

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

The Baptist Bulletin

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THE TRAGIC DEATH OF MRS. C. J. ABERNETHY

Related by Her Son

My mother was the third child of fond and loving parents and on her twenty-first birthday was united in marriage to my father who held a position with the government. To this union were born several children of which I am the oldest. My playmates at the age of fourteen and fifteen years came from homes whose parents were engaged in the popular professions of the day, such as lawyers, doctors, teachers and politicians. As boys we attended the public schools of our district together, and on Sabbath days we were wont to find ourselves in our customary places of worship more from a sense of compulsion than of choice.

We were highly respected in the community and were often mentioned in an exemplary manner to other boys of our acquaintance. Our regularity at church was often cited to those who were less diligent than we. In fact, it was rather humorous to hear ourselves spoken of as "little gentlemen" by those who were trained to observe only the superficial things in life.

But it happened upon a day that my mother called all my companions with myself around her and in a very gracious and affectionate manner admonished us against certain evils that were prevalent in those times and I believe somewhat curiously suspecting that some of us were verily guilty. She offered varied suggestions and reminded us that any departure from such advice would bring disappointment and despair. At the conclusion of her admonition the boys with myself in turn extended her our thanks and in boy fashion bowed ourselves out of her presence for another game of ball or was it duck on the rock. However, our fun that afternoon did not seem to go well. There was a lurking feeling of resentment against the one who dared to tell us what should be done. The following day we were all together when one of the boys spoke up and said, "I want you all to know that I greatly resent being told by anybody as to what I should do or not do, and I don't propose to be bothered by such words."

There seemed to be a sense of unanimity with that protest much to my chagrin. It then began to dawn on me that my companions were becoming more and more dis-

tant toward me. I felt the estrangement very keenly but what to do I did not know. I was filled with mingled feelings. At times I thought I ought to stick up for Mother, but when I was with the boys I found myself talking as they talked, "That we are not going to allow any old woman to tell us what to do," and so I was one thing today and another thing tomorrow. Several times I found my companions in secret conversation and at the sight of my approach there was somewhat of confusion. Needless to say, this was a great embarrassment to me. I tried as best I could to regain their confidence but all in vain. The breach seemed to widen as they discerned my loyalty to Mother. Early one afternoon the oldest boy of the group hurt me very keenly as he spoke insultingly of her. It was all I could stand and I asked him to retract what he said and he with several others shouted, "Never." I immediately lunged at him and struck him a swift and terrific blow on the face whereupon all the boys began to beat me. The blood was pouring from my nose and mouth. One of them had taken a handful of mud and smeared it on my face. I washed in one of the horse pails out in the stable, and with the assistance of one of the stable men I was fairly presentable at suppertime, and as long as I live I will never forget the kindness of that man while he bathed my face with a horse sponge and counselled me to "be always brave and bold and never allow anyone to speak rudely of my parents."

A few weeks elapsed. Mother was all alone with the children in the home. Father was absent in a distant city and as their usual custom was to walk out in the evening along the avenue when all the children had been put to bed, we heard her give instructions to the maid that if the baby should wake up before she returned to what she should do, but alas she never returned. The following morning she was found in a clump of bushes a few hundred yards from the residence, clubbed to death with a stock and a large household carving knife was found imbedded in her breast.

Evidence soon revealed that my mother

was murdered at the hands of my youthful companions, and the reason for the crime was laid to the fact that one day she dared to counsel us to walk uprightly and to do God's will, whether at home or abroad. So they resented the admonition which found its culmination in her tragic death.

Several months elapsed and the community was again stirred as they observed my association with the boys. Of course, the boys knew how I felt about the matter but there was an unwritten law amongst us that the topic of my mother's death was not to be discussed, so we "agreed to differ but resolved to love," however, the talk of the neighbors became loud, so that I myself was adjudged to be particeps criminus in the treacherous act of the murder of my mother.

I now found myself in deep water and realized more than once how difficult it was to defend my position with such associates. At first, I was exceedingly embarrassed and felt that I ought to sever my companionship with them, but they constantly urged my continuance and suggested that I should not pay any attention to those narrow minded folk who always know other people's business better than their own. But what galled me was that the better class of people (by better class I do not mean the wealthiest of the community but the people whom I believed to be really sincere in all their ways) resented my association with the boys. I knew they were right but I did not have the courage to stand alone, and so in my quiet moments I fancied I heard my mother speak with me. Then I thought of the day when the noble Caesar saw Brutus stab him; he said, "And thou, Brutus." There was force in his dying words for Brutus was his dear friend, one who owed him oh so much. And so I thought time and again as I fellowshiped with the boys I could hear her voice saying, "And Thou, Son," but what was I to do? I was almost driven to distraction. There were no other boys in the community with whom I could associate. I did not care to incur their wrath by separating from them. I did not want to be an oddity, yet I felt verily guilty of association with boys who murdered my mother and so the oft recurring question, "Shall I separate and by my

separation show my loyalty to Mother and register my disdain to such treacherous friends?" Reader, what would you have done? Yes, what would you have done? Do not decide what I should have done, but the question is what would you have done?

The sequel to this story is that over 1,900 years ago, a band of men, cultured, religious and in good social standing murdered man's best friend, the Lord Jesus Christ. They spiked Him to a piece of wood outside the city of Jerusalem, then raised that piece of wood so that the person of our blessed Lord could be held up to the gaze of wicked men and women. The perpetrators of the crime wanted the friends of the Lord Jesus Christ to keep quiet concerning His tragic death and to fraternize with them but these friends were more loyal than their enemies thought. They would not associate with those who committed such an offense and so "they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheep-skins, in goat-skins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves and the holes of the earth, these all having had witness borne to them, through their faith."

The successors of these vile men are with us today. They are in church and school. They occupy high places, they are known as religious liberals. They deny the Deity of our blessed Lord, they defy His Holy person and denounce His gracious Word which is "a lamp to our feet and a light to our path."

To this writer it is an act of incredible ingratitude for those who have been redeemed by His precious blood to fellowship or fraternize with such creatures, when His own blest words of admonition peal down through the ages, "Come out from among them and be ye separate and touch not the unclean thing and I will receive you." Do it now, my friend, it may cost you friends and money but what you will lose for not doing the will of God will be greater in the end.

Put not off until tomorrow
What you ought to do today
For there's mercy with the Saviour
But there's danger in delay.

NORTHERN BAPTISTS BELCH FORTH THEIR INFIDELITY

The Colgate-Rochester Divinity School, situated at Rochester, N. Y., an auxiliary of the apostate Northern Baptist Convention, which manufactures preachers for their churches in America and the foreign field breathes forth their atheistic views in their Bulletin of 1933.

This is the school that the scholarly Dr. Augustus Strong was one time president

of and at his resignation warned the board of trustees of the effort on the part of modernist professors to introduce infidelity into the school, **this school the Northern Baptist Convention nurses along with interest for the purpose of damning precious souls and blaspheming the name of Deity.** Keep on with such a school, ye saints of God, and when the judgment day bursts upon you the surprise of your life will be to realize that your association with the apostate Northern Baptist Convention has been a defiance of the will of our God rather than a delight in the things of God.

This week we have received from a graduate of that institution the following lines culled from The Bulletin.

THE BIBLE. "The Christians who hold to the infallibility of the Bible have set themselves in opposition to science and have disputed its conclusions. Science has clearly established, it seems to me, the proof of a cosmology which is out of accord with the first two chapters of Genesis. It has also established beyond the possibility of serious question, as it seems to me, the evolution of man, which is out of accord with the story of the creation of man in the same first two chapters of Genesis. It therefore discards the infallibility of the Bible regarding it as a record of man's search for God with progress."

"There is much in the Bible that is magical. This appears for example in the sacrifices which are represented as having a magical effect in removing the guilt of sin. The Old Testament portrays God as arbitrary and unjust in His dealings with men."

THE ANTIQUITY OF MAN. Man possessed of a considerable degree of intelligence has been on the earth—at least a million years, some 25,000 years ago he adorned the walls of his caves in southern France with drawings and paintings of real artistic value. Then the world of beauty was opened to him.

The Old Testament prophets, along with other prophets elsewhere did not have a miraculous insight into the future and their predictions have frequently not been fulfilled.

THE DEVIL AND HELL. The concepts of hell and the damnation of sinners frightened thousands of persons into religion, the devil has now been eliminated from ordinary belief. The fear of hell is discountenanced by our ablest Psychologist-Theologians.

We do not desire to further weary the readers of The Baptist Bulletin with such blasphemy realizing quite well that our readers are believers in the supernatural, and they can at once conceive that the members of the faculty of this apostate Northern Baptist Convention school speak as from their father who is a liar and a

murderer from the beginning. Seeing that the faculty of Rochester Colgate Baptist Seminary refuses to believe the Bible, they might accept our recommendation and read "The Bible Confirmed by Science," written by Dr. W. Bell Dawson, M. A., D. S., F. R. S.

MAY WE ATTACK THE MODERNIST?

The damage that has been done by modernistic religionists is incalculable. Their high-sounding platitudes and moralizings are devoid of spiritual power and their pronouncements have no answer to the anxious questionings which in these disjointed times are vexing human souls. They have made more than their fair contribution to the chaos which prevails in human thinking and have brought religion into disrepute. They have with their indefinite vaporings turned their churches into spiritual morgues from which not a single breath of life emanates. Religious modernism has made not one contribution to the solution of present-day problems, and has nothing to say to the seeking and distracted soul of man. Its death-dealing poison has entered the very vitals of present-day Protestantism and is paralyzing the efforts of a goodly section of the Church.

The cause of this waning power is plainly the departure from the Scriptures, the refusal to recognize the authority of the Word.—The American Lutheran.

CREEPING THINGS

There are certain religious teachers "which creep into houses" and lead their listeners captive, "laden with sins" (2 Tim. 3:6). Professing to be Christians, these teachers have a form of godliness but deny the power thereof. They call themselves "Modernists," saying that their teaching is new and advanced and progressive—while in reality it is but a present-day form of the ancient falsehood of denying God's Word. Modernists, according to this Scripture, "creep in;" and creeping things were forbidden to God's people by the Old Testament law as unclean (Lev. II). Certain it is that all teaching that denies any part of God's Word can only contaminate those who accept it. It is well known that a certain extreme Modernist who teaches in a theological seminary and denies many vital Bible truths tells his students that, when they leave the seminary to fill the pulpits of orthodox churches, they must not preach too openly what he has taught them, but must give it in guarded and tactful language, so that their hearers may be led little by little into "the new view" without realizing what they are getting! The same New Testament chapter that warns against false teachers who "creep in" de-

clares that "all scripture is given by inspiration of God, and is profitable." "Wherewithal shall a young man CLEANSE his way? by taking heed thereto according to thy word" (Psa. 119:9).

—Sunday School Times.

BIGNESS

By Charles S. Detwiler, D. D.
In The Watchman-Examiner

(Editor's Note: We print this article because we have recently read a letter sent out by one of the Northern Baptist Convention officials who seems to be amused at the idea of the effort on the part of The General Association of Regular Baptists attempting to do anything for the glory of God and welfare of the people called Baptists. Because he is the hierling of a BIG organization is not any sufficient reason that God and true Baptists are satisfied with their organization. Baptists from Maine to California are hastening to withdraw their funds from such an organized menace to Christianity because they realize that modern religious liberalism is no part of the faith that was once delivered to the saints.)

There is something childish about our admiration for big ships, big buildings and big sums of money. To be overcome with astonishment or overawed into silence by mere size is unworthy of a thinking person. Pascal reminds us that a mountain is a huge mass compared to a man, and capable of crushing him to death. But there is this vital difference, if a mountain falls upon a man, the man is aware that he is being killed; the mountain knows nothing about it. Last July the men of Reno, Nevada, celebrated an anniversary by cooking the largest pie that has ever been known. Twelve men were required to unload the pie-tin, made to hold a two-ton apple pie. Perhaps next year Carson City will outdo Reno by baking a three-ton pot of beans. Of what profit is it to see the crowd agape? He is a benefactor, indeed, who can set men to thinking and acting aright.

In one of William James' letters occurs this outburst against bigness. "As for me, my bed is made; I am against bigness and greatness in all their forms, and with the invisible and molecular moral forces that work from individual to individual, stealing through the crannies of the world like so many soft rootlets or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results;

and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, under dog always, till history comes, after they are long dead, and puts them on top."

If we knew nothing about William James, we would suspect from these words that he had been brought up as a member of some religious minority, and fed with the promises of God, for one cannot read far into the Bible without becoming prejudiced in favor of the small people and forces despised by the world. We enjoy a vicarious satisfaction in the triumph of Gideon and his three hundred. Our sympathies are with David, not with Goliath. We stand beside the few returning exiles, and as we look on the poor temple they were dedicating we are thrilled by the voice of the prophet as he tells us not to despise the day of small things, and that the latter glory of this house shall be greater than the former in the palmy days of Solomon. We go on to read the New Testament, and we hear the voice of Jesus saying: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Paul also tells us that God has chosen the things that are not to bring to naught the things that are.

Bigness does not necessarily connote efficiency. The correspondent in Russia of the New York Times writes that grain collections in that country are twenty-five per cent behind those of last year, and that this is due not to crop failure, but to a break-down in human relationships. The giant state farms are not giving a good account of themselves. It is far from being established that collective farming is the best way to get large results. The economies of large-scale production are offset by expensive overhead and by the lack of intensive individual interest. The Soviet government has had a free hand in planning for the equitable distribution of wealth, and in pursuit of this end it has done consciously what our industrial system has done blindly—it has blotted out individualism. Our industrial system has become our master rather than our servant. We are now staggering under the misuse or misdirection of our material triumphs. The nations of the world, including Russia, present the picture of a number of turtles, lying on their backs and struggling to recover their normal position, tragic-comic figures which have accumulated heavy protective shells at the expense of mobility.

The churches in America had a taste of bigness in the days immediately following the World War, when it was thought that the same methods used so successfully in raising enormous funds for the Young Men's Christian Association and the kindred organizations for war-work, would avail to equip our mission stations for the winning of the world to Christ. The col-

lapse of the movement, while sad from the standpoint of those interested in promoting the spiritual unity of Christ's followers, was not without its spiritual blessings and warnings. Wealth induces self-sufficiency and placidity of conscience. In ancient days Jeshurun waxed fat and kicked. In a more modern period the church has displayed at times the same asinine characteristics.

There have been times when the church was exhorted to adopt the business methods of the world in the interests of efficiency, but now that we have learned something about the way holding companies and investment trusts have thrown the control of huge amounts of stock into few hands, and of the resultant loss and confusion, these exhortations lose their cogency. The church is sure to lose, as did Israel in olden times, when it seeks to pattern its life after the world.

DYING FOR A SMOKE

We clip the following from Norman Dunning's Life of Samuel Chadwick. It has to do with the days when Chadwick was principal of Cliff College.

"No man would dare to take liberties with Samuel Chadwick. Shortly after the beginning of a certain term, a student much older than the average Cliff man knocked at the door of the Principal's study. On entering, he addressed the Principal very timidly.

"'Sir,' he said, 'would you give me permission to have a pipe?' (It is a rule at Cliff College that no student smokes.) 'I am not like these boys,' continued this middle-aged brother. 'I have been a smoker for twenty years. I finished my last pipe before I came through the College gates on Friday, and I have tried my best to do without tobacco since. But, sir, I can't hold out any longer. I am dying for a smoke.' The principal half turned in his chair, and swept the brother with his glance from his toes to the crown of his head. 'Is that really true, Brother? Are you really dying for a smoke?' 'I am, sir,' replied the student. 'Then,' said the principal, pointing to a seat beside his desk, 'sit down in that chair and die.' He went on to explain that any man who allowed a habit to get such a hold on him that he would die if he did not give way to it, was best dead. The would-be smoker looked first at the floor and then at the ceiling and then at the floor again. 'Let us talk to God about this,' said the principal. They knelt together on the study floor. The principal prayed that God would glorify Himself in this man's life. The brother rose from his knees, the craving gone. For a year, he stayed at the College, and the temptation to smoke never returned."—Moody Church News.

NEWS ITEMS

Pastor Ford Porter, Princeton, Ind.

Have just returned from another one of those great Bible Conferences with J. Frank Norris at Fort Worth, Texas. Was disappointed in not getting to the Association meeting at Gary. Am sending some money for The Baptist Bulletin.

The Lord is blessing. We have been holding open air meetings all summer. We have had 28 conversions and reclamations so far since the meetings started. We are working for 525 in Bible School for Rally Day. We have been up to 500. We are now running a little over 300, that is our average so far this year. Last Sunday we had 306. Our open air meetings have kept our services up all summer. We have a piano and pulpit mounted on a large trailer which we pull through the streets with large signs, on one side, "Get Right With God" and "Fishermen's Club—First Baptist Church." On the other side is "Where Will You Spend Eternity?" and also the Club sign. We stop on the street corners in the residential districts and hold services. We have from 50 to 160 in these services. People have heard the gospel that have not darkened the churches for years. Drunkards have been saved, broken families have been reunited and many have been made to rejoice. We have gone in front of homes of shut-ins and held services.

Dr. O. W. Van Osdel of Grand Rapids, Mich., after many years of blessed ministry in the Baptist Temple of that city, resigns to take up his residence in Long Beach, Calif. There are few men in the Baptist Ministry today who have been more loyal than he. Regular Baptists of the Central States will greatly miss his companionship and advice. We wish for the Baptist Temple God's very best in the choice of a successor.

Rev. E. G. Griffith, president of the Missionary Committee of the Association, writes: Please report that the Missionary Boards to which we bear a more vital relation as an association have made the following choices for their representation.

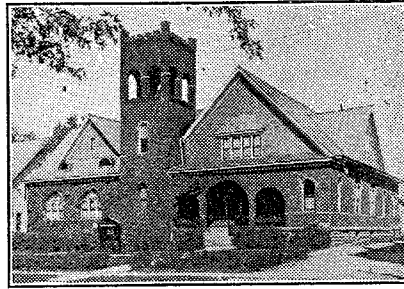
Mid-Missions of Mishawaka, Indiana.

Rev. Clyde Wood, Grand Rapids, Mich.
Rev. Harry Ketcham, Boonville, Ind.

The Association of Baptists for Evangelism in the Orient.

Dr. H. C. Fulton, Chicago, Ill.
Rev. Earle G. Griffith, Erie, Pa.

A letter just at hand from Mrs. W. S. Sweet of the Sweet Baptist Mission of China requests that the name of Dr. H. G. Hamilton of Buffalo, N. Y., be given as the representative of the Mission.



FIRST BAPTIST CHURCH
Medina, Ohio
Erected in 1910



THE OLD CHURCH BUILDING
Medina, Ohio

The First Church, Medina, Ohio, Rev. George W. Bates, pastor, completed one hundred and one years of service to that community this year. The anniversary services which were held one year late as the church was pastorless on its centenary year, were conducted Sunday, August 30, with an all day meeting.

Three former pastors were present and spoke at each of the services—Rev. L. A. Woods of Marion, Ohio, Rev. A. Irwin of Port Huron, Mich., and Rev. O. G. Nichols of Springfield, Ill.

In 1929 the church, under the leadership of Rev. C. E. Bacon, who was then pastor, withdrew from fellowship in the Northern Baptist Convention and all its auxiliaries because of the departure of the Convention from historic Baptist principles. The church has now a membership of 282 and worships in a commodious building erected in 1910.

Dr. T. T. Shields of Toronto sails from Montreal on board the S. S. Letitia of the Anchor-Donaldson Line, Friday, Sept. 7, to be the speaker at "The Spurgeon Centenary Mission" from Sept. 15 to Oct. 20, in England, Ireland, Scotland and Wales. During his absence Dr. Philpot will supply the pulpit of Jarvis St. And so we say Bon Voyage and much blessing.

Grace Baptist Tabernacle, Kenmore, N.

Y., Franklin S. Logsdon, pastor, report that they have now all the needed money on hand to erect their beautiful new edifice of Colonial design. Ground will be broken shortly. They expect to be in the building by February.

Says Dr. Bob Jones, president of Jones College: "The question arises, What responsibility do I have about the contribution of money to a cause which, from a religious standpoint, is not sound? We read in the Second Epistle of John that we are not to receive into our homes or bid God-speed to any man who brings another message except the gospel of Christ. This epistle is explicit. If we entertain a modernistic minister in our home or support him with our money, we are a party, so John says, to the program of that minister."

"WOE UNTO YOU"

These words were spoken by Jesus. They are recorded in Luke 6:26. The context is, "Woe unto you, when all men shall speak well of you."

There are many folks who are greatly distressed if they hear some one does not speak well of them. They want everybody to be their friend. And in order that such may be the case they are willing to go to most any length to make such possible.

Need we say friends are wonderful blessings in one's life? They are among life's choicest gifts. But friends are never to be sought at the expense of truth. If one has real convictions, especially in the religious realm, enemies are inevitable. Not that the one holding the conviction will hate but they will be hated for their convictions.

There is a true saying current. It is, A man is known by the friends he has. It is just as true that a man may be known by the enemies he has. Ponder the following lines and let them seep down into your inner being. They are by Charles Mackey.

You have no enemies, you say?
Alas! my friend, the boast is poor.
He who has mingled in the fray
Of duty, that the brave endure,
Must have made foes! If you have none,
Small is the work that you have done.
You've hit no traitor on the hip,
You've dashed no cup from perjured lip,
You've never turned the wrong to right,
You've been a coward in the fight.

"Lord, the day demands brave-hearted followers. Help me not to be a coward."

--Pastor H. A. Keithley.