

**THE**

**BAPTIST**

**BULLETIN**

**"THE BOOK**

**THE BLOOD**

**THE BLESSED HOPE"**

**AUGUST-SEPTEMBER**

1937

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# Thoughts on the Second Coming

**"I THINK I CAN SAY THAT, FOR THE LAST FORTY YEARS, I HAVE NOT LIVED ONE CONSCIOUS HOUR THAT WAS NOT INFLUENCED BY 'THE HOPE' OF THE COMING AGAIN OF THE LORD JESUS CHRIST."**

**The Late (Seventh) Earl of Shaftesbury.**

*"Lest coming suddenly, He find you sleeping."*

**The Complete Story**

**THE THEME OF THE NEW TESTAMENT IS CHRIST!**

**THE KEY OF THE GOSPELS IS CHRIST DYING!**

**THE KEY OF THE EPISTLES IS CHRIST LIVING!**

**THE KEY OF THE REVELATION IS CHRIST COMING!**

**THE THREEFOLD OBJECT OF OUR LOVE, AND FAITH, AND HOPE—**

**LOVE BEGOTTEN BY THE DYING ONE!**

**FAITH BEGOTTEN BY THE LIVING ONE!**

**HOPE BEGOTTEN BY THE COMING ONE!**

**J. L. T.**

**CHARLES H. SPURGEON SAID:—**

**"THROUGHOUT THE NEW TESTAMENT, WHENEVER THE APOSTLE WANTS TO STIR UP MEN TO LABOR, PATIENCE, HOPE, ENDEAVOR, HOLINESS, HE GENERALLY SAYS SOMETHING ABOUT THE COMING OF CHRIST" (James 5:7, 8; I Peter 5:4).**

**DWIGHT L. MOODY SAID:—**

**"THE WHOLE SECRET OF MY POWER IS, I HAVE PREACHED FOR YEARS WITH THE THOUGHT THAT BEFORE EVERY SERMON IS FINISHED THE LORD MIGHT COME."**

**"EVEN SO, COME, LORD JESUS."**

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# WAS JESUS CHRIST A SOCIALIST?

*(The following are extracts taken from a sermon by Rev. I. M. Haldeman, D.D., late pastor of the First Baptist Church, New York City.)*

Socialism in its attempt to build a new society fails to recognize that human life is individualized by its inequality. One mountain is known from another because it is higher or lower, or has some special deposit of rock or strata. One country is characterized by rivers, another by lakes, another by forests, and still another by deserts. The product of one land is different from another. Examination of the earth's construction will show inequalities; and the very unity of the earth depends upon the fact that some mountains are higher than others, some rivers deeper, and some lands rich in the precious metals which others do not have. The same inequality is to be found in human life. Its individuality is its inequality, its inequality is its individuality. Some men have one endowment, some another. Some men have capacity to work individually, some men have power to make the multitude work, using them in their several abilities like so many hands and feet for their own individuality.

Socialism fails to recognize the nature in man. That nature manifests itself in self-exaltation, self-interest; and where self-interest is at work, there must be sooner or later, the clash of paramount claim. This clash can be hindered only by a combined or individual force, and thus, in the nature of the case, the communal interest becomes such only in name; it is an interest in the hands of the few or the one, and is distributed according to the will of the final determining power. Socialism carries in itself the seeds of its own destruction. It is conceived in revolt and born in lawlessness, and lawlessness must be its final offspring. The lawlessness of socialism will exercise itself within certain limits and then, at last, in obedience to its own inherency must revolt against final limitation.

Socialism may be described under various titles. There is a scientific and a radical socialism. There is yet another which is the latest and is thoroughly startling—it is known as Christian Socialism.

## "MINISTERIAL SOCIALISM"

This new cult of socialism might well be called "Ministerial socialism", for it is among Christian ministers that it finds its expression and power.

Two elements enter into and form this new socialism. On the one hand actual unbelief in respect to the doctrines and the faith of the church. There are those in the ministerial ranks who say we are not so certain about the supernatural side of the Bible. We are not so sure of its integrity as a revelation from God. We do not really know anything about the future. All we actually know is the present. The need of the hour is the practical. Let us join hands with the things that are seen. Let us take hold of the natural man and

build him up. Let us establish a right kind of society here. Instead of taking up the time to talk about the robe of Divine righteousness, let us go to work and see that men have good coats for their backs. Instead of getting men ready for heaven, let us get them ready for earth. Instead of talking about a holy city on high, let us make a sanitary city here below. Instead of seeking to defend the character of God, let us make good the character of man. Instead of racking our brains about spiritual food, let us look to it that we have good natural food. In short, instead of spending our forces upon a possible eternity, let us meet the demands of actual time; let us build a society in which the brotherhood of man shall become a realized fact, and where in the kingdom of the brotherhood of man, each human life shall be sustained by every other life.

There is another class of Christian ministers who believe in the Bible, but accept its doctrines only on general lines. They modify and interpret the doctrines to suit their concept. To them Jesus Christ is the great socialist. He came into the world, so they say, to bring about a new condition of things in it. He came to rebuke the unnatural order of society. He came to be a reformer, a reorganizer of society. His relations, it is pointed out, were not with the class but with the mass. He was born in poverty and wore its badge. He went among the people and made Himself one of them. His teachings were a constant arraignment of society, his one effort, to establish the brotherhood of man, enforce the rule of unselfishness and love. The church, so they teach, is the continuation of Christ's concept, and, in exact proportion as it follows the example of Christ, the church will be the exponent and advocate of socialism; that true socialism is Christianity, true Christianity is socialism.

In face of these assertions it is well to raise the question: Was Jesus Christ a socialist? Was He a reformer?

## CHRIST—NOT A REFORMER

I answer in the negative. He was neither a socialist nor a reformer. If He were a reformer, why did He not lift up His voice in protest and accusation against governmental corruption?

The government under which He was born and under which He continued to live was the government of imperial Rome. Rome, while the most magnificent in strength, the most limitless in power, and, while giving benefits and civic blessings in some respects never since equalled, was, nevertheless, the most corrupt of governments. It was made up of bribe givers and bribe takers and fattened itself off the spoils of the people. But, so far from protesting against its corruption, its iniquity and vice, He took a Roman coin bearing the effigy of Caesar and bade men go pay their taxes to sustain this govern-

ment, saying that they should render unto Caesar the things that are Caesar's. At another time He bade one of the disciples to cast a net into the sea, and when he had caught a fish therein, finding a piece of silver in its mouth, commanded him to go pay the temple taxes for Himself and the disciple. If He were a reformer, why did He not protest against war? War, according to socialism, is the instrument of the few by which, at the cost of the lives of the many, they maintain their power.

### CHRIST—NOT A SOCIALIST

If He were a socialist, why did He not lift up His voice against poverty, testifying that property as then possessed was a crime and wealth a robbery? Why did He not denounce poverty as the product of the privileged few and, while accusing the rich of their unlawful power, appeal to the poor to claim their right of equal share, and thus banish the sin and shame of poverty?

Why did He not do this?

He did not do it!

He had an immense opportunity. A girl who loved him took an alabaster box full of costly ointment, poured it on His head and feet till the whole room was filled with the fragrance of her devotion. Some one suggested that this was a great waste; that the ointment might have been conserved, sold for three hundred pence and given to the poor. The suggestion came from Judas—the thief and the final betrayer of the Son of God. *Judas, the betrayer of Christ, is the only socialist among professed Christians of whom the New Testament gives a record.* It was the Lord's opportunity to take up the issue presented, rebuke the waste and advocate the claims of the poor.

He did nothing of the kind.

### SOCIALISM REBUKED

He rebuked the socialist who proposed it. He not only rebuked him, He declared Himself satisfied with the waste, because the woman, he said, had wrought a good work upon Him; she had discerned His person and work, and had anointed Him against the day of His burying. He went farther, and declared that so long as He should be away from the world poverty and the poor should continue. Not by one word did He suggest that the church which He was to found should take up the issue of poverty and seek to abolish it from among the sons of men. Not once did He intimate that His teachings followed out through the coming centuries would cause the elimination of poverty, the decrease of the poor. Instead, He said that so long as the church should continue in the world poverty would remain, the poor should continue. It was the plain denial that He expected the church to work, testify, or legislate against poverty. It was the plain denial that He was a socialist—a plain denial that the church would be the advocate of socialism.

He gave an emphasis to the continuation of poverty by the facts of His own life.

He was born in a stable. He wore a robe that

was the badge of poverty—the seamless robe. There were times when He had difficulty in finding food, His disciples plucking ears of corn from the wayside. He had no certain dwelling place. He said foxes had holes and the birds of the air had nests, but He did not have where to lay His head. When He died He was wound in charity linen and buried in a borrowed grave.

### NOT "HERE" BUT "THERE"

Listen to Him intently and you will find that He is not talking about this age but that which is to come, not about the present but the future. He is discussing not what we shall have *here*, but what we shall have in the *there*.

The outlook of Jesus Christ was not on this world.

There is one tremendous fact which proves it.

That fact is His *continued absence* from this world for two thousand years.

If He had been anxious to change society, why did He not stay here? He who could turn water into wine and raise the dead could have remained untouched by death, unwithered by age, if He had so willed. So, remaining, he could have wrought all changes He desired.

### A FALSE LIGHT IN THE DARKNESS

Christian socialism is an effort to change the predicted course of this age; an effort to Christianize men by bettering their physical and social state.

In holding out such hopes it is setting up a false light in the world's moral and spiritual darkness. It is giving a pledge that cannot be redeemed. It is denying the whole tenor of the earthly life of Christ. It is shutting its eyes, not only to the divinely predicted course of things, but to the logical necessity for the course; to the fact that without a distinct, new creation, human society must, in the very nature of the case, in exact proportion to the exaltation of its own resources and rule of its own wisdom, diverge more and more from the plane of divine and spiritual things. This world, in its present age, is like a sinking ship. Every attempt of socialism, Christian or otherwise, to better the age socially, is the folly and the futility of those who would go on board a sinking ship and, while the waves were rushing in and the ship slowly but surely sink, spend their force in clearing out the staterooms and decorating the panels. It is the folly of a man who spends his force in seeking to bridge a bridgeless gulf.

### CHRIST—HIS MISSION

Neither Christ nor Christianity are in the world to reorganize the society of the natural man, elevate him, or appeal to his own resources. What, then, was the mission of Christ and, consequently, of the church?

I answer—*He came into the world not to live, but to die.*

He came to die that He might establish a basis on which a holy God could be just and yet justify a guilty sinner. He came that He might

(Continued on page 7)

# We Are Back Where We Were Six Years Ago

## Lansing Meeting July 30 Accomplishes Nothing

The writer is pastor of a church in the Michigan Baptist Convention. He was present at the Missionary Conference in Pontiac, May 17-18, and later received a copy of *Dr. Lerrigo's* answer to "Tarry—Go." When invited to the meeting in Lansing, July 30, he went with an open mind, hoping to hear in the discussion there facts which would settle the conflicts in the statements issued previously. After hearing some four hours of discussion by *Dr. Savage* and the Board representatives, the writer's judgment is that nothing was accomplished.

True, we heard from the lips of Foreign Board members the Board's position as to the "Joseph Clark Memorial Mission Station" plan. But we heard nothing that would offer any basis for renewed interest by Michigan Baptists in the matter of a "designated station" plan. We heard nothing that moved toward reconciliation of the two positions in dispute. We heard nothing that made any progress toward settling the real issues in the present unsatisfactory missionary situation in the Northern Baptist Convention. After the meeting adjourned, we asked *John Raymond* of Bay City and *R. C. Montague* of Rives Junction what had been accomplished by the day's discussion. They said: "Nothing." In his closing remarks, *Dr. Savage* said, "We are back where we were six years ago." The best thing president *Millington* could say as he adjourned the meeting was that he was leaving with high hopes.

### WHY THE LANSING MEETING?

Following the meeting in Pontiac in May, *Dr. Lerrigo* of the Foreign Board published an answer to "Tarry—Go" in the form of a letter which was sent to the Baptist pastors of the state. The result of this was the sending of petitions from two groups of ministers for the calling of a conference at which *Dr. Savage* and Foreign Board representatives could iron out in public discussion the marked difference in the two statements. *Judge Millington* presided. *Dr. Lerrigo*, *Dr. John W. Bradbury* and *Rev. Aldrich* represented the Foreign Board. The purpose, announced by *Judge Millington*, was the reconciliation of the two sides.

### DR. BRADBURY OUTLINES BOARD'S POSITION

*Dr. Bradbury*, the first speaker, set forth the point of view of the Board, presenting a brief history of the events in the Tondo affair. He explained a designated station as one supported entirely by a church or group of churches, and administered by the Board. When *Dr. Savage* and the Pontiac group took over the Tondo station, the understanding was that the entire staff, in time, would be supported by and acceptable to the Pontiac group. The point which caused the trouble, stated *Dr. Bradbury*, was that the Pon-

tiac group desired to administer the station, administration being the Board's right.

Concluding, *Dr. Bradbury* said that this problem would not be settled by proving *Savage* or *Lerrigo* right or wrong. True, the issue is greater than that, but many of us in Lansing that day were hoping to determine which was right, and we thought that was a purpose of the gathering.

### THE METZGERS AND A CREDAL STATEMENT

The second speaker was *Mr. Aldrich*, who spoke briefly on the complexity of mission administration. He was followed by *Dr. Shell* of the Second church, Chicago, which has for many years supported *Mr. and Mrs. Metzger* on the Tongo station. *Dr. Shell's* remarks largely concerned the signing of a credal statement. The *Metzgers*, he said, were greatly disturbed over the possibility of their having to sign a statement of faith and their possible removal from the Tondo station. The church, said *Dr. Shell*, voted to continue the support of the *Metzgers* through the Foreign Board, and backed them in their refusal to sign a credal statement.

### DR. SAVAGE PRESENTS THE REAL ISSUE

*Dr. Savage* then took the floor, calling attention first to the decline in Baptist missionary effort, quoting figures in proof. The blame for the decline he laid squarely to the mass program of the Unified Budget, with its lack of personal appeal. "Now," said he, "what shall we do about this decline in Baptist testimony? Shall we scrap the program that has failed?" He said that in all the discussions that had arisen, no answer had been made to this question—this issue had never been met. (It was not met at Lansing, July 30, either.)

Then *Dr. Savage* took up the Tondo situation, and the circumstances which brought about his proposal to the Boards. Regarding the *Metzgers*, there was no thought of removing them, nor of asking a credal statement as long as they were supported by the Second church. Replacements were to be approved by the Pontiac group.

### ANSWERS TO LERRIGO'S LETTER

Taking up *Dr. Lerrigo's* letter of May 28th, *Dr. Savage* showed from the Board's Evaluation Report that Tondo was listed as "Less Essential," and that the plan under that report would have abandoned or transferred Tondo as soon as possible.

Then the Board sent *Miss Eldredge* back to Tondo without Pontiac's approval, and without even advising that she was going there, although *Savage* had three times requested names of those who were available to send to Tondo.

## RESTRICTIONS AND CO-OPERATING CHURCHES

In the matter of restrictions, the last word the Pontiac group had from the Board was that all publicity must be issued by the Board. This placed the project back in the Unified Budget. Further, *Dr. Savage* was accused of soliciting churches co-operating in the Unified Budget. He emphasized that only the Convention Finance Committee can determine what is a co-operating church. However, his publicity had been approved by the Board, and the pamphlet made plain that *Dr. Savage* was not seeking to divert any churches' support from the objectives they were then supporting.

### DR. LERRIGO IS AN OPTIMIST

After lunch, *Dr. Lerrigo* spoke. He began by saying that *Dr. Savage* was too pessimistic in his view of the missionary situation, for he believed that Baptist missions had weathered the depression in fairly good shape. The depression, he said, was to blame for the decline. (We should have asked why faith missions all during the depression were adding missionaries, while Baptists were calling them home.) He flatly denied having stated that Tondo was to be transferred or abandoned, but within a few minutes spoke of new negotiations to transfer Tondo to a "sister society."

He charged *Dr. Savage* with interference in administrative matters, but it seemed to us that the instances mentioned could have been settled had the Board met *Dr. Savage* half-way. He claimed *Miss Eldredge* was sent only as a temporary worker during the furlough of another missionary, but offered no word as to why *Dr. Savage* was not notified of her going there.

### WHAT ABOUT A CREDAL STATEMENT?

After *Dr. Lerrigo's* statement, questions were asked, and the matter of a credal statement came up in several pointed queries. *Dr. Bradbury* stated that the Board takes a statement of faith from the missionary, but that statement is confidential. A church desiring to support a missionary may have a copy of this statement for confidential scrutiny by the church board. An individual desiring to know what a missionary believes may, of course, write to that missionary and get his belief in that fashion.

*We still fail to see any reason why a missionary should not be willing to sign a statement of his belief concerning certain foundation doctrines of the Word of God. No logical reason was given to the question "Why should a missionary object to signing?"*

So ended the conference. *Dr. Savage* made it plain in his closing remarks that the "Joseph Clark Memorial Mission Station" plan is dead, and that the Lansing meeting had nothing whatever to do with the committee of seven appointed at Pontiac in May. There was no trace of compromise in his attitude, and he personally assured the writer that the work begun at Pontiac in May will continue as planned there.

## News Letter From Baptist Bible Seminary at J. C.

To all our Seminary Friends:

At a regular meeting of the Directors of the Baptist Seminary held April 12, 1937, it was formally voted unanimously to make clear to all our interested friends the position taken by the Seminary with reference to present day theological controversies and denominational overlordship within Baptist ranks.

All who are informed as to our history know that the institution was founded upon a very lucid, thoroughly biblical basis. Page 6 of our catalogue commits the Faculty, the Board of Directors and members of the Fellowship to belief in and declaration of such obvious Church doctrines as the trinity of the Godhead; the full verbal inspiration of the Scriptures; Creation vs. Evolution; the Deity, Humanity, Substitutionary Death, Resurrection and the Pre-Millennial Return of Christ. As to the local church it is defined as a "body of believers", independent and self-governing, whose duty is to observe the Ordinances, edify itself, and evangelize the world. Immersion is named as a pre-requisite to church membership, etc.

It is the strong conviction of the Seminary Directorate that the hour has struck to make clear our attitude on ecclesiology as well as theology. There is no tenet in our confession of faith that has not been more or less flaunted or flatly denied by present day Baptist Convention and Baptist Board leadership in the north. We believe that reasonable opportunity has been given to those responsible within Baptist Convention circles to repudiate the vagaries of new theology and the assumption of secretarial and Mission Board leadership. Notwithstanding countless protests, oral and in writing, carrying the most conclusive proofs of guilt submitted to those who could make the desired corrections, no evidence of repentance or retraction is in sight. On the contrary, Baptist Conventions tend only to be more deceptive, wearing sometimes a Fundamental face with the old religious rationalism behind it. In support of this, witness the election of *Dr. Earl V. Pierce* to the Presidency of the Northern Baptist Convention.

This expression goes forth in the light of the above mentioned facts to record our concurrence with those groups of Baptists within Northern Baptist Convention territory who have broken fellowship with an apostate leadership and have re-affirmed their loyalty to the historic Baptist position, including, in particular, the sovereign independence of the local Baptist church under the Lordship of Jesus Christ. We would specifically mention such groups as: The Association of Regular Baptists of Binghamton and vicinity; The Association of Regular Baptists of Western Pennsylvania; The Ohio Association of Independent Baptist Churches; The Association of Regular Baptists of Michigan; The Association of Regular Baptists of Indiana; The Interstate

Evangelistic Association (a transitional and separate Fellowship); and The General Association of Regular Baptists of the United States and any others of like precious faith. *It is the desire of the Directors that every member of the Board and the Faculty heartily subscribe to this stand.* It has to do only with the operation of The Baptist Bible Seminary

Yours most cordially,  
Signed by the Committee,  
Dean Emery H. Bancroft  
Rev. G. Marcus Ross  
Rev. Earle G. Griffith

P. S. No argument in support of expediency, or conservation of property rights can have the weight of plain scriptural command. Deut. 22: 10; II Cor. 14: 17

## A Penetrating Glance into the Character of Dr. Anderson State Secretary of Iowa Baptist Convention

Rev. Maynard Rogers, pastor of the Baptist Church in Farmington, Iowa, is learning at first hand some of the conditions existing in the N. B. C. and State Convention. Mr. Rogers grew up in the Walnut Street Baptist Church, Waterloo, Iowa, was gloriously saved as a young lad, heard the call to the ministry, and received his training in the Northwestern Missionary and Bible School, Minneapolis, Minnesota. At the end of his work at that institution he was called as pastor of the Baptist Church in Farmington, Iowa, where he has served faithfully for the past two years.

Mr. Rogers has made a careful survey of the conditions existing in the North Baptist Convention and State Convention, and recently preached from his pulpit four sermons on: "Facts For Baptists To Face." These messages were given just prior to the Northern Baptist Convention in Philadelphia, and following the convention, Brother Rogers announced from his pulpit in view of resolutions passed in the recent Convention he was forced to withdraw himself from fellowship with the Northern Baptist and Iowa State Conventions. He announced to his church that he was sending a letter to that effect to Dr. Anderson.

The following week he wrote to Dr. Anderson a very fine letter in which he gave his reasons for disfellowshipping personally with the convention. He stated that so far as the church was concerned they themselves would have an opportunity to decide what course they would pursue. He informed Dr. Anderson, State Secretary, in this letter, that he was acquainted with Baptist Polity and Practices, and was requesting that the State Convention and officials not interfere with the church in action on this question. On the following Sunday while Mr. Rogers was conducting preaching services in a little country

church the chairman of the Board of Deacons at the Sunday School hour in the Farmington church announced, "That Friday night Dr. Frank Anderson would be present to conduct a business meeting." When Mr. Rogers returned from his country church to Farmington and was about ready to enter the pulpit, the chairman of the Board of Deacons handed him this announcement, that all members should be present to meet Dr. Anderson on Friday night for a business meeting. This was the first that Rev. Rogers had heard of the meeting, notwithstanding the constitution of the church, which requires that all business meetings should be called by the Advisory Council, and one member of the board did not know anything about it until the following week.

On Tuesday morning Maynard Rogers got into his automobile and drove 152 miles to Des Moines, where the Regular Baptist Pastors of Iowa were conducting a Young People's Camp, and submitted this problem to them, and asked their council. As a result, Victor C. Oltrogge, Waverly, Iowa, Gus Dahlberg, Eldora, Iowa, and P. B. Chenault, Waterloo, Iowa, got into their car on Friday afternoon and drove the 152 miles to meet Dr. Frank Anderson and be present for the business meeting. (We might say that he never answered the letter which Rogers wrote him.)

Dr. Anderson drove up one-half hour before the scheduled meeting in front of Rogers' house, but to his surprise he saw an Oldsmobile with a Number "7" on the license. He, of course, knew immediately that that car was from Waterloo. He turned his car around and drove away from Rogers' parsonage to the church, got out, locked up the car, and went on to some filling station where he stayed until about time for the service.

Time will not permit to go into details about the service of that night. We are certain that it would require services of a photographer to tell you how Dr. Frank Anderson looked, when Dahlberg, Oltrogge, and Chenault walked in with their rather enlarged brief cases, filled with ammunition. He had very little to say, stating that he had no speech, and did not desire to make one, nor was he on trial, but that he was merely up there to help. Mr. Rogers presided, limiting Dr. Anderson to thirty minutes, and then called on Chenault, Oltrogge, and Dahlberg.

Members of the Farmington Baptist Church, at least got both sides of the question. We are confident that the meeting did not end as it had originally been planned.

### WAS JESUS CHRIST A SOCIALIST?

(Continued from page 4)

redeem man from the judgment of death and the power of sin. He came that He might recreate him as a new humanity, make him a God-enthroned being, and give him an immortal and glorious body which should shine forth at last in the beauty and splendor of His own resurrection body.

This is the meaning of His presence in yonder heaven to-day.

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—for—

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years, by the grace of God, built a strong and far reaching testimony, and then insidiously, little by little, wreck that testimony until nothing is left but ruins and wreckage.

The spirit of "What's the Use?" has gripped many Christians. What's the use—of evangelizing when the devil attacks you all the harder and tears down what you build up? What's the use—of giving to missions and sending out young people to the foreign field when hell is breaking loose in every land? "Look at Ethiopia," they argue, "all that work for nothing. Missionaries driven out, property confiscated and now nothing to show for years of toil and sacrifice."

But listen, Christian, these are the pettiest kind of excuses. Where's your faith? What's wrong with your spiritual backbone? What if every Christian work in the world should be wrecked? What if every missionary should be martyred? What if revolution should break out in this nation and sweep over it as in Spain? The order has never been countermanded to "PREACH THE WORD, BE INSTANT IN SEASON AND OUT OF SEASON." Noah preached it for 120 years, and never a soul for all his labors. But he did what he was told, and that is all any Christian has to do.

Work—for the night is certainly coming, and coming fast. Work—for another soul to bring to the foot of the Cross and the cleansing Blood. Who knows but that will be the soul which completes the Body, and the shout will be heard! Keep watching, keep waiting, patiently, courageously, cheerfully, but above everything else, don't stop WORKING.

## State Baptist Board of Managers Calls Dr. Van Osdel "Radical Dispensationalist"

### CONFISCATION OF HIS CHURCH IS SUGGESTED

*Traverse City Convention Fights Pre-millennial Doctrine of G. R. Man. "Attack is Absurd," says Pastor, Who Promises to Battle His Opponents.*

(The above were the headlines in a Grand Rapids newspaper about fifteen years ago which furnish plenty of evidence to show why God will bless any Baptist church who will dare to take a stand for Jesus Christ and separate from a hopelessly corrupt and apostate denomination. We print this in the pages of the Bulletin in honor of God's servant, Dr. Oliver W. Van Osdel, who was one of the founders of the GARB and also founder of the BYPU.)

Stating that Dr. Oliver W. Van Osdel, pastor of the Wealthy Street Baptist Church of Grand

## EDITORIAL

### WORK—While We Watch and Wait

"And what I say unto you, I say unto all, Watch . . . and to wait for His Son from heaven." These passages from Mark and I Thessalonians together with many others clearly outline for us our duty while the King is away.

One of the devices of the Adversary in these last days is to create a spirit of slothfulness in the lives of Christians. Excuses pile upon excuses for not doing personal work, for not increasing missionary giving, until some churches known to be fundamental are almost at a standstill. We have noticed that oftentimes the most zealous personal worker, the one who is on the job every Sunday night singling out souls in the audience as the invitation is given, has slipped back into a spiritual lethargy which not only dismays but startles. "Surely, we could depend upon her, upon him to carry on even if others fell by the wayside."

But no, the Adversary gets in his work where it is least expected. One of the devil's delights is to single out a Christian who has through the



Rapids, is teaching what they term "radical dispensationalism," and vowing to fight the defection to the last ditch, the Michigan Baptist Board of Managers of the State Convention, in session Tuesday at Traverse City, adopted resolutions calling upon all Baptists to adhere strictly to the fundamentals of the doctrine. Dr. H. C. Gleiss of the Detroit Baptist union, said last that he believed the church would fight Dr. Van Osdel's teachings, *even if it required actual confiscation of his church buildings, which belong to Michigan Baptists of orthodox belief.*

"The attack on me is absurd," Dr. Van Osdel declared last night. "They are fighting me because I preach the second coming of Christ before the millennium. I will face this attack and will fight it."

"If those men were real Baptists and understood the Baptist faith they would not have made the threat of confiscating my church. The whole attack on me is ridiculous."

Dr. Van Osdel's church is one of the finest houses of worship in Grand Rapids. Under his guidance it has prospered and enjoyed a steady growth.

#### REV. VAN OSDEL CALLS THREAT OF BAPTIST BOARD PERSECUTION

*Wealthy Street Pastor Answers Charges Made at Convention Tuesday. Says Churches are Free to Practice Own Belief*

Characterizing the action of the Michigan Baptist Board of Managers in convention at Traverse City in terming him a "radical dispensationalist" as "persecution," Rev. Oliver W. Van Osdel, pastor of Wealthy Street Baptist church, this city, yesterday answered charges contained in resolutions which passed the convention.

#### "Liberty, Baptist Trophy"

"Mr. Bancroft, in his history of the United States, declares that religious liberty is the trophy of the Baptists. Years ago Baptists were fined, imprisoned and whipped for preaching the gospel. But later, the first conscience-free government where full soul liberty was granted was established by a Baptist, Roger Williams, in the colony of Rhode Island."

"When the Revolutionary war was over and the constitution of the United States was adopted, Baptists who had been persecuted for conscience sake, feared religious liberty was not fully guarded, and the Baptists of Virginia, with the co-operation of James Madison and George Washington, gave us the first immortal amendment to the constitution, granting free press, free speech and free exercise of religious belief."

Dr. Van Osdel said he doubted even after reading the report of the Traverse City convention, that such an attack could have emanated from such a gathering.

"Is it possible that Baptists who made immortal history for suffering in achievements are now to become the persecutors of their own kind? If these men meeting in Traverse City have made these threats, they are not Baptists at all."

**"EVERY BAPTIST CHURCH IS AN INDEPENDENT ORGANIZATION. IT OWNS ITS OWN PROPERTY, LIKE ANY OTHER CORPORATION. IT IS FREE TO CHOOSE ITS OWN BELIEF AND PRACTICE WHAT THE MAJORITY OF ITS MEMBERSHIP MAY DECIDE UPON. CONVENTIONS, COUNCILS, BISHOPS, PRELATES AND POPES DO NOT APPEAR UPON THEIR HORIZON. NO ONE HAS A WORD TO SAY, OUTSIDE OF ITS OWN MEMBERSHIP, ABOUT WHAT IT SHALL PREACH OR HOW IT SHALL CONDUCT ITS AFFAIRS."**

"Any such talk as that reported to come from a Baptist convention board is ridiculous, revolutionary, injurious, unscriptural, and un-Baptistic. Any doctrine which can be established by scripture is a Baptist doctrine. All doctrines taught in scripture are Baptist doctrines. Any doctrine not supported by scripture is not a Baptist doctrine. Baptists take the scriptures, and the scriptures only for all they believe and practice."

#### "Early Christians Pre-Millennialists"

"Owing to these facts men best acquainted with the Bible are pre-millennialists. All Christians during the early days of Christianity were premillennialists. There were no others, until the people began to go away from the Word of God. Probably a majority of the early church fathers, the great historians, commentators and scholars like Tregelles, Alford and others, the noted evangelists and missionaries, have been premillennialists."

"If Mr. Gleiss and his fellows once begin they will no doubt have their hands full. A premillennialist takes the Bible literally, and believes in verbal inspiration and the imminent and premillennial coming of our Lord. No one of this belief has ever claimed it to be necessary to salvation. Salvation is by the blood of Christ and the regeneration of the Holy Spirit."

\* \* \*

The question might be raised, "Just how much did Wealthy Street Temple suffer because of this persecution by H. C. Gleiss and other prelates of a modernistic (and now all but communistic) 'machine'?"

The answer is, "Look at the record." The Lord has signally blessed and honored this church, and through His grace has allowed it to send forth many missionaries and present a mighty testimony before the world, "Wherefore the Lord God of Israel saith . . . them that honor Me I will honor." I Sam. 2:30.

Dr. H. C. Gleiss is still (or was until recently) connected with the MBC which of course is hand in glove with the NBC. What's the record of these Christ-belittling modernists over the years who persist in persecuting and damning those who refuse to kowtow to their dictates or dance when the whip snaps? This past year the NBC averaged 48c per capita for missions. Not quite a cent a week! This church (we do not boast but give God the glory for it) averaged

nearly \$12.00 per capita for missions, giving nearly \$12,000.00 total.

Our Lord said, "BY THEIR FRUITS YE SHALL KNOW THEM." Speaking for the state of Michigan we distinctly hear "a sound of a-going in the tops of the mulberry trees" and we predict a general exodus from the tyranny and popery of a now broken down "machine" whose whipcracks are growing weaker. Modernism is dead and the sooner the corrupting corpse is buried out of sight the better.

The apostle Paul in Romans 7:24 exclaims, "O WRETCHED MAN THAT I AM, WHO SHALL DELIVER ME FROM THE BODY OF THIS DEATH?" He uses the illustration of a punishment meted out by the government in those days, tying a dead and rotting body to a prisoner from which he could not be released until death came.

Our prayer is that Baptist churches in Michigan will cut loose from the rotting corpse of Modernism and a corrupt "machine" and as liberty-loving Bible-believing and God-honoring Christians refuse any longer to "bow the knee to Baal" May God give them the courage to do so.

## The Powers of Hell

(The following article comes from the pen of a courageous Methodist minister, *Dr. Kenneth Cornwell* of Williamstown, N. J. We herewith present this to our readers as added proof of the battle which is raging within the church today.

Many may say that *Dr. Cornwell* is wrong in his attitude. If he doesn't agree with the Methodist church let him step out of its jurisdiction and church connections. We believe that in this particular instance *Dr. Cornwell* is rendering invaluable service to all Bible-believing Premillennial Methodists still within "the Jurisdiction of Jezebel" but who have not had the courage to take a stand for the truth, cost what it may. We personally are making a small contribution to the "defense fund" of *Dr. Cornwell*. It is a worthy cause for he fights the same battle hundreds and thousands of Baptists are fighting all over the country.)

### THE POWERS OF HELL

are silently, secretly, but surely moving onward to their determined designs of September 22. We understand that several secret ministerial meetings have been held to plan the case against the Editor at Asbury Park at the session of the Annual Conference.

We appeal to you as a reader of TOMORROW:

1 Pray for us that God may give us strength to carry on. The nerve-energy needed to edit this paper in the face of this diabolical opposition, to administer a church that is being troubled by agitating conference-wolves, to plan prepare and promote for the future, to keep outside engagements, besides meet the personal obligations of home and parent, is ENORMOUS. In the name of our Lord, we plead with you to pray!

2. Do you know of a Christian lawyer who knows his Bible and Methodist procedure that lives in the eastern area? Send his name or have him address us at once. Perhaps some lawyer, a reader of this paper, will respond.

3 We have no money for defense. Our accusers will be our judges. We know there is not the ghost of a chance. A fly in a fly-swatter factory would have more chance than we shall have. **THE CHILDREN OF THE SAME CROWD WHO CRIED FOR THE BLOOD OF JESUS CHRIST ARE CRYING FOR OUR BLOOD.** We shall stand before them for MOCK-TRIAL, but God helping us, we will never retract one single word ever printed in the pages of TOMORROW.

Right now we institute a DEFENSE FUND to be used for travel expense, lodging, etc., of the lawyer, witnesses, etc., who will be needed. REMEMBER this when you contribute to this DEFENSE FUND—we shall lose the case BUT WE WILL GO DOWN HOLDING HIGH THE BLOOD-RED BANNER OF THE CROSS and singing praises to the Lamb, Hallelujah—crucified, dead, resurrected, ascended, and coming again!

A receipt will be sent to each contributor. WE ARE NOT AFRAID TO STAND ALONE, but we want you to SHARE IN THE DELUGE OF BLESSING GOD WILL POUR UPON US, if you have stood with us.

(*Dr. Cornwell* is editor of a monthly paper called "TOMORROW" in the Light of Scripture. A Methodist Testimony for the Imminent, Personal, Premillennial Return of the Lord Jesus Christ.)

## Ordination of Ministers

ESMOND C. LASSWELL, *Elmhurst, Ill.*

In response to the call from the Central Baptist Church, Elmhurst, Ill., to ordain their pastor, *Mr. Esmond C. Lasswell*, twelve pastors and delegates met on July 14th to examine him as to his fitness for the Gospel Ministry. The meeting was called to order by *Dr. H. C. Fulton*, and *Rev. Harvey Taylor* led in prayer. *Rev. Henry De Neui*, River Grove Baptist Church, River Grove, Ill., was elected Moderator, and *Mr. R. B. Gale*, Belden Ave Baptist Church, Chicago, Ill., acted as clerk.

After questioning the candidate as to his conversion, call to the ministry and doctrine, the council voted unanimously to ordain *Brother Lasswell*.

The Scripture reading was given by *Rev. Schimmel*, of Joliet, Ill. The ordination sermon was delivered by *Dr. Fulton*. *Rev. De Neui* prayed the ordination prayer, and *Rev. Swaney Nelson*, Chicago, Ill., extended the hand of fellowship. The charge to the candidate was given by *Rev. Stanley Johnson*, Bellwood, Ill., and *Rev. Taylor* gave the charge to the church. *Brother Lasswell* brought the meeting to a close with the benediction.

## You'll Be Interested

### Now Available for Evangelistic Bible Teaching and Youth Rallies



REV. R. WM. NEALE

Both Mr. and Mrs. Neale were graduated from Wheaton College, Wheaton, Illinois, with the Class of 1928. During college days Mrs. Neale, nee Myrl Vita, earned a wide reputation as a soloist of consecrated skill and charm. Together the Neales now seek to sing God's message into the hearts of their hearers. They have served in three pastorates, two of which were independent Baptist churches.

"Our prayer," writes Mr. Neale, "is that God may use us mightily in grace to help His chosen under-shepherds, strengthen believers, and win the lost. Especially do we long to attract young people to our glorious Lord and Saviour through a Bible ministry utterly dependent upon the Holy Spirit."

Pastors and churches desiring to use either one or both of these Christian workers may write directly to: Rev. Richard W. Neale, Box 175, Plymouth, Michigan.

### Young People's Camp

The Independent Baptists of Ohio have just closed another Christian Young People's summer camp held at Greenwood Lake, Delaware, Ohio. Young people from all over Ohio, Pennsylvania, and West Virginia crowded the accommodations at this camp to its capacity. Four hundred people were in attendance at this conference. Scores took Christ as their Saviour, and many more consecrated their lives for missionary service and others laid their lives on the altar for Christian living.

Reverend McGinley of London, Ontario, one of the speakers, said that Greenwood Camp was the most spiritual camp of its kind on the American continent. He made this statement after having visited 125 such conferences.

Other speakers at the conference were Dr. Lewis, President of the Hough Avenue Baptist Church, Cleveland, and Rev. Joseph McCaba, missionary from Africa. Rev. John Green, of

Wellington is the chairman of the Young People's Committee in Ohio. We surely thank God that in 1937, the power of the Holy Spirit is as manifest as it was in any day during the history of the world.

### From Fairbury, Illinois

It was indeed a blessed privilege to have Dr. and Mrs. Hawkins with us on Sunday, June 6th.

In the morning Dr. Hawkins spoke to the children of the Bible School, thrilling their hearts with a message telling of the power of God in connection with the work on the foreign fields. At the regular morning worship service we had the great joy of listening to the story of the Mid-Missions. After being convinced that we were not faithful stewards in giving of God's money to places which were not being honored by Him, and after the withdrawal of our support from an Apostate program, it was refreshing to be able to listen to the program of the Mid-Missions, and to realize that here was a work that is being honored of God and that is worthy of the support of those who are anxious to see that their money actually does go to Missions.

The effect this service produced upon our people was exceedingly encouraging. They were inspired, and are anxious to get behind the program of Mid-Missions 100 per cent.

Mrs. Hawkins showed some pictures of the work in Africa to the Young People, making an impression which will not be easy to erase.

In the evening service we were deeply conscious of the Spirit of God working in our midst. Thank God the Gospel still has power! After a message from the 6th of Isaiah the invitation was given, and the whole audience was shedding tears of joy as young people came forward. Some for salvation and some to offer their lives as sacrificial gifts to our Saviour.

We thank God for the sweet fellowship and precious ministry of Dr. Hawkins. May the work of Mid-Missions continue to feel the blessing of He who has commanded, "Go ye!"

Rev. Robert J. Wells,  
First Baptist Church.

### Gospel Crusaders

The Nygren-Bundy Gospel Crusaders closed their season of evangelism in Wadena, Sask., third return call, and will rest on their oars during the month of August. Since January they have been in meetings in the following places: Sw. Bapt Church, Los Angeles, Calif., Rev. Edwin Omark, pastor; Altadena Bapt Church, Altadena, Calif., Rev. Elmer Gottschalk, D.D., pastor; Evangel Bapt. Church, San Diego, Calif., Rev. Johnson, pastor; Sw. Bapt Church, Pasadena, Calif., Rev. Harold Martinson, pastor; Bapt Church, Frazee, Minn., Rev. George Edwards, pastor; Memorial Bapt. Church, Verona, Wisc., Rev. T. J. Gibson, pastor; Bapt Church, Kipling,

Sask., Canada, *Rev. Leonard Turnquist*, pastor; Wadena, Sask., Canada, *Rev. A. Johnson*, pastor.

Souls have found their way to the foot of the cross. Baptisms have followed in all places. The Crusaders begin their fall work in The Ossington Avenue Bapt. Church, Toronto, Ont., *Rev. Alf U. Russell*, pastor. They can be reached by mail at 912 Belmont Ave., Chicago, Ill., or c-o Dynamite Press, Box 67, Austin, Minn.

### Mid-Missions Conference August 19-22

The General Council of Co-operating Baptist Missions (Mid-Missions) have planned their semi-annual conference in the First Baptist Church of Mayville, New York, *Rev. John Reinert*, pastor. Mayville is situated on the shore of the beautiful Lake Chataqua.

Many missionaries and candidates will give messages and testimonies. Missionaries on furlough who will speak during the sessions of the conference will be: *Miss Grace Bennett* of Venezuela, *Mr. and Mrs. Ted Wimer*, *Mr. and Mrs. Ray Braun*, *Mr. and Mrs. Roy Hamman*, *Mr. and Mrs. Virgil Moneysmith*, *Mr. and Mrs. Clarence Jeunnette*, *Mr. and Mrs. Ferdinand Rosenau*, *Miss Bertha Manuel*, *Miss Elsa Schlayer* and *Mr. William Nimmo*. Approximately forty-five candidates will be present.

A cordial invitation is given to all those who are interested in the work. Entertainment will be provided free of charge.

### Illinois Fellowship Meeting

In response to a "Call" letter sent to all churches in the G. A. R. B. in the State of Illinois, the following pastors met together on July 12th:

*G. H. Richardson*, St. Louis; *Ben A. Bohn*, Hartford; *Walter Davis*, St. Alton; *D. L. Osborn*, Roxana; *Wendell M. Johnson*, Monmouth; *Paul Levin*, Carlock; *Earl Jensen*, St. Alton; *H. Leroy Wortman*, Bunker Hill; *L. E. Leeper*, Latham; *Fred Crown*, Stenington; *Garrett R. Graham*, Plainfield; *Roy Hemp*, Virden, and *E. C. Shute*, Decatur.

Letters of regret at being unable to attend, but each expressing joy in the privilege of sharing in the furtherance of the fellowship were received from *Rev. J. P. Cross*, Chicago; *Rev. Robert Wells*, Fairbury, Ill.; *Rev. John Lanting*, LaSalle, Ill.; and *Rev. Geo. S. Peek*, Wood River, Ill.

*Rev. E. C. Shute* of Decatur was appointed as Chairman, and *Rev. Earl Jensen* as Secretary. It was heartily voted at the meeting to plan to conduct a State Conference some time this fall, committee on arrangements and program consisting of *Brethren Wortman, Leeper, and Shute*. Another committee was appointed to formulate and present a Constitution and Articles of Faith at the first annual session.

In writing of the conference, *Rev. E. C. Shute* reports: "It was a happy, victorious group, humb-

ly thankful to God for the liberty that was theirs through Sovereign Grace, and filled with the spirit of expectancy. The spirit of fellowship was blessed indeed, and proved as a friend of mine once declared concerning harmonious fellowship in Christ, that 'It was better felt than told'."

"The beauty about the Word of God is that it does not take an expert to understand it. They have translated that Bible into five hundred languages, they have carried it into nations where but few can read or write, to people who never saw a book, who never read, and yet can understand that Bible and they can accept the salvation that this Book offers.

"They can know more about that Book by accepting Jesus and feeling in their hearts the sense of their sins forgiven than all of the skeptical outside Bible experts that could come in here."

—William Jennings Bryan.

### Chapters of Pure Gold

Atonement Chapter—Isaiah 53

Convert's Chapters—Isaiah 12; Acts 16

Baptism Chapters—Matt. 3; Romans 6; Acts 8: 26-40

Children's Chapters—Mark 10:13-16; Matt. 18: 1-6

Abiding Chapter—John 15

Looking-Back Chapter—Luke 9:57-62

Excuse Chapter—Luke 14

Victory Chapter—Rom. 8

Sunshine Chapter—Isaiah 35

Consecration Chapter—Rom. 12

Lost and Found Chapter—Luke 15

Faith Chapter—Hebrews 11

The Whosoever Chapter—John 3

Heaven Chapter—Rev. 21

"But as many as received Him to them gave He power to become the sons of God, even to them that believe on His name"—John 1:12.

"To-day if ye hear His voice, harden not your heart."—Heb. 3:15

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# Letters of Information, Warning, Encouragement

REV. WILLIAMS OF BINGHAMTON, N. Y.,  
WRITES DR. HOWARD OF S. S. TIMES

187 Park St.,  
Medford, Mass

The Sunday School Times, Editor,  
Philadelphia, Pa.

Dear Sir:—

I have just read with deep interest in the July 24th issue of your splendid paper, under Notes on Open Letters, the reply of *Dr. Riley* regarding his relation to the Northern Baptist Convention, also your editorial comment. Permit me to say in all kindness that I am surprised and disappointed with both.

So far as *Dr. Riley* is concerned I am not at all surprised at the information his letter conveyed, despite the reports which were circulated that he had quit the Northern Baptist Convention. Perhaps that is too much to expect of this "veteran" of earlier days, but my regret is that he should tell us of his foundationless hope and expectation—"I have long believed that Modernism would be compelled to hand back the denomination into the hands of conservatives in order to save it from a complete wreck."

Does *Dr. Riley* believe that Modernism is Satanic both as to origin and character? Does he now admit that it has for several years had "control of affairs", and that under its administration it has reduced our income for missions from two million to less than half a million dollars? Has Satan's experiment in the administration of Northern Baptist affairs become an obvious failure, and has he now decided to hand back the Convention to conservatives to save it from a complete wreck? This is what *Dr. Riley's* language would imply. He tells us that he believes the tide has already turned. Surely if this be true we must conclude that Satan's character is improving! Let us not be without hope for his eventual salvation! Surely post-millennialists are not so badly deluded after all.

That there is a change in Satan's strategy is apparent to many in these days. Modernism will bring any spiritual institution into hopeless bankruptcy. It does not change its character any more than does its author, but it does change its methods as occasion requires. With receipts continually falling off owing to loss of confidence, and with churches withdrawing by the score from fellowship with the Convention, it has become imperative to the modernists in control of affairs that it change its methods. The election of *Dr. Earle V. Pierce* to the presidency of the Northern Baptist Convention is an expression of this change. It was not accomplished by a majority fundamentalist vote so much as by the consent and vote of modernists themselves. In some way confidence must be restored! Conservatives must be given a prominent place on Convention programs; some such must be elected to office, but only such as

will "play fair" in their recognition of modernists! When the cow begins to give less and less milk the wise dairyman will change the feed!

Has the tide really begun to change, as *Dr. Riley* tells us? It might be well to ask *Dr. H. H. Savage* of Pontiac, Michigan, and thousands of other Baptists in that State, before drawing final conclusions. The policies of the N.B.C. are as thoroughly corrupt in the year 1937 as they have been since 1925 in spite of the fact that Convention meetings lend colorful support to the contrary! The majority of folks are more easily impressed by the atmosphere created by the inspiration of fundamentalist speakers at a great convention than they are by the policies which regulate a missionary enterprise 365 days in the year. Multitudes will most certainly be deceived by this new strategy of Modernism which has for its objective the restoration of lost confidence and the increasing of the "milk supply."

Now with regard to your editorial comment, several things have impressed me. May I be permitted to suggest that you make distinction between the words "Convention" and "Denomination." Literally hundreds of churches in the North have discontinued to have fellowship with the Northern Baptist Convention, but who are now and forever will remain loyal to the Baptist Denomination.

Further, you cite *Dr. Riley's* attitude as an illustration "that it is neither safe nor wise to attempt to make a rigid rule determining the duty of every Christian in relation to membership in a denomination, or in a local church, where Modernism may exist or even dominate." Does the Editor of the TIMES know of anyone who would foolishly presume to do this? Surely this prerogative belongs solely to the Head of the Church. The question is, has *He* spoken? This editorial would infer that the course for one to pursue in such matters must be left for individual judgment to decide. Should the children of God under any and every circumstance separate themselves from that which would dishonor the blessed name of our Lord Jesus Christ? Do the Scriptures strictly admonish the believer to "Have no fellowship with the unfruitful works of darkness, but rather reprove them"? Are such passages as II Cor 6:14-18 and II John 9-11 to be disregarded in certain situations?

It is refreshing to this reader of your columns to turn from this editorial comment to the wholesome article by *Dr. Trumbull* in the issue of June 19th, entitled "Is Modernism 'The Great Apostasy'?" On page 444 he calls attention to the "grim clash" between Fundamentalism and Modernism as defined editorially in the Christian Century under date of Jan. 3, 1924, in which the following is the concluding paragraph: "The God of the Fundamentalists is one God; the God of the Modernists is another. The Christ of the Fundamentalists is one Christ; the Christ of Modernism

is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another."

*Dr. Trumbull* follows with this comment: "These words are true with a sinister, deadly meaning of which their modernist writer was unconscious. Would that all true Christians might discern as clearly the irreconcilable issue between Fundamentalism and Modernism, and that there might come a speedy ending of the present disastrous attempts at fellowship between light and darkness." Surely this is timely counsel because it is scriptural. It is to be feared that some will derive comfort in their compromise from your editorial comment on *Dr. Riley's* letter and outlook.

Yours in "that blessed hope",

Arthur F. Williams, Pastor  
Park Avenue Baptist Church,  
Binghamton, N. Y.

#### A FRIENDLY BUT FRANK LETTER FROM THE EDITOR OF THE BULLETIN TO THE S. S. TIMES

August 3rd, 1937.

*Dr. Philip E. Howard*, Editor  
The Sunday School Times,  
325 No. 13th St.,  
Philadelphia, Pa.

My Dear *Dr. Howard*:—

I noticed in the issue of the Sunday School Times for July 24th, on page 2, under "Notes on Open Letters", a communication from *Dr. W. B. Riley* of Minneapolis, and your comments upon it.

I wish to be perfectly frank in what I have to say, and yet I want to avoid any acrimony or bitterness, as these have no place in a true Christian testimony.

I have always considered *Dr. Riley* a clear and logical thinker, a man with a compelling message from his heart, and yet I am greatly surprised at the letter which he has written, for surely his arguments in favor of staying in the convention are weak and illogical to say the least.

It is hard to believe that *Dr. Riley* would throw his support and backing for *Dr. Pierce*, newly elected President of the Northern Baptist Convention, especially when *Dr. Riley* is so familiar with the past record of the new President—a record which is indeed the most shallow and compromising of "Christian testimony and principles" of which anyone could be guilty.

*Dr. Pierce* allowed himself to be made a member of the Federal Council of Churches of Christ in America, as representative of the Northern Baptist Convention, thus sitting in with and sanctioning a group which has proved itself modernistic in every sense of the word, and a staunch ally of Communism in its "reddest" form.

There is not one valid argument that *Dr. Riley* can advance for remaining in the N.B.C. if he is true to the Bible and the fundamentals of our faith. A convention that has condoned and

supported the treacherous Laymen Missionary Report; a convention that has condoned and encouraged Modernism at home and abroad (and there is overwhelming proof for this in *Dr. Ketcham's* "Facts for Baptists to Face", and other documents); a convention whose Missionary Board makes a solemn agreement and covenant with *Dr. Savage* of Pontiac, concerning a certain missionary project, and then turns "about face" within a year, and treats as a "scrap of paper" the agreement made.

You are quite right, *Dr. Howard*, in your comment on *Dr. Riley's* letter when you say, "It is neither safe nor wise to attempt to make a rigid rule determining the duty of every Christian in relation to membership in a denomination", but when a denomination, whether it be Baptist or Presbyterian, uses cut-throat tactics and Hitler-like methods of denominational pressure, scrapping the Bible and making a mockery of the faith which was once delivered to the saints, then certainly both could not be in the right. I mean by both, the ones which stay in such a convention and the ones who have severed all connections. Either one is right and the other wrong or there is no longer any difference or distinction between right and wrong.

I do not write this in a spirit of criticism, *Dr. Howard*, I think highly of the great and lasting work which is being done by the Sunday School Times, and I thank God for your testimony, but the foregoing is my earnest conviction. If you wish to make this letter public, you have my full permission to do so.

With kindest regards,

Cordially yours,

(Signed) *David Otis Fuller*

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

#### A BAPTIST LAYMAN WRITES DR. RILEY

(Editor's Note: *Mr. Peter W. Decker* has been an active Baptist layman for over 50 years. He has a thriving Men's Bible Class with an average attendance of between 85 and 100 the year around.)

*Dr. W. B. Riley*,  
c-o First Baptist Church,  
Minneapolis, Minn.  
Dear Brother:

Noticed your letter in the Sunday School Times I thought you might be interested in knowing a little more of *Dr. Pierce*. He is like the others. The whole machine smells to high Heaven.

*Dr. Van Osdel*, our pastor and your friend, saw all this years ago and pulled out.

Hundreds of others, good and true men, who like *Dr. Savage* are finding the old crowd untrustworthy and impossible.

Yours very truly,

PWD:MJO

*Peter W. Decker.*

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## THE INSIGNIFICANT

(Extract from a sermon by T. DeWitt Talmage.)

*It seemed to be a matter of no importance that Luther found a Bible in a monastery; but as he opened that Bible, and the brass-bound lids fell back, they jarred everything, from the Vatican to the furthest convent in Germany, and the rustling of the wormed leaves was the sound of the wings of the angel of the Reformation. It seemed to be a matter of no importance that a woman, whose name has been forgotten, dropped a tract in the way of a very bad man by the name of Richard Baxter. He picked up the tract and read it, and it was the means of his salvation. In after days that man wrote a book called "The Call to the Unconverted," that was the means of bringing a multitude to God, among others, Philip Doddridge. Philip Doddridge wrote a book called "The Rise and Progress of Religion," which has brought thousands and tens of thousands into the kingdom of God, among others, the great Wilberforce. Wilberforce wrote a book called "A Practical View of Christianity," which was the means of bringing a great multitude to Christ, among others, Legh Richmond. Legh Richmond wrote a tract called "The Dairyman's Daughter," which has been the means of the salvation of unconverted multitudes. And that tide of influence started from the fact that one Christian woman dropped a Christian tract in the way of Richard Baxter—the tide of influence rolling on through Richard Baxter, through Philip Doddridge, through the great Wilberforce, through Legh Richmond, on, on, on, forever, forever! So the insignificant events of this world seem, after all, to be most momentous. The fact that you came up that street or this street seemed to be of no importance to you, and the fact that you went inside of some church may seem to be a matter of very great insignificance to you, but you will find it the turning-point in your history.*