

THE
BAPTIST
BULLETIN



Merry Christmas and
A Happy New Year
in the Name of our
Great God and Saviour,
Jesus Christ

THE VIRGIN BIRTH OF CHRIST

What is this religion that is founded upon a historical Jesus, and yet is independent of events like the virgin birth? Is it not still a religion whose fundamental tenet is the ability of man to save himself? Jesus attained to sonship with God, say the adherents of this religion in effect, and we, if we will only follow Him, can attain to that sonship, too. Certainly men who think thus will not be much interested in the fact of the virgin birth. Indeed, if they are interested in it at all, they can be interested only in rejecting it. The fundamental notion of their religion is that Jesus showed us what man can do; but if so it is important for our encouragement that He should be thought to have begun where we too must begin. *If He was born of a virgin He had an advantage which we do not possess; how, then, can we in that case be sure that we, who were not virgin-born, can do what He did?* Capocrates and the Ebionites of Epiphanius have here come to life again in the modern world. *We can all be Christs if we will only follow Christ's example—that is the essence of this religion of the imitation of Jesus.* Such a religion, both in ancient and modern times, will, if it be logical, have nothing to do with the story of the miracle in the virgin's womb.

It seems never to have occurred to the adherents of this religion that there is such a thing as sin, and that sin places an awful gulf between man and God. But those convictions, though they are unpopular at the present time, are certainly quite central in the Christian religion. From the beginning Christianity was the religion of the broken heart; it is based upon the conviction that there is an awful gulf between man and God which none but God can bridge. The Bible tells how that gulf was bridged; and that means that the Bible is a record of facts. Of what avail, without the redeeming acts of God, are all the lofty ideals of Psalmists and Prophets, all the teaching and example of Jesus? In themselves they can bring us nothing but despair. We Christians are interested not merely in what God commands, but also in what God did; the Christian religion is couched not merely in the imperative mood, but also in a triumphant indicative; our salvation depends squarely upon history; the Bible contains that history, and unless that history is true the authority of the Bible is gone and we who have put our trust in the Bible are without hope.

By

J. GRESHAM MACHEN, D.D., Litt.D.

Christian Scholar and defender of the faith,
from his great work "*The Virgin Birth of Christ.*"

WHAT THINK YE OF CHRIST?

(This is part of an abridged sermon from one of the great Puritan Divines, Rev. Ralph Erskine. From time to time sermons from these giants of the faith will be reproduced in these pages of the Bulletin. Be on the lookout for them, and keep your subscription up-to-date so you won't miss an issue.)

Here is the most noble subject of meditation, namely, to think of Christ; and here is the most excellent rule for examination, namely, to ask our souls that question, "What think ye of Christ?"—Meditation and self-examination are duties much neglected among us; they are spiritual exercises, directly cross and opposite to our vain wandering, idle, and unfix'd hearts. A man will rather go betwixt the stilts of a plow from morning to evening, than travel betwixt these two duties for one half hour . . . As for meditation, the best way is to think of Christ; why, you may think upon a promise, but out of Christ you will find no comfort in it; for, "All the promises are Yea and Amen in Him;" and so you will not find it your own, but by looking to Christ; yea, you may think upon God, but out of Christ you will find no comfort in Him: "I remembered God, and was troubled," Ps. 77:3; but the antidote against the trouble is believing thoughts of Christ; therefore says Christ to His disciples, "Let not your hearts be troubled; ye believe in God, believe also in Me," John 14:1. If you think upon the law, you will find there you are drowned in debt, both to the command and curse, till once ye look to Christ, the end of the law for righteousness. If you think upon your duties that God calls you to, you will find them a heavy task, till once you look to Christ, and then you will find His yoke is easy, and His commands are not grievous . . .

Hence we may see, what is the great end and design of a gospel ministry, namely, to discover Christ, and remove the prejudices of people's minds against Him; to rectify their mistakes about Him, and to fill them with a high opinion of Him. The sum of a gospel minister's business is to commend his Master, saying, "What think ye of Christ?" and that both in His preaching, and praying and catechising, and visiting. The whole of their doctrine and practice is, as it were, a voice preaching Christ. If they preach the law, and its curses and threatenings against Christless and impenitent sinners, it is to lead them to Christ, and to drive them to the city of refuge. If they preach faith, they make Christ the author and finisher, as well as the object of it. If they preach repentance, they make Christ, as exalted by the right hand of God, to be a Prince and Saviour, to give repentance, the fountain of it; and Christ crucified, viewed by faith, to be the immediate root of it. If they preach duties and new obedience, they make Christ the Alpha and Omega of it.

Ministers may indeed speak much of Christ in their sermons, and yet not preach Christ. As, for example, if one should preach of Christ mainly

as a Law-giver, to be obeyed, and little or nothing of Christ as a Law-fulfiller, to be believed in, and served from love, because of His having saved us from the yoke of the law . . .

Some have no thoughts of Christ at all; some that think of Him, yet think nothing of Him; some think little of Him; some think harshly of Him; some think meanly and basely of Him; to speak of all the base and mean thoughts of Christ that the world is filled with, would be impossible. Oh, how basely do the Arians think of Christ, and His supreme Godhead!

Again, as Arians think nothing of His Godhead, but as if it were, an inferior deity; so some, that pretend a greater respect to Him, yet think but basely of Him. Papists think nothing of the imputation of His righteousness; Socinians think nothing of the sacrifice of His death; Arminians think nothing of the power of His grace; Quakers think nothing of His word; Atheists think nothing of His Spirit; Deists think nothing of His revelations. If we look out to the world, the Pagans have no thoughts of Him at all; the Mahometans think Him nothing but a great Prophet at best, and inferior to Mahomet; the Jews think Him nothing but an imposter, and that He is not the Christ, but only the carpenter's son; or it may be a blasphemer, that had a devil!

And, again, if we look into the church, even the purest churches in this world, how many dark and confused notions, yea, unwarrantable and unworthy thoughts of Christ may be there discovered, even among these churches that are supposed to be pure, Christian, Protestant, and reformed churches! It were endless, to speak of doctrinal and practical errors that swarm in the churches, whereby contempt is poured upon Christ and His doctrine, His truth, His gospel, and His yoke; His loving yoke of gospel-obedience . . .

Whence is it that the world thinks so little of Christ? Why,

IGNORANCE IS A CAUSE OF IT; as it is impossible for them to undervalue Christ, who have the saving knowledge of Him; so it is not possible that any can prize Him, whom they do not know. Many are like Festus, Acts 25:19, who told Agrippa, that Paul's enemies had questions against him, concerning one Jesus; Christ is to them a certain man, one Jesus, but for their part they know little of Him, and are indifferent about Him; as a blind man, what he does not see he cares not for, though he be told of it as never so fair and beautiful; so natural men are blind, II Cor. 4:4; they can see no beauty or comeliness in Christ, for which they should desire Him. Therefore, though they may hear of His glory and

comeliness, and be a little moved therewith, yet they care not so much for Him as to give Him the highest room in their thoughts and esteem.

UNBELIEF IS ANOTHER CAUSE WHY PEOPLE THINK LITTLE OF CHRIST; if they would believe, they would see the glory of God in Him, and see Him a glorious and lovely object; but, through unbelief, Christ is loathsome instead of lovely; hence His doctrine is loathsome, His righteousness, His holiness, His cross. Unbelief makes people think Christ is a cheat, and God is a liar, and that He says what He hath no mind to do; it makes them think that He is not able to save, or that He is not willing to save. Oh! how basely does unbelief think of Christ! Unbelief also will make a man think God like unto himself, and an approver of his sin; Psalm 50: 21, "Thou thoughtest that I was altogether such an one as thyself;" and so it makes them to think of Christ but very basely.

PRIDE AND SELF-RIGHTEOUSNESS IS ANOTHER CAUSE WHY PEOPLE THINK LITTLE OF CHRIST, Rom 10:3. While people think much of themselves and their doing, they cannot think much of Christ and His righteousness. This is that legal righteousness that makes men to do with the garment of Christ's righteousness, as the Ammonites did with the garments of David's messengers: they clipped them so short, that they were not able to hide their shame; but if it was a terror and smiting of David's heart to cut off but a little of the lap of Saul's garment, ought it not to be a terror to us to cut off a lap of Christ's garment, or to clip it so short as to think that it cannot cover us completely, without some of our own rotten righteousness sewed to it?

CARNAL REASON IS ANOTHER CAUSE WHY PEOPLE THINK LITTLE OF CHRIST, for, "The natural man receives not the things of the Spirit of God, they are foolishness to him," I Cor 2:14. There is a natural reason, which is so much cried up at this day, when man goes about to measure God's truths, and spiritual mysteries, with his short line of human reason; and finds that reason agrees with these mysteries no more than the sound of ram-horns, in the view of carnal reason, was like to bring down the walls of Jericho. Behold, no fault must be found with lady Reason, but Christ's gospel and the mysteries thereof must bear the blame, namely, that they are foolish and absurd, and therefore not to be received or esteemed by such wise heads as they are, who little remember the apostle's admonition, "If any man will be wise, let him become a fool, that he may be wise," I Cor. 3:18. Hence Luther gave it as an infallible mark that the gospel was not truly preached, and was not the gospel indeed, namely, *if it was so brewed, fitted, and adapted unto reason, that all approved of it, and yielded to it peaceably; for, how then should Christ be a sign that should be spoken against, and a stone of stumbling, and a rock of offence?"*

DIVISION IS ANOTHER CAUSE WHY PEOPLE THINK SO LITTLE OF CHRIST. There is a two-fold division that I mean; there is

not only an outward church-division, but an inward heart-division. No doubt the former has a great hand in making people to slight Christ; for, when a church is divided, the generality of people are apt to be stumbled. Why, say they, we know not whom to believe, and what side to turn to; every party says they are for Christ, and therefore the indifferent sort of people think, we will even let Christ and them both alone. But it is especially inward heart-division that I mean; when the heart is divided betwixt Christ and the world, betwixt Christ and idols or lusts;—the world and the lusts thereof, will be sure to carry away the heart, that it cannot think highly of Christ, while it thinks so much of other things. A man may as soon with one eye observe the stars, and with the other measure the earth at the same time, as he can think highly of Christ and his idols too; therefore, when Satan, like the pretended mother, says, "Let it be neither thine nor mine, but divide it;" God, who is the Lord of the heart, says, Let the devil rather have all; *for God will either have all or none.*

Now, when men have any approved idol in the heart, Christ is despised, His rival gets all; the divided heart, then, is a heart separate, and joined to idols; and this division causes disesteem of Christ, so as the man cannot think of Christ, he must, of necessity, think of some other thing. See how they that were invited to the great supper, the gospel banquet, put it off with excuses; Luke 14:18, "I have bought a piece of ground, and I must needs go and see it," says one; mark the phrase, I must needs go; he pleads necessity, and necessity has no law. When the heart is not wholly for Christ, of necessity it will be for the world, and the lusts thereof; and he that is not for Christ, Satan will constantly find him enough business to take up his thoughts, and which the man will reckon so necessary, that he will have no leisure to think of Christ.

There are some like swine, namely the profane worldly people; for, as swine think more of the mire than anything else; so, if one go to drive him away from the mire, he only gives a grunt, and away he goes to the mire again, or else rooting his snout in the earth;—so profane and worldly people love to wallow in the mire of sin, and to be rooting and rotting in the earth; and if any go about to drive them from sin, and to pull their noses out of the earth, they go away grunting and grumbling in their heart; that they cannot be allowed their necessary pleasure and profit; and they return to the wallowing in the mire, and rooting in the earth as ever. All the answer they give to the question, "What think ye of Christ?" is a grunt; they are a little disturbed about it, and moved a little to mutter some words, according as they are affected; but away they go grunting, with their mouth towards the dust: it is not Christ they are thinking of.

Thus you may try yourselves now on this question, "What think ye of Christ?" Examination is the very design of the question, namely, to discover what our thoughts of Christ are. Try yourselves by the object thereof, namely,

(Continued on page 11)

Great Meeting of Baptist Missionary Fellowship

91 Churches Represented Are Challenged by Open Doors in Conference in North Church, Flint

By REV JOHN WEST, Leroy, Michigan

"It was a great meeting" These words were heard on every hand as we left the Baptist Missionary Fellowship, which met in North Baptist church, Flint, Mich., November 2, 3 and 4. It was a great meeting—but why? Not just because 91 Baptist churches were represented, nor yet because over 25 missionary workers were present to tell of their work on home and foreign fields, but because of the real missionary spirit evident in every session, and because of the forward steps taken. There will remain in our hearts for a long, long time the challenge of missions, burned anew into us by the Holy Spirit through God's servants who told us of the needs and open doors in ten distinct lines of missionary endeavor. Every one of these agencies is definitely and intensely evangelistic—that is the only reason for their existence.

Business Kept at a Minimum

Business was held to the absolute minimum. Dr. Savage took some time Wednesday to suggest some things that should be taken up, and an hour Thursday morning disposed of them all. Seven missionary agencies or objectives were endorsed by the Fellowship and recommended to the churches. They are: The Association of Baptists for Evangelism in the Orient; The General Council of Co-operating Baptist Missions of North America, Inc., more briefly known as Mid-Missions; The Detroit Hebrew Mission; The School for Mountain Preachers; The Interstate Evangelistic Association; European missions, particularly the Russian Missionary Service and the French Bible Mission; and the support of needy Michigan Baptist pastors.

Ralph H. Pardee, Field Representative

Dr. George Vercoe, pastor of the North Baptist church, Flint, was named a member of the Committee of Seven. He takes the place left vacant by Rev. John Raymond, who left Bay City to take up a pastorate in Brooklyn. Ralph H. Pardee of Pontiac was named as secretary and field representative of the Fellowship, to serve without salary. His travel and office expense will be met by designated gifts and offerings from the churches where he speaks. It was decided to hold two state-wide meetings of the Fellowship each year, the next meeting to be held May 3, 4 and 5. One-day district rallies are also being planned between the state-wide gatherings.

The Missionary Challenge

We wish it were possible to give a detailed account of the services of the two full days, beginning Tuesday evening and concluding Thursday afternoon. Dr. Savage's address Tuesday

evening brought out clearly the reasons for the formation of the Fellowship and laid before us the missionary challenge of these days. Miss Helen Western's brief presentation of the work of the South China Boat Mission painted vividly the condition of the five million Chinese whom that mission seeks to reach with the Gospel.

Arthur Glen of Escanaba, home missionary in the Upper Peninsula of Michigan, had charge of the Wednesday morning devotional hour, and introduced three other missionary pastors, Axel Anderson of Ishpeming, Louis Arkema of Avondale, and John West of LeRoy. They testified briefly of God's blessing in their fields and spoke of open doors for service here in Michigan.

Many who were already familiar with the work of the Interstate Evangelistic Association became better acquainted with the work of that group, which has been so signally used of God in placing sound preachers in Baptist pulpits. Beside this, the Interstate has promoted monthly fellowship conferences and carries on a fine work in putting out Gospel literature.

In the absence of Dr. Ivan Neprash, Pastor T. K. Yuzva of Saginaw, Mich., presented the work of the Russian Missionary Service, which works both within and on the borders of Soviet Russia. Then he went on to tell of his own work among the Russians in eastern Michigan. This has been a fruitful work, supported to a large extent by the Chicago Tract Society, which has advised Mr. Yuzva that its support must soon be withdrawn. Here is a real challenge in home mission work.

26 Missionaries Added to "Mid-Missions" in 8 Months

Dr. M. E. Hawkins not only told us of the remarkable growth of Mid-Missions, of which he is field representative—he displayed it, for he had a prize exhibit of real missionaries, three on furlough and five who will soon sail for their first terms of service. Twenty-six missionaries have been added to the Mid-Missions force in the past eight months, new fields are being opened, and God is richly blessing Missionaries with Dr. Hawkins included Roy Hamman, T. B. Wimer and Richard Paulson, all on furlough from Africa, and Mr. and Mrs. Harvey Shaw, Lee Einfeldt, Viola Steve and Miss Mills. All except Miss Mills are going out to Africa, while she is going to South America.

Taking the Gospel to the Jew should be a part of any missionary program, and we heard from Fred Kendall of the Detroit Hebrew Mission how the Jews are being reached not only in Detroit, but in other Michigan cities. Over 5,000

Jewish homes were visited last year by the mission workers.

Another Thrilling Thing

Ralph Pardee had been in Ann Arbor, talking to Dr. George Westcott in the Congo by short-wave radio. He came in and told a few of the high spots of that two-hour talk, and of the way God is blessing Dr. Westcott out there in opening up new doors for service.

Prison evangelism took on a new meaning to many Wednesday evening as they heard Dr. Thom Carter of the Interchurch Prison Evangelistic Association tell of his own conversion in prison, and how he has been used to lead many prisoners to Christ in the past 15 years. A part of the work is helping paroled Christian convicts to get a new start under definite Christian leadership, and a branch of that work is getting under way in Michigan. Pray for it.

Following an eight o'clock ministers' meeting with Dr. Strathearn, Pastor Arnold Kehrl of Detroit had charge of the Thursday morning devotions, comparing the apostolic church with that of today, and using his own church as an example of how the missionary challenge can and should be presented, with blessing to the church and great increase in missionary giving.

Dr. R. C. Thomas of the Association of Baptists for Evangelism in the Orient gave us a new vision of the open doors in the Philippine Islands. Dr. George Vercoe and Dr. D. O. Fuller, the latter a member of the mission's executive board, spoke briefly of its work, and Rev. F. W. Naylor, who is soon to go to the Islands, gave his testimony.

We wish that every reader might have heard Dr. L. C. Kelley of the School for Mountain Preachers, Pineville, Ky., and the two mountain preachers, Keith and Moyers, who gave a word of testimony. We heard a new angle of the Kentucky mountain problem and its solution. Surely here is a work that deserves our prayers.

The closing speaker was F. M. Buhler of Toronto, telling of the work of the French Bible Mission, of which the full title is the Evangelical Association of French Speaking Baptist Churches. This group seeks to reach about 150,000,000 people in France, its colonies and neighboring states. It was described by Mr. Buhler as the last hope for the evangelizing of France.

"To The Work"

The conference closed with the hymn, "To The Work," and surely that was a fitting close to such a gathering. To the work on the home fields, and stir up here the missionary fire that in all too many places is barely seen. To the work! That from the home bases may flow out a mighty stream of prayer, of money, of lives into the regions beyond, where souls are crying for those who know the Gospel to bring it.

Yes, that was the spirit of the Baptist Missionary Fellowship at Flint. It was the greatest missionary gathering it has been this writer's privilege to attend. We are personally convinced that the Fellowship is the answer, God-given, to

the questions and problems that have beset the Baptist missionary cause in the past few years. It is devoted to the furthering of Baptist missionary agencies now in existence—those endorsed at Flint. It has no cumbersome and expensive machinery to maintain at the expense of those on the firing line. It should be a mighty force, while the Lord tarries, in the fulfilling of the Great Commission.

Where Do We Go From Here?

By Rev. John West

In the BULLETIN recently appeared an account of the meeting at Lansing July 30, under the heading, "We are back where we were six years ago." The writer has no desire to resurrect the issues of that Lansing meeting, but one thing was certainly made plain there: There is no possibility of congenial working with the Foreign Board for those who wish to know who and what they support. Since that article appeared, we have been wondering, "Where do we go from here?"

If we stick to Northern Baptist Convention missions (this writer isn't) we must do one of two things: First, give to the Unified Budget, with only about half our dollar allocated to any direct mission objective (with Board overhead out of that) and sizable shares of the balance going to such objectives as the Federal Council of Churches, to say nothing of a fourth part of the dollar going to promotion. Second, we can designate to sound missionaries (thank God there are many such in NBC missions) and release just that much to the things we don't want to support.

Where do WE go from here? We had gone there before the Lansing meeting—to the support of independent Baptist missions at home and abroad. There are several of them, and the BULLETIN editor will gladly furnish a list. So far as we know, in all these missions, *undesignated* money goes 100 per cent to the field, home expense and overhead being met by funds designated for that purpose. In these missions, personal contact with missionaries is encouraged, for it is recognized as the very life of missions. These missions can always supply a missionary to a church wishing to hear of the work and possibly assume part or all of his or her support. In these missions, the independence of the local Baptist church is fully recognized, and nobody calls you a traitor if you don't support a particular work. In these missions, young men and young women, called of God, are not kept from the field by slavish conformity to an educational standardization scheme. In these missions, evangelism is the keynote. In these missions, conformity to a definite statement of faith is required, so we KNOW what the missionaries believe (and so do they).

It may be that some who have been dissatisfied with the present Northern Baptist Convention mission setup have been wondering where to go with your missionary money, wishing to keep it in definitely Baptist channels. We commend to you the independent Baptist missions as the answer to the question, "Where do we go from here?"

THE GIFT AND FULLNESS OF THE SPIRIT

Eph. 5:17-19. (REVISED)

By R. A. LAIDLAW, Author of "The Reason Why"

"Wherefore be ye not unwise, but understanding what the will of the Lord is

And be not drunk with wine, wherein is excess, but **BE FILLED WITH THE SPIRIT.**

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"

We must not confuse **BEING FILLED** with the Spirit with the **GIFT** of the Spirit. If we do not see a clear cut and definite difference between these two we can never have an intelligent grasp of what **BEING FILLED** with the Spirit means. That there is a difference is clear from the verses quoted above

In 56 A. D. according to Acts 19, these Ephesian Christians had received the gift of the Spirit, and then eight years later, writing from prison, in Rome, Paul tells them to **BE FILLED WITH THE SPIRIT**. If the gift and being filled were the same, there would be no need so to write.

The **GIFT** of the Spirit comes at **CONVERSION** (Acts 2:38). **BEING FILLED** with the Spirit comes at **CONSECRATION** (Rom 6:13). They may be close together or years apart.

The **GIFT** is the **ENTRANCE** of the Spirit (John 6:63). **BEING FILLED** is the **EXIT** of the old self (Col 3:9). Obviously we cannot be full of the Spirit if we are half-filled with self.

The **GIFT** of the Spirit is the **PASSOVER** experience.

BEING FILLED is the **BRAZEN SERPENT** experience.

The first is Christ Crucified for us; the second our crucifixion with Him, and for Israel there were forty years between.

The **GIFT** is the **BIRTH** of the new man (John 3:5).

BEING FILLED is the **DEATH** of the old man (Eph 4:22 and 23).

The second may never happen for it is tragically possible to live and die a carnal Christian.

The **GIFT** is **PEACE WITH GOD**, the sin question settled (Rom. 5:1).

BEING FILLED is the **PEACE OF GOD** garrisoning the heart (Rom. 8:6).

Divine complacency in all circumstances.

The **GIFT** of the Spirit is **SIN** completely judged.

BEING FILLED with the Spirit is **FELLOWSHIP** completely established.

We know the first, thank God--what do we know of the second?

The **GIFT** of the **SPIRIT** is **ETERNAL**--He abides with us for ever (John 14:16).

BEING FILLED is **CONDITIONAL**, so we

are to "grieve not" and "quench not" (Eph. 4:30)

The **GIFT** of the Spirit comes on taking Christ as **SAVIOUR**.

We are **FILLED** on **CROWNING CHRIST** as **LORD**.

The first makes us saints, the second bond slaves.

The **GIFT** means the **PENALTY** of sin gone. **BEING FILLED**, the **POWER** of sin broken (Acts 1:8).

The **GIFT** means **DELIVERANCE** from death.

BEING FILLED means **VICTORIOUS** life.

The **GIFT** may leave us **CARNAL** Christians (I Cor. 3:3).

BEING FILLED makes us **SPIRITUAL** Christians (Rom. 8:9).

The **GIFT** of the Spirit governs our **STANDING** with God.

BEING FILLED with the Spirit our **STATE** before God.

We have a perfect standing, but often are in an imperfect state.

The **GIFT** has to do with our **UNION** with Christ (I Cor. 12:13).

BEING FILLED with our **COMMUNION** with Him.

The **GIFT** is **CONSTANTLY** the same (John 14:16).

BEING FILLED is continually **VARYING** with most of us (I Thess. 5:19)

The **GIFT** of the Spirit comes on **REPENTANCE** and **FAITH** (Acts 20:21).

BEING FILLED with the Spirit comes on **SUBMISSION** and **FAITH** (Rom. 6:13, 19; Rom. 12:1)

Neither comes by feelings and faith, nor by experience and faith.

The **FIRST** commits my **SOUL** to God

The **SECOND** commits my **LIFE**, myself to God

Have you done this? I don't want to seem harsh, but there is a lack of sincerity if there not, about committing the eternal soul to God, and holding back the mortal life?

Supposing a man tells you that he has deposited 10,000 pounds in the Bank of New Zealand, and a little later you see him with 50 pounds in notes, and you say--"That seems to be a lot of money to carry about in one's pocket." "Well," he replies, "I am afraid to put this 50 pounds in the Bank, because I think the Bank is not to be trusted." You would certainly believe he was insincere. He could not possibly convince you that while he was afraid to trust the Bank with his 50 pounds he really had trusted it with his 10,000 pounds, yet this is what many of us claim--

(Continued on page 9)

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EDITORIAL

“Faith Without Works Is Dead”

Those are the words of James under inspiration, and he spoke a volume when he wrote them. We visited a man recently dying of cancer of the lungs. The doctors had given up hope. We had the privilege of leading him to the Lord Jesus Christ, but he had refused again and again over a period of years. And why? Because of the lives of some ministers and church members he had watched.

Dirty, nasty habits indulged in. In business, cheating on week days but singing like an angel on Sunday. In society, gossips and vicious, wagging tongues during the week, but on Sunday how glibly they could recite I Corinthians 13 or smile benignly and nod with assent as the minister spoke of the love of Christ and separated lives.

Jesus Christ had a word for them, “YE SERPENTS, YE GENERATION OF VIPERS, HOW CAN YE ESCAPE THE DAMNATION OF HELL? And again He puts the plain and searching question, “WHY CALL YE ME LORD,

LORD, AND DO NOT THE THINGS THAT I SAY?” Modernism has cut a deadly swath within the churches already decimated ranks, tis true; also worldliness with its card-playing, cigarette-sucking, beer-guzzling crew of “church members” on the way to hell, but neither of these prove the real cause for the spiritual slump, the deadness, the dry rot and decay within the church.

Put the shoe on when it fits. Lay the blame at the door of fatuous fundamentalists, so-called, who yammer and yelp about orthodoxy, and then act like the devil himself between themselves and before the world. Those who preach truth, but practice lying; who preach honesty, but practice stealing; who preach love, but practice bitterness and hate.

Their name is “legion”, like those within the maniac of Gadara, who blandly tell you they hold to the faith of our fathers”, they love the Lord, they believe in His Virgin Birth, His Atoning Blood, His Resurrection and the other great fundamentals, and then it isn't long before you discover some things about them, proved beyond question, that makes the demons in hell snicker up their sleeves, and the world utters one more blasphemous sneer against Christianity.

Yes, “faith without works is dead”, so dead its odor is unbearable. Ye know that a soul is saved by Grace and Grace alone through faith in a Crucified, Risen and Soon Coming Lord. We know that and thank God for such a mighty truth, but we also know that the devil has his clever and ingenious counterfeits abroad in the world today, and right in the midst of those who call themselves members of the body of Christ.

In God's Name let us live what we profess; let us prove to this lost world some of the fruits of the faith we profess to possess. God only knows there is little enough of such proof abroad in the land. Yes, we need revival badly, but let “JUDGMENT FIRST BEGIN AT THE HOUSE OF GOD: AND IF IT FIRST BEGIN AT US, WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL OF GOD? AND IF THE RIGHTEOUS SCARCELY BE SAVED, WHERE SHALL THE UNGODLY AND THE SINNER APPEAR?”

The Jews and the Coming Messiah

Israel is still looking for the first coming. Dr. Mary Stone of Shanghai recently visiting the Hebrew University in Jerusalem, was shown by the professor in botany a vine-like plant called in Hebrew tzelaff. It is mentioned in the Talmud with the comment that when the Messiah is soon to come it will be found growing in Palestine. “It springs up in the night,” he said, “bears leaves, and then a bud in the forenoon, a full crimson flower blossoming at noon. In the afternoon a berry forms, and by night the fruit is full grown, as you see here. Today all over Palestine this plant is to be found. We know the Messiah is coming soon.”

Then he went on to tell of the preparation for the erection of the Temple, parts of which, as he said, were even now being prepared. He believed that God would soon help them to secure the

much desired Temple areas, adding: "This is our land, Jehovah has given it to us. We must possess it, and we will."

—From The Evangelical Christian

Definite Thanksgiving

When we thank a human friend for a generous gift, our thanksgiving is not general; we talk about that special gift. Let us thank God in the same way. He is our best and most generous Friend; in His Son He has given us the greatest gift possible and with Him He also freely gives us all things.

The Gift and Fullness of the Spirit

(Continued from page 7)

that we have committed our immortal souls to His keeping but we are afraid to trust Him with our mortal lives.

Our verse says—"Be not drunk with wine, but be filled with the Spirit." This is not a comparison of drunkenness versus sobriety, but of two kinds of drunkenness—Divine intoxication, and devil intoxication. As the drunkard hands himself over, body and soul, and becomes the slave of strong drink so let us hand our lives over to the Holy Spirit, abandon ourselves to Him and become His bond slaves. Quietly and reverently in His presence will you make this your dedication vow?

Take my life, and let it be, consecrated Lord to Thee,

Take my will, and make it Thine, it shall be no longer mine,

Take my heart, it is thine own, it shall be Thy royal throne,

Take my self, and I will be, ever only, all for Thee.

This is not a once-for-all act that in itself remains permanent, but it is the beginning of a new attitude that must be maintained at the price of unending vigilance.

Crossing the Jordan, and entering the Promised Land was not the end, but the beginning of real conflict for Israel, and so it is with the Spirit-filled believer. Ephesians 6 tells us that it is those who live in "heavenly places" who need the whole armour of God, for they have become the special targets of the enemy, for the very reason that they have become effective for God. So in v. 14 we are told we need "truth and righteousness"; v. 15, "the gospel of peace"; v. 16, "faith"; v. 17 "the Word of God"; v. 18, "prayer".

Romans 6:4, and Galatians 5:15 tell us it is a walk in the Spirit, and so it is a process, but thank God it is also a progress, because it is a Spirit-directed walk.

Galatians 5:22 tells us it is fruit-bearing, and therefore a growth in the things of the Spirit, and this requires watering with the Word, and cultivation in an atmosphere of prayer. The saint who neglects either of these two things does so at his peril, for no person can be filled with the Spirit who is not obedient to the Word which the Spirit has written, and in close prayer communion with the One Whom the Spirit has come to glorify.

"PROTESTANTS"

(Eighth Edition)

Protestants are fast losing the art of protesting. History furnishes no greater examples of widespread ignorance and indifference of what constitutes pure scriptural Christianity (Matt. 22:29), the corruption of its commission (II Cor. 4:2) and program (Luke 24:47; Matt. 28:18-20), and the cowardly silence on the part of its prophets concerning this cunningly camouflaged betrayal at the hands of its alleged friends (Jude 3, 4; II Tim. 4:1-5; Isa. 58:1). Within so-called evangelical circles we have as grave dangers today as threatened Scriptural truth in the days of Luther, Zwingli and Knox, yet teachers, preachers, and parents are strangely silent.

It is imperative that the masses know the Scriptures, and that the prophets maintain an unwavering allegiance to its revelation in the face of the intricate fabrications of the god of this age (II Cor. 11:13-15). The prophet that fears what men or Satan may do to him (Psa. 27:1) will never know God's power, and the individual who does not know the Scriptures will frequently be found on the wrong side in the noblest conflict of the ages! Every intelligent and informed person knows full well that it is the corruption and compromise of the professed followers of Jesus Christ, and not the indifference and opposition without, that makes that program the lifeless and powerless spectacle we know today!

With some notable exceptions, Satan has stolen a large percentage of even the so-called Christian literature of our children and youth. Some of it he has made Unitarian, some of it he has utterly paganized. Sunday school houses print articles about pig's dreams, beautiful princes and princesses, ghosts and goblins and ugly old witches; they highly recommend such books as *Skeezix Out West* and *The Fairy Land of Oz*. Sacred trust funds, given through sacrifice to spread the Gospel of Jesus Christ, are sometimes used to purchase paper and print articles on football, cooking, sewing, feeding calves, and hair-raising thrillers of many kinds, while the Babe of Bethlehem, the Man of Galilee, the fact of sin and the desperate need of the new birth and the new nature are quite largely ignored. It is enough to make the angels weep. But where are the protestants?

Some Christian editors avoid the fertile field of biography, missions, and Bible exposition, stating that our modern youth will not read such articles, and that they ask for more articles on handwork and fiction. Some prophets have ceased to bear down as hard on sin as the Scriptures do, because men have ever rejected truth and persecuted the voice that honored it. I challenge the world to furnish scriptural evidence that one may publish what is popular to depraved men in the name of Christianity or in fulfillment of the Great Commission; and ignore what Christ has commanded (Luke 24:47), and the program of the early Church (Acts 5:42).

The printed page reaches multiplied thousands where the spoken words reach hundreds.

(The believer who wants to be, "In labors more abundant," II Cor. 11: 23, should not overlook the golden opportunity of the printed page.) Considered from a moral and civic standpoint alone, who can measure the tragic evil of the constant caricature of love, and the trampling under foot of the God ordained institution of the home, in the popular publications, the Sunday papers, the comic strip and in the theaters of the land? Week by week and month by month popular but poisonous literature floods so-called Christian homes that is more dangerous than razors and rattlesnakes in a nursery! If, in the natural realm, this moral sewage needs a purifying current placed alongside of it; how much more the Christian needs to efficiently push purely scriptural literature.

I believe evolution to be an insidious and Satanic program to teach a false religion in tax supported institutions, where pure scriptural Christianity is denied a hearing (II Cor. 4: 4). To how many generations can the materialism of the press, the evolution of the classroom, and the practical atheism of pulpit and missionary endeavor go unchallenged without a breakdown of civilization? But what may be nearer your heart: How many years can you expose your immature boys and girls to the daily propaganda of infidels and atheists without their faith and moral standards being undermined? I believe the general abandonment of historic and Scriptural Christianity in the centers of learning, and the daily neglect of Bible instruction in school and home to be the direct reason for our present crime waves, our moral degradation and the distress of nations. Brute ancestry in the class room, and in literature generally, cannot fail to bring brute ethics in society. I believe the deplorable ignorance of the masses concerning scriptural theology makes possible the destructive programs of a falsely trained leadership (Carefully consider II Cor. 11: 13-15.) As the clenched fist of Communism threatens civil government; so the apostasy we know, threatens the moral and spiritual welfare of millions of children and youth in this and coming generations, for time and for eternity. And concerning these evils I hereby give notice, I will neither tremble at their threats, bow to their demands, support their programs nor remain silent concerning their sins.

I urge a most careful examination of the "religious" literature of our children. Do the titles deny what the printed Bible verses clearly teach? Do the comments belittle our Christ, treat Him as a mere man, and discredit the Holy Scriptures? Do they teach natural religion or supernatural Christianity? Do they stress mere ethics and sociology or, "Ye must be born again"? Have the authors made the blunder of trying to build Christian character without scriptural birth? (Jno. 3: 3; I Peter 1: 23; II Peter 1: 4). It will be serious business later to efface the results of several years of Unitarian literature. Demand publications for the children that are true to God's revelation, or else secure Bibles and actually teach the Word of God. An honest exposition of a chapter of the Scriptures each week, either in

the home, classroom or pulpit, will revolutionize Christian work and do much to defeat the fanaticism, indifference and apostasy of our times.

I urge Bible believing men and women to carefully examine the kind of Christian work they are supporting. We investigate before we invest our funds. God will not hold us guiltless if we hand over His tithes and offerings to those who deny the verbal inspiration and full authority of the Scriptures or the essential deity of Jesus Christ. Nor will He excuse the support of merely social and civic programs that deny the depravity of men and need of the new birth as, "An interpretation of the Christ spirit." Christ cannot be interpreted. He has been revealed as, "The Lamb of God that taketh away the sins of the world." It is our business to believe, and share the good news. The ascending Lord commissioned His followers to preach "Repentance and remission of sins in His name among all nations." Christianity is supernaturalism or it is nothing. Each son and daughter of Adam now dead in trespasses and sins will not see God or know life unless they are supernaturally born into the Church (Ecclesia) of Jesus Christ. Man cannot take members into this Church: they are either initiated by the Holy Spirit through the new birth and the new nature or they are yet in their sins. Any program that comes short of this message is to that extent unscriptural and unworthy of the support of the blood bought bride of Jesus Christ. Withdraw all moral and financial support from every man and program that denies His revelation, protest error of pulpit or press; be courageous and efficient soldiers of the cross!

I plead for an honest consideration, and practical fulfillment, of the Great Commission (Luke 24: 47; Matt. 28: 18-20). It is the most important proposition in the Scriptures for the believer. In the day when, "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," how will you stand? Speechless with shame of your selfishness and unbelief, or in the fullness of love and joy that you were true to the work the Lord Jesus Christ commissioned His bride to do? Let us reckon ourselves dead indeed to selfish and fleeting things and let us go, now, in this generation, with the Message of Life to the last erring son of Adam.

TRY CHRISTIANITY

Horace Greeley is said once to have received a letter from a woman stating that her church was in distressing financial condition.

They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, and necktie sociables.

"Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try Christianity."

And that suggestion might also be helpful if applied to America's situation.

—From an Oklahoma Newspaper.

WHAT THINK YE OF CHRIST?

(Continued from page 4)

CHRIST; "What think ye of CHRIST?" And here such a large field presents itself that it is impossible I can go through it all. Besides what was said on the doctrinal part, I would ask some further questions concerning Christ, not only for examination, but for raising your esteem of him.

What think ye of His treasures; His unsearchable riches that are stored up in Him for the benefit of poor sinners, having received these gifts for men? All the treasures of wisdom and knowledge are hid in Him; all, and infinitely more than we lost in the first Adam is treasured up in the second Adam. O what may a poor, ignorant, witless sinner think of a treasure of wisdom for his illumination! What may a guilty sinner think of a treasure of righteousness, for his justification! What may a filthy sinner think of a treasure of grace, for his sanctification! And what may a miserable sinner think of a treasure of mercy, for his complete redemption! Yet all these treasures, and infinitely more than we can name, are in Christ: "Who of God is made unto us wisdom, righteousness, sanctification, and redemption," I Cor. 1:30.

O the fullness of grace that is in Him, that out of His fullness we may receive grace for grace! He is the storehouse of all God's treasures; for all is treasured up in Him, that we may be complete in Him, who will by faith make use of Him. And what think ye of Him?

What think ye of His works? Even His works of creation; what think ye of these? For, "by Him all things were made that were made; and without Him was nothing made," John 1:3. O when you behold the heavens, the works of His hands, the moon and the stars, which He hath ordained, may you not say, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" What think ye of His works of providence? For, "He upholds all things by the word of His power," Heb 1:3. If you wonder how He can raise dead bodies at the great day, and sever your dust from other dust; may you not as well wonder, how He every day raises up in your view innumerable stalks of corn out of the dust, and gives to every seed His own body? as the apostle argues, I Cor. 15:35, and downward. How will He raise the believer's vile body out of the filthy dust where it rots, and make it like unto His own glorious body? O fools that we are, and slow of heart to believe, how does He raise the beautiful lilies out of the dung? Solomon, in all his glory, is not comparable to one of these; and all the world cannot make one of them to rise, without His powerful providence. These miracles of providence are common every day in your view, and so we think nothing of them; but we might see the power of Christ in them.

If you wonder how it was possible for Christ to turn the water into wine, or multiply a few loaves and a few fishes, so as to feed so many

thousands, we needed not wonder so much, if we but thought how His providence is doing that every year; the water falls from the clouds, and the vine, by His order, turns it unto wine! and by the span of such fishes, and the grain of such loaves, He is feeding millions every day. Woe is us that we cannot think of Him and His works as we ought!

Above all, what think ye of His works of grace, and redeeming love? All His other works are as a drop of a bucket, in comparison of this ocean; for herein we may see Him appear in His own, and His Father's pomp and splendor, manifesting all the glorious perfections of God; even His infinite power, and wisdom, holiness, justice, mercy, truth, faithfulness, and all God's attributes. I might here mention His works of grace for us, and His works of grace in us; but it were endless to speak of the thousandth part—His work of grace for us lies in His bringing in everlasting righteousness; especially if we speak of His good works; surely it is a good work that can fulfill the holy precepts of that good law, which we have broken, and can answer the threatening of the just law, which we have incurred.

What think ye of His gospel, and the terms of it? That gospel, which we preach in His name, wherein His righteousness is revealed from faith to faith? If you think highly of Him, you will think highly of it, as the best news and most glad tidings that ever you heard: "How beautiful upon the mountains are the feet of those who preach the gospel of peace, that bring glad tidings of good things, that publish salvation!" Isa. 55:7; Rom. 10:15. Some are ready to think the gospel of grace and salvation through Christ, is too good news to be true with respect to them, as if it were not to be supposed that God will bestow so great salvation so freely upon so great sinners; not considering, that God in the gospel aims not at our glory chiefly, but at the declaration of His own glory, and the magnifying of His own free grace; and that therefore we ought to take freely what He gives freely. It is a manifestation of free grace, sovereign grace, which is neither hindered by our evil, nor furthered by our good, Rom. 3:24; and regards neither our worthiness to deserve it, nor our unworthiness to impede it, Rom. 9:15. Hence Luther alleged, that "men's minds were so occupied with fantastical imaginations of their own works, that the glad tidings of the gospel will seem strange matters to them." Men will be astonished at the greatness of His grace, as it is, Jer. 33:9.

Many think of the gospel, as if it were a new law, wherein God stands upon some easier terms with us than in the covenant of works; thus confounding law and gospel, and making a hotch-potch of both. Indeed, if we speak of law-terms, upon which our salvation stands, they are no easier than ever they were: a perfect righteousness is the only condition of salvation; and we not having that in ourselves, the gospel offers it in Christ, and there is the ground of our eternal salvation: but if we speak of the gospel-terms, we need not say, you must come up to them; but rather, "Come down, Zaccheus; for this day is

salvation come to thy house:" Salvation is come to you, and offered freely to you, without money and without price; come down and take it. And indeed faith, which belongs to the order and method of God's applying the gospel, is a coming down from all our legal hopes of salvation for something to be done by us, in order to our being obliged to another, even to Christ for all, Isa. 55:1, 2. Come down from the sycamore-tree of your vain hopes, and get all freely: that is the gospel. What think ye of it? This is indeed a hard saying to proud flesh and blood, which thinks rather they should go up, and do more for their justification and salvation, than come down, and be obliged to another to pay all their law-debt completely. He will do all for you, or nothing: and, O man, what think ye of Him and His gospel?

But I cannot stand to enlarge on these things; and I must own, the thousandth part is not said, that might be spoken from this text; for, as the whole scripture does testify of Christ, either directly or indirectly; so I might go through all the scriptures, and ask what ye think of Christ, in a suitableness to what is said of Him, in this or that place of scripture.

This doctrine might again be applied by way of lamentation over all Christ despisers, who either stand upon a legal bottom, trusting in themselves, and their own righteousness; or who slight Christ and His ordinances, not loving the place where His honor dwells; who delay and postpone their closing with Him, giving away the prime and virginity of their affection to the world, prostituting their precious souls to their lusts and the ignoble things of time; who sit down satisfied and content without Christ, never miss Him, nor feel a want of Him, nor seek after union and communion with Him. Oh! whence is it that you despise Christ at this rate! Alas! it is through ignorance and unbelief that you see no form nor comeliness in Christ, why He should be desired; and the god of this world hath blinded your minds who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. Do you consider what a miserable case you are in, while you despise and think so little of Christ? You are in imminent danger of temporal judgments; for God, in His holy providence, may resent the injuries done to His Son; He may leave your house desolate. You are exposed to spiritual judgments, such as that, Isa 6:10, of having your heart made fat, your ears heavy, and your eyes shut; and to eternal wrath, even everlasting destruction from His presence; "He that believes not, shall be damned."

O sirs, seek that the Spirit of wisdom and revelation in the knowledge of Christ may be sent, that, beholding His glory, your thoughts concerning Christ may be changed, and you may be brought to esteem Him.

Blessings From Affliction

"Thank God I am a leper!" said a Chinese, suffering from the loathsome disease. "Otherwise I would not be saved, for it was in this leper hospital that I learned about Christ."

Ordination of Ministers

Chauncey D. Holden

Howell, New York

In response to the call of South Side Baptist Church, Hornell, N. Y., of which *Rev. Howard Green* is the Pastor, on August 26th, pastors and delegates from twelve churches assembled to consider the advisability of ordaining *Mr. Chauncey D. Holden* to the Gospel Ministry.

Rev. W. N. Mason of Richburg was chosen Moderator and *Rev. Frank Smith* of Rushford, clerk. Eleven pastors and twenty-one delegates were present; also *Rev. Robert Stark* of Sharon, Pa., who was invited to sit with them.

After *Mr. Holden* related his Church experience, call to the Ministry and views of Church Doctrine, the Council unanimously voted to accept them as given.

At the Ordination service in the evening the Song service was led by *Rev. Travis*, Belfast, N. Y.; Prayer, *Mr. Reuben Strong*, Hinsdale, N. Y.; Scripture reading, *Rev. Lew Swancott*, Elton, N. Y.; Sermon, *Rev. Kenneth Muck*, Hamburg, N. Y.; Charge to the church, *Rev. Adam Galt*, Pavilion, N. Y.; Charge to the Candidate, *Rev. Alexander Perry*, Monterey, N. Y.; Presentation of the Bible, *Rev. Francis Jones*, Avoca, N. Y.; Ordination prayer during laying on of hands, *Rev. Frank Smith*, Rushford, N. Y.; Right Hand of Fellowship, *Rev. Howard Green*, Hornell, N. Y.; Benediction, *Rev. Chauncey Holden*, Hornell, N. Y.

Earl R. Harshborger

Bellwood, Pennsylvania

At the call of the Olivet Baptist Church of Bellwood, Pa., *Rev. Levi Goehring*, Pastor, on Sept. 27th, the following churches met to consider the propriety of setting apart to the Gospel Ministry one of its members, *Mr. Earl R. Harshborger*: Calvary, Altoona, Memorial, Bellwood, Union, Rittanning, Ousonville, Deausville, Evans City, Climax, Vintondale and Indiana.

Rev. Norman Hirschy of Evans City was chosen Moderator, and *Rev. J. M. McKinley* of New Bethlehem, clerk.

The candidate was introduced to the Council by *Pastor Goehring*. He then proceeded by giving the story of his conversion, call to the Gospel Ministry, and views on Bible Doctrine. He is a graduate of Moody Bible Institute of Chicago, August Class 1934.

The examination proving satisfactory, the Council recommended that the Church proceed with the Ordination.

A Committee was appointed and arranged the following service for the evening: Song Service, *Rev. J. C. Doyle*; Invocation, *Rev. H. S. Harshborger*; Scripture and Prayer, *Rev. J. R. Snyder*; Hand of Fellowship, *Rev. S. J. Haik*; Charge to Candidate, *Rev. J. M. McKinley*; Presentation of Bible, *Rev. R. A. Fargo*; Benediction, *Rev. Earl R. Harshborger*.

(Signed) *Rev. J. M. McKinley*, Clerk.

Letters of Information, Warning, Encouragement

Another Man of God Courageously Withdraws from the N. B. C.

Alton, Ill., Nov. 11, 1937.

Dear Brother Fuller:

Greetings in His Wonderful Name!

Your letter received dated Nov. 6, and was very happy to hear from you. I am only too glad to send you a copy of our resolutions covering our withdrawal from the N. B. C.

The Convention owns the Church property, and you know what that means, either put our testimony and the honor of our Lord Jesus aside and support their program, or protest and stand true to our blessed Lord. We, thank God, did the latter, although we called down upon our heads the criticism of the majority of six other Baptist Churches in Alton, and one so-called Baptist College (Shurtlef by name), and it seems even the entire City; but Elijah was in the minority on Mount Carmel, and God gave them a mighty revival, Hallelujah!

Enclosed are two newspaper clippings, one of them is the perverted imagination of the editor of our daily paper, dated Nov. 8th, after which I called upon him and forced him to print our resolutions as they are. This one is dated Nov. 9th. You may use this letter or these clippings any way you wish, all or any part of them.

Pray for us here, that God will supply funds for building a new Tabernacle where the whole truth may go out in this strategic place.

Yours and His for the truth,

First, last, and always,

(Signed) D. Walter Davis

A Letter We Truly Feel Sorry to Print

Nov. 8, 1937.

My Dear Dr. Fuller:—

You used to be in my kindergarten class at Strong Place Baptist Church, so it is difficult for me to write and ask you not to send your Baptist Bulletin to me any longer.

I am, however, one of your hated modernists and very proud of it, and so I cannot bear to read a magazine that calls Christians who happen to differ from you theologically "enemies of the Cross of Christ".

I lost my husband two and a half years ago, and I have been thinking more and more of God, and feeling closer to Him, and been helped by Him more than ever before in my life; and I feel very strongly that He is Love, and that His Spirit in people makes for charity and tolerance and a desire to help others. Bitterness, animosity and lack of respect for other people's point of view, if their desire is imitation of Christ's character, is to my mind wicked and un-Christian; and I cannot understand warring against other churches and colleges, where the best minds of our country are gathered, when there is so much to fight in the world—such as the Menace of Marihuanna, for instance, or fascism or immorality.

I wish you would read with an open mind some of Dr. Fosdick's Sermons or his wonderful

book, "The Meaning of Prayer," and then, if you dare call him an enemy of the Cross of Christ, I will consider you hopeless.

To me Christ's death does not compare in importance to His daily life which was phenomenal.

I was brought up in your school of religion and it never helped me spiritually, but the modern interpretation of the Scriptures has opened my eyes to the real God, and I trust His Spirit will always give me the sense of help and comfort I have now.

Sincerely,

Mary Dutcher Carroll

THE ANSWER

November 12th, 1937

Dear Mrs. Carroll:—

I can truthfully say I was very sorry to receive your letter recently. I remember the times that my mother has spoken of you, and your father, who was associated with Strong Place Baptist Church for many years.

Naturally I do not remember the times that I attended the Kindergarten Class that you taught, but it is sad indeed that you once believed and taught the Christ of the Scriptures, the One who died for guilty sinners, and poured out His life's blood to save you and me from everlasting punishment,—that you now have turned your back on this Christ, and in His place you are trusting in a false Christ. I do not say that bitterly. I hold neither bitterness nor hate against any man. However, I do hate sin, and especially the sin of denying my Lord, and trampling His blood and His cross under foot.

You have stated that you wish I would read some of Dr. Fosdick's sermons. I have a number of them. Did you read the particular sermon in which Dr. Fosdick called the blood atonement, "a religion of the shambles"? Did you hear or read the sermon Dr. Fosdick preached, "The Peril of Worshipping Jesus"? Did you read the book written by Dr. Fosdick, "The Modern Use of the Bible"?—how he laughs at it, cuts it in pieces, and treats it as just another bit of good literature, in part filled with myth and fable and fancy.

I am quite sure, Mrs. Carroll, that your beloved father, Mr. George Dutcher, never for one moment would condone such blasphemy coming from the lips of such an apostate.

I agree with you heartily, that God is love, and that John 3:16 is still true, but that isn't all that God is by any means. God is righteous, God is holy, God cannot look upon sin, and will not condone sin; and He expects of everyone who names the Name of His Son in sincerity, and believes that Jesus Christ is their own personal Saviour, to proclaim Him and exalt Him as the only true God and Saviour of mankind.

Again, let me repeat, I was sorry to receive your letter. May God bring you back to Calvary where you will see once again or perhaps for the first time, the One who hung there in agony and suffering and hell for your sins.

Sincerely yours,

(Signed) David Otis Fuller.

I John 5:20
Rev. 1:5, 7

NEWS OF WHEATON COLLEGE

World's Half Mile Champion Runs According to I Timothy 4:8

Ted Benson, President of the Scripture Distribution Society of Wheaton College, sent Lloyd Lewis, Sport Commentator of the Chicago Daily News, a recent letter from Elroy Robinson, holder of the world's record in the half mile. Robinson broke that record this past summer in Randall's Field, New York. He is a school teacher in Modesto, California, and a Christian.

Benson addressed Lewis: "Way back in July of last summer you ran a couple of columns on this interesting fellow, Elroy Robinson, who runs, as you put it, for the glory of Jehovah, setting a new half-mile record."

Benson enclosed Mr. Robinson's letter. "Dear Mr Benson: I received your letter at a time when I was on the go . . . and . . . I became increasingly occupied so that I have put off writing until now when I am nearing home and work again.

"I find running very interesting and engaging but must admit that I only use it as a means to an end. Through it I gain experience in travel and in associating with men. I strive to use I Timothy 4:8 and Psalm 147:10-11 as a governor on my athletics and remember that there are far more worthwhile activities in life.

"I owe my faith to my mother for, loath as I am to admit it, if I knew no more about the Bible than I gleaned from attending Sunday school and church I would probably have been sucked under by the strong anti-Christian current which students drift into when they enter college. What with the damnable teaching of the evolutionary theory and outright ridicule of the Bible one finds it indeed hard to live an open Christian life.

"I would like to take this opportunity to make an appeal to all college students to at least be fair in dealing with the Bible question. Do not condemn it because your college prof or friends ridicule it, but give it a chance and that chance demands study. Anything worth having is worth working for; Christianity is certainly worth having. The Bible cannot be proved wrong in a single instance and has held up in so many scientific points and propetic statements that logic and common sense demands belief in the admiration of its impregnable and beautiful Book of books.

"Very sincerely and hopefully,
(Signed) Elroy Robinson."

Lloyd Lewis replied: "Ever since I went into the locker room at Randall's Island that day and discovered Mr. Robinson quoting Scripture to the track athletes who had assembled from all parts of America I have had great respect for the young schoolmaster's sincerity. And even if I cannot agree with him as to the theory of evolution being 'damnable' I still see that same tremendous sincerity in his letter to you.

"Not since Billy Sunday became a revivalist has a famous athlete shown Elroy's zeal for evangelism. I hope he can be brought to Chicago from his California school during the winter or spring for a track meet, as he is a most interesting youth."

Famous Manufacturer Tells Wheaton Students of Power of Christian Faith in Business Life

Speaking as a believer and as a successful exponent of the practical application of Christianity to life, James L. Kraft, chairman of the board of the Kraft-Phenix Cheese Corporation, told the students of Wheaton College this morning that the turning point in his life as a Christian and as a business man came when he decided to let God run his business. Mr. Kraft addressed more than 1,200 members of the student body and faculty of Wheaton College and its Academy in the Orinda Childs Pierce Memorial Chapel on the college campus. He was introduced by President James Oliver Buswell, Jr.

When he was a young man and driving about the country as a beginning cheese salesman, Mr. Kraft told his audience, one day his business fell so low that he determined to return to Chicago and admit that he was licked. Speaking to his horse, Mr. Kraft said, "Paddy, what is the matter with us, anyhow?" Then he said, he heard a voice say clearly, "You are working without God." Right there, Mr. Kraft told the students, he stopped and decided that without the help of God, he could not succeed. Turning again to his horse, Mr. Kraft said, "If that is all that is the matter with us, let's let God run the business."

Everyone in the world has an influence to exert, Mr. Kraft declared, either for good or evil. Through the power of prayer, he asserted, things that seem impossible to an unbeliever may be accomplished, while through public testimony, one may wield great influence for good. As an example of the value of public testimony, Mr. Kraft told how he had been invited to address a great audience at the Dallas Exposition on the economic value of food to the nation. When he learned that the address was scheduled for a Sunday, he gave a Christian message instead of the scheduled subject. At the end, he said, the great crowd arose, and moved that a million copies of his talk be published for distribution.

"The world makes progress today, or it does not make progress, according to the composite of influence," Mr. Kraft said in conclusion. "The composite influence of Japan, and of Russia, for example, is bad, and generally speaking the weight of influence in the world today, I am afraid, is not good. But certainly out of colleges like this will come influences for good. Let us re-influence the world for good and for Jesus Christ."

"I WANT TO BE A CHRISTIAN DRUNKARD"

THAT IS WHAT A YOUNG FARMER SAID MANY YEARS AGO WHO WAS SUPPORTING 55 NATIVE WORKERS ON THE FOREIGN FIELD. HE SAID, "I WANT TO BE A CHRISTIAN DRUNKARD. I WANT TO SPEND MY TIME AND MONEY FOR THE LORD AS A WHISKEY-SOAKED DRUNKARD SPENDS HIS TIME AND MONEY FOR THE DEVIL."

THAT'S GOOD REASONING AND SOUND LOGIC, A MIGHTY FINE THING TO REMEMBER. WE (believe) MANY OF YOU HAVE BEEN ENJOYING THE PAGES OF THE *BAPTIST BULLETIN* FROM MONTH TO MONTH. A FEW HAVEN'T (see letters). HAVE YOU BEEN DOING HOME MISSIONARY WORK IN GETTING THE GLORIOUS MESSAGE OF "THE BOOK—THE BLOOD—AND THE BLESSED HOPE" OUT TO YOUR NEIGHBORS AND FELLOW CHURCH MEMBERS?

WHY NOT MAKE A CHRISTMAS PRESENT TO A FRIEND OF THE *BULLETIN* FOR A YEAR? SEND IN TEN SUBSCRIPTIONS OR MORE AND YOU CAN TAKE ADVANTAGE OF OUR SPECIAL OFFER, SAVING 25c ON EACH SUBSCRIPTION.

THINK OF IT! 91 BAPTIST CHURCHES GATHERING FOR FELLOWSHIP IN MICHIGAN LAST MONTH (see account this issue) AND ALL PLEDGING THEIR MISSION FUNDS TO SOUND, FUNDAMENTAL BAPTIST FAITH MISSIONS IN NO WAY CONNECTED WITH THE NORTHERN BAPTIST CONVENTION. THAT'S ENOUGH TO MAKE YOU SHOUT "HALLELUJAH." KEEP ON PRAYING AND GIVING FOR THE WORK OF THE LORD JESUS CHRIST.

FILL OUT THE BLANK BELOW *NOW* AND SEND IT IN. IF YOU ARE A SUBSCRIBER, SEND THE *BULLETIN* TO A FRIEND.

Name

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Address all communications to the Editor of the Bulletin, 1318 Sigsbee St., Grand Rapids, Mich.

WHAT THINK YE OF CHRIST?

For the

- artist* He is the Altogether Lovely—Song of Solomon 5:16.
architect He is the chief Cornerstone—I Peter 2:6.
astronomer He is the Sun of Righteousness—Malachi 4:2.
baker He is the Living Bread—John 6:51.
banker He is the Unsearchable Riches—Ephesians 3:8.
biologist He is the Life—John 14:6.
builder He is the Sure Foundation—Isaiah 28:16, I Cor. 3:11.
carpenter He is the Door—John 10:9.
editor He is Good Tidings of Great Joy—Luke 2:10.
educator He is the Great Teacher—John 3:2.
electrician He is the Light of the world—John 8:12.
engineer He is the New and Living Way—Hebrews 10:20.
farmer He is Sower and the Lord of the Harvest—Matthew. 13:37, Luke 10:2.
florist He is the Rose of Sharon and the Lily of the Valley—Song of Solomon 2:1.
geologist He is the Rock of Salvation—Psalm 89:26, I Cor. 10:4.
horticulturist He is the True Vine—John 15:1.
jeweler He is the Living Precious Stone—I Peter 2:4.
jurist He is the Righteous Judge of all men—II Timothy 4:8, Acts 10:42.
juror He is the Faithful and True Witness—Revelation 3:14.
lawyer He is the Counselor, the Lawgiver, the Advocate—Isa. 9:6, James 4:12, I John 2:1.
philanthropist He is the Unspeakable Gift—II Cor. 9:15.
philosopher He is the Wisdom of God—I Cor. 1:4, 30.
policeman He is the Power of God—I Cor. 1:24.
preacher He is the Word of God—John 1:1, Revelation 19:13.
sculptor He is the Stone Cut Without Hands—Daniel 2:34, 44, 45.
servant He is the Good Master—Matthew 19:16.
sheep-raiser He is the Good Shepherd—John 10:11, 14.
statesman He is the Desire of All Nations—Haggai 2:7.
student He is the Incarnate Truth—John 14:6.
theologian He is the Author and Finisher of our Faith—Heb. 12:2.
toiler He is the Giver of Rest—Matthew 11:28.
sinner He is the Lamb of God that taketh away the sins of the world—John 1:29.
believer He is the Son of the Living God, the Saviour, the Redeemer, Lord and Hope of Glory—Matt. 16:16, Luke 2:11, Revelation 5:9, John 13:13, Col. 1:28.