the headsman's axe. It was hardly a peaceful life, but was rather a life of wild adventure. Lindbergh, I suppose, got a thrill when he hopped off to Paris, and people are in search of thrills to-day; but if you wanted a really unbroken succession of thrills, I think you could hardly do better than try knocking around the Roman Empire of the first century with the Apostle Paul, engaged in the unpopular business of turning the world upside down.

But these physical hardships were not the chief battle in which Paul was engaged. Far more trying was the battle that he fought against enemies in his own camp. Everywhere his rear was threatened by an all-engulfing paganism or by a perverted Judaism that had missed the real purpose of the Old Testament law. Read the Epistles with care, and you see Paul always in conflict. At one time he fights paganism in **life**, the notion that all kinds of conduct are lawful to the Christian man, a philosophy that makes Christian liberty a mere aid to pagan license. At another time, he fights paganism in **thought**, the sublimation of the Christian doctrine of the resurrection of the body into the pagan doctrine of the immortality of the soul. At still another time, he fights the effort of human pride to substitute man's merit as the means of salva-

tion for divine grace; he fights the subtle propaganda of the Judaizers with its misleading appeal to the Word of God. Everywhere we see the great apostle in conflict for the preservation of the church. It is as though a mighty flood were seeking to engulf the church's life; dam the break at one point in the levee, and another break appears somewhere else. Everywhere paganism was seeping through; not for one moment did Paul have peace; always he was called upon to fight.

## A True Fighter

Fortunately, he was a true fighter; and by God's grace he not only fought, but he won. At first sight, indeed, he might have seemed to have lost. The lofty doctrine of divine grace, the center and core of the gospel that Paul preached, did not always dominate the mind and heart of the subsequent church. The Christianity of the Apostolic Fathers, of the Apologists, of Irenaeus, is very different from the Christianity of Paul. The church meant to be faithful to the apostle; but the pure doctrine of the Cross runs counter to the natural man, and not always, even in the church, was it fully understood. Read the Epistle to the Romans first, and then read Irenaeus, and you are conscious of a mighty decline. No longer does the gospel stand out sharp and clear; there is a large admixture of human error; and it might seem as though Christian freedom, after all, were to be entangled in the meshes of a new law.

But even Irenaeus is very different from the Judaizers; something had been gained even in his day: and God had greater things than Irenaeus in store for the church. The Epistles which Paul struck forth in conflict with the opponents in his own day remained in the New Testament as a perennial source of life for the people of God. Augustine, on the basis of the Epistles, set forth the Pauline doctrine of sin and grace; and then, after centuries of compromise with the natural man, the Reformation rediscovered the great liberating Pauline doctrine of justification by faith.

So it has always been with Paul. Just when he seems to be defeated, his greatest triumphs, by God's grace, are in store.

## Heroes of the Faith—Not Pacifists

The human instruments, however, which God uses in those triumphs are no pacifists, but great fighters like Paul himself. Little affinity for the great apostle has the whole tribe of the considerers of consequences, the whole tribe of the compromisers ancient and modern. The real companions of Paul are the great heroes of the faith. But who are those heroes? Are they not true fighters, one and all? Textullian fought a mighty battle against Marcion; Athanasius fought against the Arians; Augustine fought against Pelagius; and as for Luther, he fought a brave battle against kings and princes and popes for the liberty of the people of God. Luther was a great fighter; and we love him for it. So was Calvin; so were John Knox and all the rest. It is impossible to be a true soldier of Jesus Christ and not fight.

## God Grant That You—May Be Fighters, Too!

God grant that you—students in this seminary—may be fighters, too! Probably you have your battles even now: you have to contend against sins gross or sins refined; you have to contend against the sin of slothfulness and inertia; you have, many of you, I know very well, a mighty battle on your hands against doubt and despair. Do not think it strange if you fall thus into divers temptations. The Christian life is a warfare after all. John Bunyan rightly set it forth under the allegory of a Holy War; and when he set it forth, in his greater book, under the figure of a pilgrimage, the pilgrimage, too, was full of battles. There are, indeed, places of refreshment on the Christian way; the House Beautiful was provided by the King at the top of the Hill Difficulty, for the entertainment of pilgrims, and from the Delectable Mountains could sometimes be discerned the shining towers of the City of God. But just after the descent from the House

(Continued on page 6)

# COMING! FIFTH ANNUAL G. A. R. B. FELLOWSHIP—

**"They Continued Steadfastly in the Apostles' Doctrine and Fellowship, and in prayers."  
—Acts 2:42.**

By REV. R. T. KETCHAM, D. D.

From all indications, there will be a record breaking attendance at the Fifth Annual Conference of the General Association of Regular Baptist Churches, to be held with the First Baptist Church, Johnson City, New York, May 10 to 13. From all over the country, letters are pouring in asking for information, and already there are several registrations.

We would call attention again to the fact that the Johnson City Church, together with sister churches in the Johnson City-Binghamton area are prepared to entertain free of charge nights' lodgings and breakfasts for at least five hundred messengers. Noon and evening meals can be secured at nearby restaurants at very reasonable rates.

It is highly desirable that those who are planning to attend the conference should write Rev. G. M. Ross, 145 Oakdale Road, Johnson City, New York, chairman of the entertainment committee.

The detailed program follows and attention is called to the great missionary rallies provided therein. The Association of Baptists for Evangelism in the Orient and Mid-Missions will have present several missionaries home on furlough and several candidates soon to leave for the fields. An hour and a half has been allotted to each of these mission agencies, when opportunity will be given to hear from many of these missionaries who will tell us not of the beautiful hills and valleys of some far off heathen land, but of the conquest of a crucified, risen Christ in the hearts of those for whom He died.

Another period is allotted to the Baptist Bible Seminary, which is at present housed in the building of the Johnson City Church. Here is a Baptist Seminary doing business in our midst that ought to have the attention of our churches everywhere. We shall never cease to thank God for our Bible institutes. So far as orthodoxy is concerned in the preaching of the cross, they have been raised up of God to help hold the lines in these

days of apostasy. However, because of their interdenominational character, it is next to impossible for them to lay the proper stress and emphasis upon things which are distinctly Baptist. There is a crying need for a Bible training institution which will give our young men and young women as thorough a Bible training as any of these present institutions can produce, and at the same time provide a thorough training in Baptist history, polity and doctrine. This the Johnson City Seminary is doing in a thorough and efficient manner.

In addition to the English Bible course, there is a seminary course sufficient to the needs of the Baptist minister or missionary. Johnson City Baptist Bible Seminary is really a Bible institute with the necessary seminary trimmings. Those who will be in attendance at the Johnson City conference, will discover that this period allotted to the students and faculty, will be one of the high spots of the four days fellowship.

This will be the last issue of the Bulletin before the conference and, we would, therefore, call the attention of the churches again to the fact that the Association is in need of contributions from the churches. These contributions should be sent before the conference to the treasurer, Rev. R. F. Hamilton, Box 327, Gary, Indiana, or sent with the messengers to Johnson City.

## PROGRAM

for the Fifth Annual Conference of the General Association of Regular Baptist Churches

### MONDAY, MAY 10

- 7:30 Service of song.
- 8:15 Address, Rev. Howard Fulton, D.D., Chicago.

### TUESDAY, MAY 11

- Morning**
- 10 to 12 noon—Reception of messengers, registration and Fellowship prayer meeting.
- Afternoon**
- 2:00 Service of song.

- 2:30 Address of welcome, Rev. Earl G. Griffith, D.D., Johnson City, New York.
- 3:00 Address, Rev. J. Irving Reese, Ithaca, New York.
- 3:45 Appointment of committees.
- 4:00 Address, Rev. J. J. Pease, Jackson, Michigan.

### Evening

- 7:30 Service of song.
- 8:15 Address, Rev. V. C. Oltrogge, Waverly, Iowa.

### WEDNESDAY, MAY 12

#### Morning

- 9:30 Service of song and prayer.
- 10:00 Address, Rev. C. Elmer Gottschalk, D.D., Altadena, California.
- 10:30 Missionary Rally conducted by the Association of Baptists for Evangelism in the Orient, Rev. Harold T. Commons, president.

#### Afternoon

- 1:45 Service of song.
- 2:00 Missionary rally conducted by the General Council of Co-operating Baptist Missions (Mid-Missions) Rev. M. E. Hawkins, president.
- 3:30 Seminary Rally conducted by the Baptist Bible Seminary, Dr. E. H. Bancroft, presiding.

#### Evening

- 7:30 Service of Song.
- 8:15 President's Annual Message, Dr. R. T. Ketcham.

### THURSDAY, MAY 13

#### Morning

- 9:30 Service of song and prayer.
- 10:00 Address, Rev. Harold Strathearn, D.D.
- 10:45 Business.
- 11:30 Address, Rev. A. G. Annette, Grundy Center, Iowa.

#### Afternoon

- 1:45 Service of song.
- 2:00 Address, Rev. Ralph W. Neighbour, Elyria, Ohio.
- 2:45 Other missionary interests.
- 4:00 Address, Rev. Harvey Morrison, Hazel Park, Michigan.

#### Evening

- 7:30 Service of song.
- 8:15 Address, Rev. J. J. Van Gorder, Butler, Pa.

# LETTERS OF INFORMATION - WARNING - ENCOURAGEMENT

## COURAGEOUS PASTOR FROM CALIFORNIA WITHDRAWS FROM CHURCH

Dear Dr. Fuller:

Happy to receive your encouraging letter assuring me of your fellowship with us in the joy of our Blessed Saviour and Lord, and freedom from all entangling alliances. How wonderfully fine to be getting instructions from Heaven instead of from a swivel chair in some executive secretary's suite.

**This is how it happened:** The Lord so burdened me until I was compelled to denounce and cut loose **The Church refused my resignation, and then withdrew from the Convention**. Of course, the Convention has charged me with "pulling the Church out," but, so has the Devil. We hope that "our work may be approved of God and commended of men." I'm more concerned about having the former. However, the Church is staying put, having now asked for fellowship with both the Association of Regular Baptist Churches in the United States.

I don't know just what **Brother Gottschalk** might have sent you in the way of News Paper Clippings as many papers carried reports of our action. However, I'm enclosing a copy of my resignation to the Southern California Baptist Convention. Charges made therein have never been denied, but rather admitted, in part, by our Convention Executive Secretary, **Dr Otto S. Russell**, in a letter of reply. Many Baptist Pastors in Southern California are seething within and are likely to blow up most any time.

**So thoroughly am I convinced of the apostate condition within the N. B. C.** as well as other denominations, and of their inability too and their unlikelyhood of ever giving out the simple and unadulterated Gospel that saves from sin, and believing as I do that all are entitled to an opportunity to hear and believe the Gospel, I feel definitely led, since my Church is well established and can easily secure a fundamentally sound Gospel Preacher as my successor, to resign the Pastorate and give my time and energy to **EVANGELISM** and **ORGANIZING** of Independent

Churches. The need is great and the challenge is clear, and I have the assurance of God's blessing. The Lord willing, we may get back as far as Grand Rapids sometimes, then we will have the mutual pleasure of meeting. Indiana is my home state.

Thanks for the message "THE RED TERROR," I consider it as logical and convincing as any I have read. To hear you deliver it must be convicting.

Coveting your continued interest and fervent prayers, I remain

Yours in faithfulness till He Come,

H. Elson McCutcheon,  
Hemet, Calif

## PASTOR WRITES CONVENTION SEVERING CONNECTIONS

Southern California Baptist Convention,

**Dr O S Russell**, Exec Sec  
Los Angeles, California

Dear Brethren:

Being convinced as I am, that the Federal Council of Churches of Christ in America is Communistic, Pacifistic, Modernistic and un-American; (address by Representative McFadden in the 73rd Congress, quoted on P 10308 of that Congressional Record, as published in "Pastors, Politicians and Pacifists") co-operating with radical groups which are affiliated with the Third Internationale at Moscow

That they, in deceit, claiming to represent twenty million Christians, maintain a lobbying committee at Washington, D C, thus entering the Church into Politics;

That they not only endorsed **Mr Kagawa's** program of co-operatives, but sponsored his speaking tour across this country;

That they sponsored a pro-socialist program under the National Preaching Mission;

Being also convinced that the Northern Baptist Convention, with which I have fellowshipped since 1927, supports the program of the Federal Council of Churches financially with Baptist Mission money, and has not only adopted the program but carries it out in spirit and practice;

That the program is contrary to Scriptural teaching and Baptist Doctrine (the Bible teaching the social order can only be changed as individuals are changed by the New Birth, and a kingdom of peace will come when our Lord Jesus Christ comes to set up that kingdom).

Therefore I am definitely led of my Lord to sever my relationship as Pastor with the Northern Baptist Convention, which I do in the light of my eternal responsibility to God.

The First Baptist Church of Hemet, of which I have been Pastor since September 1935, is a Convention Church, and in order to carry out my convictions and be honorable before my Lord, it was necessary that I resign; which I did at the morning service November 29, after which I justified my action in a sermon on the subject "The Federal Council of Churches of Christ in America, the National Preaching Mission, The Northern Baptist Convention, This Baptist Church, and this Pastor"! in which I show the communistic, pacifistic, pro-socialist, modernistic, un-American and un-Christian tendencies of the Federal Council of Churches of Christ in America; the unscriptural program of the National Preaching Mission, and the gross error of the Northern Baptist Convention in supporting this program.

Doubtless there will be many wide-awake, Bible-loving, Christ-honoring Christian Americans withdrawing from Denominations supporting such a Christless and un-American program.

Sincerely,  
(Signed) **H. Elson McCutcheon**.

A Junior Atheist League is functioning in the high schools and colleges of the United States. It is called the Society of the Godless, and various groups operate under such names as "God's Black Sheep," "The Devil's Angels," "The Damned Souls Society," "The Circle of the Godless," "The Legion of the Damned," and the "Hedonic Host of Hell-Bent Heathen."

—United Presbyterian

## THE HAND OF GOD'S JUDGMENT IS UPON US

The following extracts were taken from an eye witness account of the dust storms still going on in the mid-west. We have heard the name "dust storm" but we cannot grasp the true meaning of it. Perhaps this word picture will stamp on our minds one of the judgments God has allowed to visit this nation which has forgotten Him.

The article, appearing in the New York Times under date of March 8th was headlined, "NEW YORKER IS AWED AND SHOCKED IN THE FOG OF A DUST BOWL STORM. Rides 200 Miles on Train Through a Blinding Murk that Chokes and Kills All Animal and Plant Life, and Denudes and Ravages a Once rich Land." Then follows the account.

I am in the midst of a dust storm. The conductor tells me it is the first bad dust storm of 1937, and one of the worst he has seen in two years.

I had read of dust storms, but they were vague in my consciousness. Now I see one, and it is a terrible, an awesome thing.

They are clouds of dust-soil; soil blowing away from a ravaged and denuded land. A land raped by greed for \$2 wheat.

I have seen human beings only in the bleak, deserted-appearing villages, consisting of a dozen or so shacks, that we have passed or at which we halted to pick up water. Houses empty, yards empty. I have not seen a single child in these ghost-like, pathetic villages. The few persons I saw looked like a lost people living in a lost land.

### Miles of Lifeless Terrain

I do not exaggerate when I say that this flat land, this country in which the soil is blowing away, and piling up in mounds, and filling your eyes, your mouth and nose with grit that irritates the throat and lining of your nostrils, I am not exaggerating when I say that it makes me feel I am looking at a dead land.

I see death, for there is no life; for miles upon miles I have seen no life, no human beings, no birds, no animals. Only dull brown land, with cracks showing; ground that looks like gray clay. Hills furrowed with

eroded gullies—you have seen pictures like that in ruins of lost civilizations.

Trees, once in a while. But their branches, their naked limbs, are gray with dust. They look like ghosts of trees, shackled and strangled by this serpent, flinging their naked arms skyward as if crying for rescue from this encircling, choking thing.

### Death Riding the Rails

Did I say a while back that all this reminded me of death? Let me tell you what a fellow passenger, who did not want his name published, told me.

"Two trainmen died not so long ago as a result of passing through these dust storms for two years," he said. "They got the dust in their lungs—Dust pneumonia, they call it. Lungs couldn't function the way they should. Got real pneumonia and died."

These trainmen on lines going through dust bowl country risk their lives every time the wind blows hard. When the train stops at a village or town they have to get out and load baggage, or flag, or do whatever trainmen have to do. Those few minutes of exposure in the dust-filled air do the damage. The dirt gets into their nostrils, their mouths and into their lungs.

Why, just recently a fellow back in Ellis, Kan., put some of that blown soil in a bucket, watered it and planted radishes in it. He got the most beautiful radishes you ever saw. That shows what kind of richness this soil had. But the same fellow stuck a magnet into the bucket of dust and every time he did so some iron particles came up. That iron is what's cutting the land away. Don't know where that came from."

There was a puzzled, mystified look in his face. It is an expression I have seen on the faces of other people on the train. They can't understand this outburst of nature's wrath. I saw fear in their faces, as of impending disaster.

### Coated by Pelting Blast

Some of the passengers on the train pooh-pooh this dust-storm talk. They say it's not so bad as the papers make out. They say it's bad for business, makes people afraid to in-

vest in things out here and scares away people who have been living here. I suspect this is native pride and shrewdness, coming to the defense of a threatened resource. Hope against hope.

They have no answer when I point out to the deserted-looking villages and the lifeless, utterly lifeless, land

"Yeah," said another passenger, "I know a town in this part of the country where they sent sixty-nine people to a hospital with dust inside 'em, and only nine came back. The rest are in the boneyard." His face wore a mask of puzzlement.

Literally, our land is blowing away, piling up in mounds of sand that make you think of the mounds of the Gobi Desert. Little holes in the land, about two or three feet in circumference, dot the bare countryside; places where the wind has struck and dug out the soil like so much feathery sand. No vegetation left to hold the land intact, to repulse the wind.

It is a frightening experience. A thing no one would believe or visualize unless he has gone through it. The last time I was out here, twenty years ago, there were cattle, and trees, and birds, and life.

Today I have seen the cold hand of death on what was one of the great breadbaskets of the nation.

Add to this the recent floods, the millions on relief, the \$40,000,000,000 national debt that faces us with stark bankruptcy, the riots and strikes, the 12,000 murders annually, the 500,000 armed criminals at large, the \$15,000,000,000 (billion)! we pay annually for crime, the 200,000 children from good American homes being trained each summer by the Communists to hate and damn God, curse Jesus Christ, laugh at the Bible and Christianity.

With this stark and naked array of facts and figures we ask not only "What will the end be?" but an even more pertinent question, "HOW SOON will the end be?"

"Lift up your heads, Pilgrims aweary,  
See day's approach Now crimson  
the sky;

(Continued on page 6)

# THE BAPTIST BULLETIN

—for—

BIBLE-BELIEVING BAPTISTS

Published monthly by the

GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES  
IN THE UNITED STATES  
(Independent and Fundamental)

Editor—DAVID OTIS FULLER, D. D.  
Chairman, Publication Committee  
Address all correspondence to:  
1318 Sigsbee Street, S. E.  
Grand Rapids, Michigan

Subscription Rates:

Anywhere in U. S. . . . . 50c per yr  
Canada and Foreign . . . . . 75c per yr

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## PREPARING FOR THE CRISIS

That one is coming, and coming fast in this nation, just about everyone admits. Things can't go on like this much longer. The tempo of events is gaining momentum with startling rapidity. Dictatorship looms; social and economic revolution; civil war and unparalleled distress seem almost unavoidable.

In such an hour what should Christians do? Is there a definite course to pursue? A practice and policy to maintain? We believe there is. And if all Christians adhere to it, not only will their faith be fortified but numberless avenues of witnessing for Christ will open up before our eyes.

**First**—Make it a practice daily to ask God for His leading and guidance every step you take through that day. Just for one day. No more.

**Second**—Make it a point to let the world know that you as a Christian stand for sound, righteous government as opposed to the pagan forces of Communism, Nazism, Fascism, etc. By doing this you will cause worldlings to realize that fundamentalists are law-abiding American citizens and modernists and modernism stand for pernicious and revolutionary ideas in government and society.

**Third**—Redouble your efforts in obedience to the first and last command of our Lord, "FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN—YE SHALL BE WITNESSES UNTO ME." The "fishing" is getting better every day.

**Fourth**—Sow the seed as you have never sown it before. The revival under the Wesleys came when all of England was "sown white" with Gospel tracts. Why let the Communists beat us to it?

**Fifth**—When an issue arises in your community which involves a principle, and you are forced to take sides, think it through first carefully and prayerfully. Then act, having God as your guide, and stick to what you decide. In this way you'll gain the confidence of many in the world and thus a chance to give them the Gospel.

## GOD'S JUDGMENT UPON US

(Continued from page 5)

Night shadows flee, And your Be-  
loved,  
Awaited with longing, At last  
draweth near.

"Even so, come, Precious Lord Jesus;  
Creation waits Redemption to  
see;  
Caught up in clouds, Soon we shall  
meet Thee;  
O blessed assurance, Forever  
with Thee!

"He is coming again, He is coming  
again,  
The very same Jesus, Rejected  
of men;  
He is coming again, He is coming  
again,  
With pow'r and great glory, He  
is coming again!"

## THE GOOD FIGHT OF FAITH

(Continued from page 2)

Ecce, there was the battle with Apollyon and the Valley of Humiliation, and later came the Valley of the Shadow of Death. Yes, the Christian faces a mighty conflict in this world. Pray God that in that conflict you may be true men; good soldiers of Jesus Christ, not willing to compromise with your great enemy, not easily cast down, and seeking ever the renewing of your strength in the Word and sacraments and prayer!

### A Battle—A Decision

You will have a battle, too, when you go forth as ministers into the church. The church is now in a period of deadly conflict. The redemptive religion known as Christianity is contending, in our own Presbyterian Church and in all the larger churches in the world, against a totally alien type of religion. As always, the enemy conceals his most dangerous assaults under pious phrases and half truths. The shibboleths of the adversary have sometimes a very deceptive sound. "Let us propagate Christianity," the adversary says, "but let us not always be engaged in arguing in defense of it; let us make our preaching positive, and not negative; let us avoid controversy; let us hold to a Person and not to a dogma; let us sink small doctrinal differences and seek the unity of the church of Christ; let us

(Continued on page 8)

## YES, IT IS TRUE

By REV. R. T. KETCHAM, D. D.

As usual, those who are opposed to the purpose and testimony of the General Association of Regular Baptist Churches are attempting to discount the accomplishments of the Association by declaring that our report of missionary accomplishments carried on Page 4 of the March 1937 issue of the Bulletin are untrue.

We therefore produce the following facts so that all may know the truth

In the past eighteen months, the following missionaries have gone out to the fields indicated:

Mr. E. Guy McLain, Brazil  
 Dr. and Mrs. G. G. Crozier, India  
 Miss Julia Rose, India  
 Rev. and Mrs. W. A. Ross, Brazil  
 Miss Bessie Yeley, Venezuela.  
 Mr. and Mrs. R. Teachout, Africa  
 Miss Clara Crumb, Africa  
 Miss Melba Erickson, Africa  
 Miss Florence Almen, Africa.  
 Miss Alta Wilson, Africa  
 Miss Mabel Walker, Peru  
 Miss Elma Kitchen, Africa  
 Mr. N. E. Jacobson, Africa.  
 Mr. and Mrs. Garnet Trimble,  
 Brazil

Mrs. Lillian Washer, Africa  
 Mr. and Mrs. D. L. Hall, Africa

The following are missionaries who have been accepted by Mid-Missions and will be sailing for their points of service some time within the next few months:

Mr. and Mrs. Lester Fogle, Africa.  
 Miss Mary Kneeland, Africa.  
 Mr. and Mrs. A. D. Moffat, Brazil  
 Mr. and Mrs. Deloss Prior, India  
 Mr. and Mrs. Earl F. Dodson,  
 South America

Mr. Everett Osterhaut, Panama  
 Rev. and Mrs. Henry Shade, Venezuela.

Miss Ruth Hege, Venezuela  
 Miss Jeunette Lull, Africa  
 Mr. Ralph Merithen, Africa

In addition to these, Mid-Missions has the names of twenty-six applicants who have not yet been examined or accepted.

Here is the record! Bible believing Baptists everywhere in the face of this record ought to spend a solid week singing the doxology

## GOSPEL WORK IN PHILIPPINES ENJOYS GREAT BLESSING

### Eight New Missionaries Sent Out Since June—Ten Candidates Accepted and Waiting—Twenty-Five Active Missionaries Now On Field.

During the past year the Lord has been very gracious to the Association of Baptists for Evangelism in the Orient. Mushroom growth has been guarded against. But a steady advance has been made.

Eight new missionaries have been sent to the field since last June, and three former missionaries have been returned to the field after furlough. Three other missionaries are ready now to return within the next two months. Ten fine new missionaries are already accepted and waiting upon the Lord for funds to make pos-



REV. HAROLD COMMONS  
 Pres. Ass'n of Baptists for Evangelism in the Orient  
 Philadelphia, Pa.

sible their "launching out into the deep to let down their nets for a draught." Still others are on the candidate list whose applications have not yet been passed upon.

#### Another Bible School Opened

Our two regular Bible Institutes, one at Manila, the other at Iloilo, have now been supplemented by a third elementary Bible school on the island of Cuyo which is the headquarters of the Gospel Ship. We have just completed a fine, large house there which is the home of the Skol-fields and which also houses the

school. A small native house is now under construction immediately adjacent to the larger one, where Miss Heaton and Miss Busse will live when it is completed.

#### God is Blessing

At Manila God has wonderfully blessed. We have two building projects under way—one large building which will house the First Baptist Church of Manila, our Manila Evangelistic Institute, our boys' dormitory, and our printing department. Way on the other side of the river we have just built an evangelistic tabernacle and Student Center, on a piece of land which is in the heart of the business district, and directly across the street from one of the largest Universities in Manila, Far Eastern University. Here we expect to keep a steady evangelistic activity going by utilizing our own missionaries, our native evangelists, and visiting missionaries and evangelists who are frequently passing through Manila. Also on the north side of the city we have a new center of work opened up called the Fellowship Center and Medical Clinic under the supervision of Dr. and Mrs. Paul Culley. At every meeting in this center since it was started there has been a response to the Gospel message.

#### Wonderful Response to Street Preaching

The street preaching has been significantly blessed of God in recent months. Through this avenue alone an average of 200 to 220 souls have been saved every month since last September. This is simply from the one street preaching center at Azcarraga where meetings are held every night.

#### 400 Decision for Christ

During the Eucharistic Congress of the Roman Catholic Church our Manila Mission rented the Manila Grand Opera House for two weeks and brought the well-known Chinese evangelist, Leland Wang, from Hong Kong to conduct the meetings. Dr. G. T. B. Davis of the Million Testaments Campaign also assisted in these meetings, and over 400 signed decisions were received in the Opera House in

two weeks. Every one of these is being personally followed up and much permanent fruit will undoubtedly remain.

The provincial work, while a bit hard-pressed financially, has had real power and blessing from God. There are over sixty full time Filipino evangelists, trained in our own Bible Institutes, out in the work under this Association. Baptisms have been frequent and regular.

#### Ministry of the Gospel Ship

The Gospel Ship has continued to do yeoman service in the province of Palawan, supervising and strengthening the work already established, and engaging in much pioneer work among the pagans as well. The ministry of the Ship has not been as wide this year because of the building activity which the Captain has had to supervise, but, the Lord willing, we are planning for the Gospel Ship to take an extended cruise down through the Sulu Islands, especially in the unevangelized Tawi-Tawi group as soon after the hot season as possible.

Prospects for the year ahead look very bright should our Lord tarry. There are several new fields which are calling, and expansion is the only solution. We must press on into unoccupied areas where souls are perishing without Christ. Pray for this work.

#### THE GOOD FIGHT OF FAITH

(Continued from page 6)

drop doctrinal accretions and interpret Christ for ourselves; let us look for our knowledge of Christ, not to ancient books, but to the living Christ in our hearts; let us not impose Western creeds on the Eastern mind; let us be tolerant of opposing views." Such are some of the shibboleths of that agnostic Modernism which is the deadliest enemy of the Christian religion to-day. They deceive some of God's people some of the time; they are heard sometimes from the lips of good Christian people, who have not the slightest inkling of what they mean. But their true meaning, to thinking men, is becoming increasingly clear. Increasingly it is becoming necessary for a man to decide whether he is going to stand or not to stand for the Lord Jesus Christ as he is presented to us in the Word of God.

#### The Offense of the Cross

If you decide to stand for Christ, you will not have an easy life in the ministry. Of course, you may try to evade the conflict. All men will speak well of you if, after preaching no matter how unpopular a gospel on Sunday, you will only vote against that gospel in the councils of the church the next day; you will graciously be permitted to believe in supernatural Christianity all you please if you will only act as though you did not believe in it, if you will only make common cause with its opponents. Such is the program that will win the favor of the church. A man may believe what he pleases, provided he does not believe anything strongly enough to risk his life on it and fight for it. "Tolerance" is the great word. Men even ask for tolerance when they look to God in prayer. But how can any Christian possibly pray such a prayer as that? What a terrible prayer it is, how full of disloyalty to the Lord Jesus Christ! There is a sense, of course, in which tolerance is a virtue. If by it you mean tolerance on the part of the state, the forbearance of majorities toward minorities, the resolute rejection of any measures of physical compulsion in propagating either what is true or what is false, then of course the Christian ought to favor tolerance with all his might and main, and ought to lament the widespread growth of intolerance in America to-day. Or if you mean by tolerance forbearance toward personal attacks upon yourself, or courtesy and patience and fairness in dealing with all errors of whatever kind, then again tolerance is a virtue. But to pray for tolerance apart from such qualifications, in particular to pray for tolerance without careful definition of that of which you are to be tolerant, is just to pray for the breakdown of the Christian religion; for the Christian religion is intolerant to the core. There lies the whole offense of the Cross—and also the whole power of it. Always the gospel would have been received with favor by the world if it had been presented merely as one way of salvation; the offense came because it was presented as the only way, and because it made relentless war upon all other ways. God save us, then, from this "tolerance" of which we hear so

much; God deliver us from the sin of making common cause with those who deny or ignore the blessed gospel of Jesus Christ! God save us from the deadly guilt of consenting to the presence as our representatives in the church of those who lead Christ's little ones astray; God make us, whatever else we are, just faithful messengers, who present, without fear or favor, not our word, but God's Word.

#### Opposition of the World—and of the Church

But if you are such messengers, you will have the opposition, not only of the world, but increasingly, I fear, of the church. I cannot tell you that your sacrifice will be light. No doubt it will be noble to care nothing whatever about the judgment of our fellowmen. But to such nobility I confess that I for my part have not quite attained, and I cannot expect you to have attained to it. I confess that academic preferments, easy access to great libraries, the society of cultured people, and in general the thousand advantages that come from being regarded as respectable people in a respectable world—I confess that these things seem to me to be in themselves good and desirable things. Yet the servant of Jesus Christ, to an increasing extent, is being obliged to give them up. Certainly, in making that sacrifice we do not complain; for we have something with which all that we have lost is not worthy to be compared. Still, it can hardly be said that any unworthy motives of self-interest can lead us to adopt a course which brings us nothing but reproach.

**Where, then, shall we find a sufficient motive for such a course as that; where shall we find courage to stand against the whole current of the age; where shall we find courage for this fight of faith?**

I do not think that we shall obtain courage by any mere lust of conflict. In some battles that means may perhaps suffice. Soldiers in bayonet practice were sometimes, and for all I know still are, taught to give a shout when they thrust their bayonets at imaginary enemies; I heard them doing it even long after the armistice in France. That serves, I suppose, to overcome the natural inhibition of civilized man against sticking a knife into human bodies. It is thought to develop the proper



spirit of conflict. Perhaps it may be necessary in some kinds of war. But it will hardly serve in this Christian conflict. In this conflict I do not think we can be good fighters simply by being resolved to fight. For this battle is a battle of love; and nothing ruins a man's service in it so much as a spirit of hate.

#### The Secret of Paul's Power

No, if we want to learn the secret of this warfare, we shall have to look deeper; and we can hardly do better than turn again to that great fighter, the Apostle Paul. What was the secret of his power in the mighty conflict; how did he learn to fight?

The answer is paradoxical; but it is very simple. Paul was a great fighter because he was at peace. He who said, "Fight the good fight of faith," spoke also of "the peace of God which passeth all understanding"; and in that peace the sinews of his war were found. He fought against the enemies that were without because he was at peace within; there was an inner sanctuary in his life that no enemy could disturb. There, my friends, is the great central truth. You cannot fight successfully with beasts, as Paul did at Ephesus; you cannot fight successfully against evil men, or against the devil and his spiritual powers of wickedness in high places, unless when you fight against those enemies there is One with whom you are at peace.

#### Peace—With God

But if you are at peace with that One, then you can care little what men may do. You can say with the apostles, "We must obey God rather than men"; you can say with Luther: "Here I stand, I cannot do otherwise, God help me. Amen"; you can say with Elisha, "They that be with us are more than they that be with them"; you can say with Paul: "It is God that justifieth, who is he that condemneth?" Without that peace of God in your hearts, you will strike little terror into the enemies of the gospel of Christ. You may amass mighty resources for the conflict; you may be great masters of ecclesiastical strategy; you may be very clever, and very zealous too; but I fear that it will be of little avail. There may be a tremendous din; but when the din is over, the Lord's enemies will be in possession of the field. No, there is

no other way to be a really good fighter. You cannot fight God's battle against God's enemies unless you are at peace with him.

But how shall you be at peace with him? Many ways have been tried. How pathetic is the age-long effort of sinful man to become right with God: sacrifice, lacerations, almsgiving, morality, penance, confession! But alas, it is all of no avail. Still there is that same awful gulf. It may be temporarily concealed: spiritual exercises may conceal it for a time; penance or the confession of sin unto men may give a temporary and apparent relief. But the real trouble remains; the burden is still on the back; Mount Sinai is still ready to shoot forth flames; the soul is still not at peace with God. How then shall peace be obtained?

My friends, it cannot be attained by anything in us. Oh, that that truth could be written in the hearts of every one of you! If it could be written in the hearts of every one of you, the main purpose of this seminary would be attained. Oh that it could be written in letters of flame for all the world to read! **Peace with God cannot be attained by any act or any mere experience of man; it cannot be attained by good works, neither can it be attained by confession of sin, neither can it be attained by any psychological results of an act of faith.** We can never be at peace with God unless God first be at peace with us. But how can God be at peace with us? Can He be at peace with us by ignoring the guilt of sin, by descending from His throne, by throwing the universe into chaos, by making wrong to be the same as right, by making a dead letter of His holy law, "The soul that sinneth it shall die," by treating His eternal laws as though they were the changeable laws of man? Oh, what an abyss were the universe if that were done, what a mad anarchy, what a wild demon-riot! Where could there be peace if God were thus at war with Himself; where could there be a foundation if God's laws were not sure? Oh, no, my friends, peace cannot be attained for man by the great modern method of dragging God down to man's level; peace cannot be attained by denying that right is right and wrong is wrong; peace can nowhere be attained if the awful justice of

God stand not forever sure

#### "The Old Rugged Cross"

How then can we sinners stand before that throne? How can there be peace for us in the presence of the justice of God? How can He be just and yet justify the ungodly? There is one answer to these questions. It is not our answer. Our wisdom could never have discovered it. It is God's answer. It is found in the story of the Cross. We deserved eternal death because of sin; the eternal Son of God, because He loved us, and because He was sent by the Father who loved us too, died in our stead, for our sins, upon the cross. That message is despised to-day; upon it the visible church as well as the world pours out the vials of its scorn, or else does it even less honor by paying it lip-service and then passing it by. Men dismiss it as a "theory of the atonement," and fall back upon the customary commonplaces about a principle of self-sacrifice, or the culmination of a universal law, or a revelation of the love of God, or the hallowing of suffering, or the similarity between Christ's death and the death of soldiers who perished in the great war. In the presence of such blindness, our words often seem vain. We may tell men something of what we think about the Cross of Christ, but it is harder to tell them what we feel. We pour forth our tears of gratitude and love; we open to the multitude the depths of our souls; we celebrate a mystery so tender, so holy, that we think it would soften even a heart of stone. But all to no purpose. The Cross remains foolishness to the world, men turn coldly away, and our preaching seems but vain. And then comes the wonder of wonders! The hour comes for some poor soul, even through the simplest and poorest preaching; the message is honored, not the messenger; there comes a flash of light into the soul, and all is as clear as day. "He loved me and gave himself for me," says the sinner at last, as he contemplates the Saviour upon the cross. The burden of sin falls from the back, and a soul enters into the peace of God.

#### Then—A Holy War of Love

Have you yourselves that peace, my friends? If you have, you will not be deceived by the propaganda of a disloyal church. If you have the peace of God in your hearts, you will

never shrink from controversy; you will never be afraid to contend earnestly for the faith. Talk of peace in the present deadly peril of the church, and you show, unless you be strangely ignorant of the conditions that exist, that you have little inkling of the true peace of God. **Those who have been at the foot of the Cross will not be afraid to go forth under the banner of the Cross to a holy war of love.**

I know that it is hard to live on the heights of Christian experience. We have had flashes of the true meaning of the Cross of Christ; but then come long, dull days. What shall we do in those dull times? Shall we cease to witness for Christ; shall we make common cause, in those dull days, with those who would destroy the corporate witness of the church? Perhaps we may be tempted to do so. When there are such enemies in our own souls, we may be tempted to say, what time have we for the opponents without? Such reasoning is plausible. But all the same it is false. **We are not saved by keeping ourselves constantly in the proper frame of mind, but we were saved by Christ once for all when we were born again by God's Spirit and were enabled by Him to put our trust in the Saviour. And the Gospel message does not cease to be true because we for the moment have lost sight of the full glory of it. Sad will it be for those to whom we minister if we let our changing moods be determinative of the message that at any moment we proclaim, or if we let our changing moods determine the question whether we shall or shall not stand against the rampant forces of unbelief in the church. We ought to look, not within, but without, for the content of what we are to preach, and for the determination of our witness-bearing; not to our changing feelings and experiences, but to the Bible as the Word of God. Then, and then only, shall we preach, not ourselves, but Christ Jesus the Lord.**

Where are you going to stand in the great battle which now rages in the church? Are you going to curry favor with the world by standing aloof; are you going to be "conservative liberals" or "liberal conservatives" or "Christians who do not believe in controversy," or anything else so self-contradictory and absurd? Are you going to be Christians, but not Christians overmuch? Are you

going to stand coldly aloof when God's people fight against ecclesiastical tyranny at home and abroad? Are you going to excuse yourselves by pointing out personal defects in those who contend for the faith to-day? Are you going to be disloyal to Christ in external testimony until you can make all well within your own soul? Be assured, you will never accomplish your purpose if you adopt such a program as that. Witness bravely to the truth that you already understand, and more will be given you; but make common cause with those who deny or ignore the gospel of Christ, and the enemy will forever run riot in your life.

#### **Stand Squarely for Jesus Christ**

There are many hopes that I cherish for you men, with whom I am united by such ties of affection. I hope that you may be gifted preachers; I hope that you may have happy lives; I hope that you may have adequate support for yourselves and for your families; I hope that you may have good churches. But I hope something for you far more than that. **I hope above all that, wherever you are and however your preaching may be received, you may be true witnesses for the Lord Jesus Christ; I hope that there may never be any doubt where you stand, but that always you may stand squarely for Jesus Christ, as He is offered to us, not in the experiences of men, but in the blessed written Word of God.**

I do not mean that the great issue of the day must be polemically presented in every sermon that you preach. No doubt that would be exceedingly unwise. You should always endeavor to build the people up by simple and positive instruction in the Word. But never will such simple and positive instruction in the Word have the full blessing of God, if, when the occasion does arise to take a stand, you shrink back. God hardly honors the ministry of those who in the hour of decision are ashamed of the gospel of Christ.

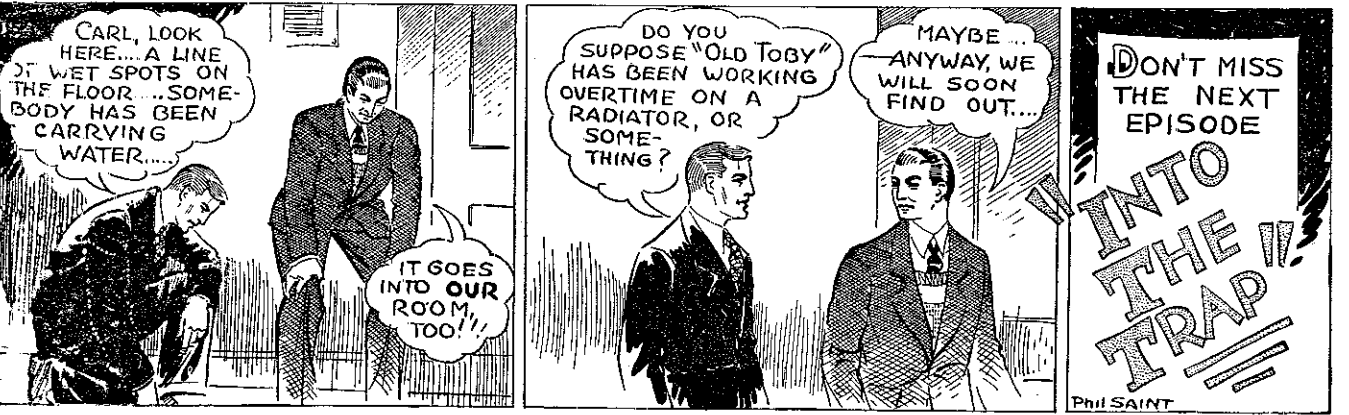
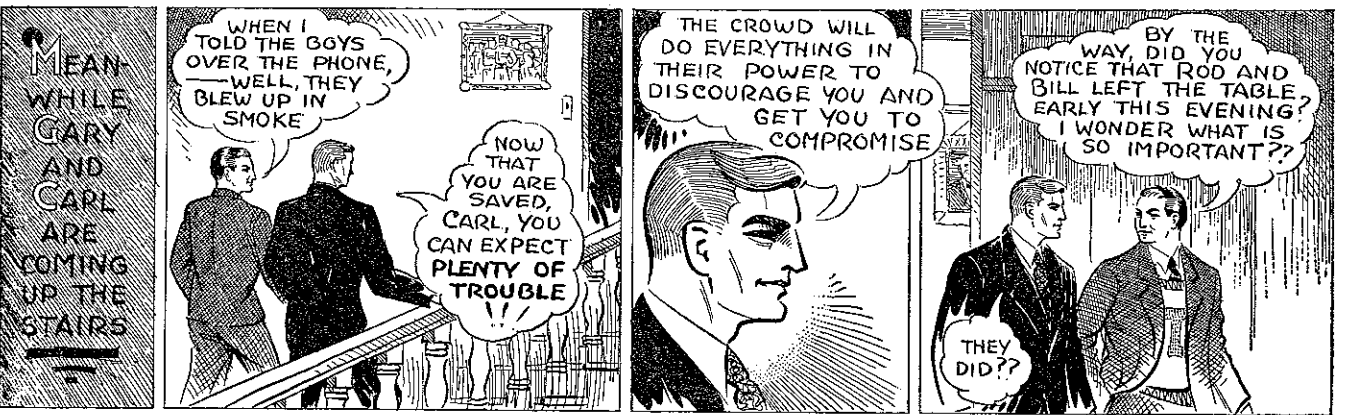
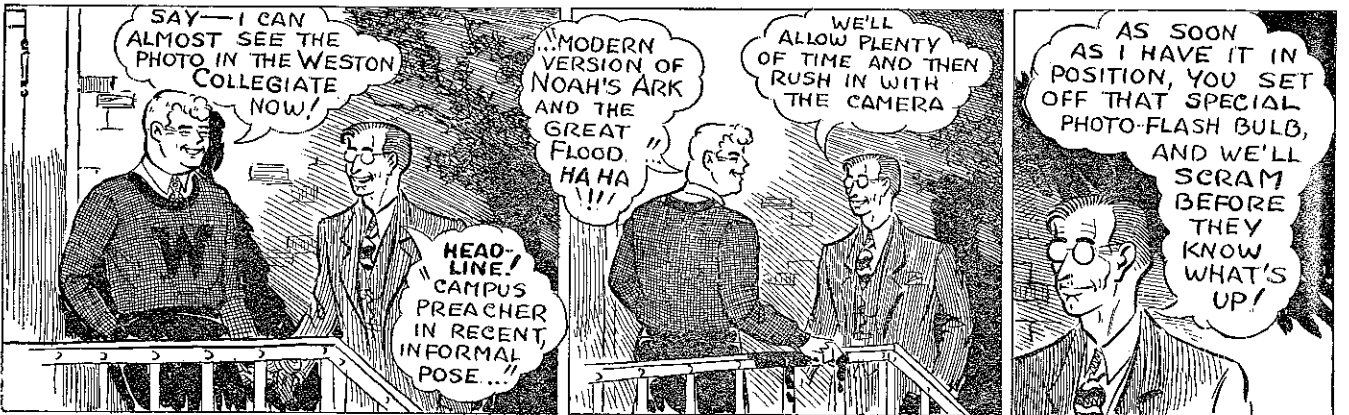
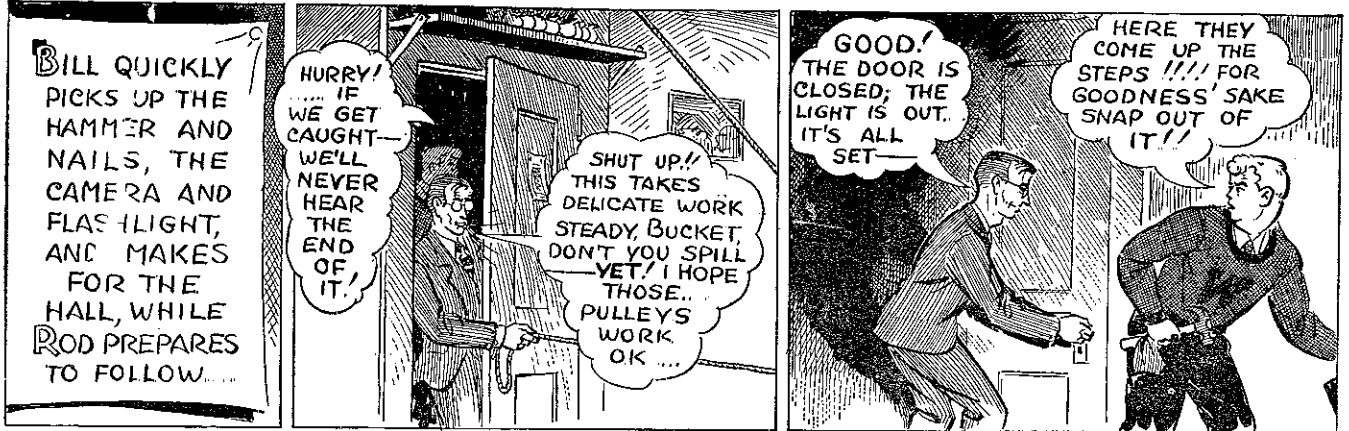
But we are persuaded better things of you, my brethren. You have, indeed, your struggles here in the seminary: faith contends against doubt and doubt contends against faith for the possession of your souls. Many of you are called upon to pass through deep waters and to face fiery trials. Never is it an easy process to

substitute for the unthinking faith of childhood the fire-tested convictions of full-grown men. But may God bring you through! May God bring you out from the mists of doubt and hesitation into the clear shining of the light of faith. You may not indeed at once attain full clearness; gloomy doubts may arise like angels of Satan to buffet you. But God grant that you may have sufficient clearness to stand at least for Jesus Christ. It will not be easy. Many have been swept from their moorings by the current of the age; a church grown worldly often tyrannizes over those who look for guidance to God's Word alone. But this is not the first discouraging time in the history of the church; other times were just as dark, and yet always God has watched over his people, and the darkest hour has sometimes preceded the dawn. So even now God has not left himself without a witness. In many lands there are those who have faced the great issue of the day and have decided it aright, who have preserved true independence of mind in the presence of the world; in many lands there are groups of Christian people who in the face of ecclesiastical tyranny have not been afraid to stand for Jesus Christ. God grant that you may give comfort to them as you go forth from this seminary; God grant that you may rejoice their hearts by giving them your hand and your voice. To do so you will need courage. Far easier is it to curry favor with the world by abusing those whom the world abuses, by speaking against controversy, by taking a balcony view of the struggle in which God's servants are engaged. But God save you from such a neutrality as that! It has a certain worldly appearance of urbanity and charity. **But how cruel it is to burdened souls; how heartless it is to those little ones who are looking to the church for some clear message from God! God save you from being so heartless and so unloving and so cold; God grant, instead, that in all humility, but also in all boldness, in reliance upon God, you may fight the good fight of faith. Peace is indeed yours, the peace of God which passeth all understanding. But that peace is given you, not that you may be onlookers or neutrals in love's battle, but that you may be good soldiers of Jesus Christ.**

# A CHRISTIAN GOES TO COLLEGE

# Part 13

By Phil Saint



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**THE BAPTIST BULLETIN**

Published By  
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