

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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“HOME --- TO BE WITH JESUS”

(A sermon preached in the Wealthy Street Baptist Temple January 6th, 1935, the Lord's Day morning after the home-going of Dr. Oliver W. Van Osdel, beloved pastor of the Church. Pastor David Otis Fuller.)

PERHAPS ONE of the hardest things in this life to go through—and which no doubt many of you have experienced more than once—is to part with one whom you have known and loved for a good many years. It is hard, even though we be possessed of the absolute certainty that we shall meet that lifelong friend, that loved one again, never to be separated. Dr. Van Osdel has gone home—to be with Jesus. And I know many of your hearts are sad, as you loved him for what he was and for what he stood for. He, with your help and co-operation, built this church in which we are gathered, and brought together through the years a group of those who loved the Lord Jesus Christ and at all times sought to honor and magnify Him. He led your loved ones to Christ, baptized your loved ones, he married them, he buried them, and closely associated as he was with you from day to day, it would be passing strange indeed if you didn't experience a feeling of sadness even while rejoicing that he has DEPARTED TO BE WITH CHRIST, WHICH IS FAR BETTER. He was ready to meet his Lord if ever there was a mortal man ready to meet Him. He had been made ready through the righteousness of Jesus Christ in which his soul was clothed ever since the day he was born again by the Spirit of the Living God. His was the testimony of thousands of others through the ages, “My faith is built on nothing less, than Jesus Blood and righteousness. I dare not trust the sweetest frame, but wholly rest on His dear Name. On Christ the solid Rock I stand, all other ground is sinking sand, all other ground is sinking sand.”

I do not know whether all of you fully realize the privilege which has been yours these past twenty-five or thirty years, having Dr. Van Osdel as your pastor. Few men of God have ever been so faithful and unflinching in the discharge of their duty as ambassadors of the Lord Jesus Christ. To stand through the years without swerving to the right or the left, to refuse to entertain even the thought of compromise with the enemy, to EARNESTLY CONTEND FOR THE FAITH ONCE FOR ALL DELIVERED UNTO THE SAINTS when many around him were giving into the adversary and capitulating to those who were THE ENEMIES OF THE CROSS OF CHRIST, to keep lifting up the Cross upon which the Saviour died and the Blood was there shed for the guilt of sinners, to march on toward glory holding on high the banner of Calvary amidst the encircling gloom of apostasy and FALLING AWAY FROM THE TRUTH, to receive the blows of the enemy and suffer the underhanded attacks made upon him without re-

treating. All of this in truth marks the life of Dr. Oliver W. Van Osdel as one who was A GOOD SOLDIER OF JESUS CHRIST. There are very few about whom these things may be said truthfully and honestly. I only knew your former pastor for a short time, but from the day I met him at the station here in Grand Rapids that September afternoon until now, I have held an increasing admiration for him as I have talked with him and learned from others about the testimony which he established and maintained in this city for so many years, over a quarter of a century.

On to Grand Rapids

THE FOURTH ANNUAL SESSION OF THE GENERAL ASSOCIATION OF REGULAR BAPTISTS WILL BE HELD WITH THE WEALTHY STREET CHURCH, GRAND RAPIDS, MICHIGAN. REV. DAVID OTIS FULLER, PASTOR.

APRIL 30 TO MAY 2

All Regular Baptist Churches not co-operating with the Northern Baptist Convention are entitled to send Messengers.

Back in the days when Theodore Roosevelt's name was blazoned on the front page of the nation's press, you recall he took a trip to Africa, a hunting expedition. Upon his return as he entered New York harbor thousands were there to greet him at the pier, the whistles in the harbor sent up their blasts of welcome, a welcoming committee had been sent ahead to greet him back to America. It was the return of a conqueror to his native land. A dynamic personality had captivated the imagination of the American people. The train ride from New York to his home at Sagamore hill was a triumphal procession, and at the station thousands more were there to welcome. Everything

else was made secondary. At about the same time that President Roosevelt returned to America, an unknown missionary from China was likewise returning, Robert Morrison was his name. He saw all the acclaim offered to the President, he read of his reception and welcome home. Meanwhile Morrison was returning to his home town in the mountains of Tennessee. He had been in the heart of China preaching to thousands of natives, and hundreds had found Christ through his ministry, but when he docked in New York there were no crowds to greet him or welcome him home. As he boarded the day coach for his Tennessee home no one was there to bid him farewell. He carried his own worn straw suitcase and faded overcoat. As he alighted from the train when it stopped at his home town no one was at the station to meet him. He slowly picked up his baggage and started the walk across town and up the hill toward home. As he approached the house a thought struck him, he put his suitcase down and thought for a moment and then said aloud, “Can it be? Yes, I guess that's right. I guess Robert Morrison isn't home yet.”

There were many in this section of the country and other parts who knew Dr. Van Osdel, and loved him as a brother in the Lord. And there were many others who knew him and knew of his work who had no use for him and were bitterly opposed to him because of his uncompromising stand. And perhaps this latter group were in the majority and it would be nothing unusual, for those who have stood for the truth in the past have very often been in the minority. But Dr. Van Osdel is home now, home—to be with Jesus, and the welcome he has received far eclipses any earthly welcome. If there IS JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER THAT REPENTETH what think you, is there when a saint of God goes home to his reward? There is only one verse I know of in Scripture which would be the most appropriate to bring to your hearts at such a time as this, a verse which should be most familiar to all of you present, one that fits the life of your former pastor perfectly. Second Timothy chapter four and verse seven, the words of Paul the apostle as his earthly ministry closes and he is awaiting execution under Nero, emperor of Rome, I HAVE FOUGHT A GOOD FIGHT, I HAVE FINISHED MY COURSE, I HAVE KEPT THE FAITH.

One of the explicit commands from God's Word to every Christian is that found in I Timothy, 6 and 12, FIGHT THE GOOD FIGHT OF FAITH. And Paul doesn't leave us in any doubt as to how we should fight or

with what weapons we should wage warfare, for Ephesians 6 instructs us carefully in the way as well as the weapons of our warfare. Even in the little epistle of Jude we are reminded to EARNESTLY CONTEND FOR THE FAITH. Our Lord Himself clearly states that there would be division, sharp and bitter division over His Person, I CAME NOT TO BRING PEACE BUT A SWORD: I AM COME TO SET A MAN AT VARIANCE AGAINST HIS FATHER AND THE DAUGHTER AGAINST MOTHER. Upon other occasions He uses similar words. What does our Lord mean by them, and what does Paul and the other writers mean by their words? Simply that where the pure light of the Gospel penetrates the darkness of the sin of this world, there will be conflict between the forces of Satan and the forces of Christ. It is inevitable and it must be faced.

Too many, far too many these days are seeking to dodge it and—some with honest intent—believe there is no necessity for it. They believe this because they have not clearly seen the tremendous issues at stake nor are they acquainted with the redemptive plan of God and all that it involves. Many in the churches these days, and in the pulpits likewise, decry and deplore controversy. But why are they not consistent? In a political campaign when two parties are struggling for power, there is controversy, bitter and acrimonious at times, yet no one upbraids them for it. Why? Because it is only through controversy that truth can be brought to light. If a political party in power wishes to "put something across" on the community they seek to do it without controversy or debate, for they know if that comes their chances will be small of doing what they desire. Those who say we should not have controversy are ignorant of church history; they are ignorant of the mighty battles which have been waged within the church in order to remove the rubbish of man's ideas and bring to light the pure truth of God once again.

I HAVE FOUGHT A GOOD FIGHT. "Yes, Dr. Van Osdel, you did, and your memory is hallowed because of it." He contended for the faith but he was not contentious. He fought, but he fought—THE GOOD FIGHT. Not just for the sake of gaining publicity and attracting attention as many do these days. When many were against him and opposed his uncompromising stand for the truth he fought on, and no doubt alone at times when his enemies seemed to have everything going their way. He realized the principle which was at stake and the cause for which he fought was more than life to him. I am reminded of that great man of God in the early centuries of Christianity, Athanasius, bishop of Alexandria who fought for and established the truth of the Trinity and the Godhead of Jesus Christ. Exiled five times because he refused to compromise or retract his position, each time he fought that much harder. He knew Arian was seeking to overthrow that blessed doctrine which was the lifeblood of the church and he literally gave his life for the cause. Upon one occasion his friends came to him remonstrating, "But Athanasius the world is against you." To which he replied in those famous words, "Athanasius contra mundi"—"Athanasius is against the world!" It is a spirit like that which has kept this truth of God intact through the centuries, and He who reigns supreme today in heaven as Ruler of the Universe has raised men up in every age of world's history to stand for and proclaim THE TRUTH AS IT IS IN CHRIST JESUS,—and Dr. Van Osdel was one of them.

I HAVE FINISHED MY COURSE. Ever and again in his epistles Paul uses the analogy of a foot race with the Christian life. It was a natural thing for him to do as the atmosphere in which he lived in those days was that of athletic prowess and great feats of physical endurance. In those days "the glory that was Greece and the grandeur that was Rome" was beginning to fade. These pagan civilizations had reached their zenith in culture and knowledge, and at their height historians tell us the greatest stress and emphasis was laid upon the physical. The human body was all but deified. And today we have reached the identical place in the cycle of civilization! The great apostle, like our Lord, used simple every day illustrations to drive home the mighty truths of Christianity. The finish of his earthly course for him was dreary and foreboding, outwardly, no one to cheer him at the finish, no firm hand clasp or kindly word from a fellow Christian. In a damp, Roman dungeon with little or no light and always the agony of uncertainty, when would the executioner come to lead him to the block? But even in this prison epistle, which perhaps he dictated to his amanuensis under trying and torturous circumstances, he could bear the thrilling testimony FOR THE WHICH CAUSE I ALSO SUFFER THESE THINGS: NEVERTHELESS I AM NOT ASHAMED: FOR I KNOW WHOM I HAVE BELIEVED AND AM PERSUADED THAT HE IS ABLE TO KEEP THAT WHICH I HAVE COMMITTED UNTO HIM AGAINST THAT DAY. One of the greatest things this old world can ever witness outside of the death and Resurrection and soon return of our Lord, is the death of a Christian. Gipsy Smith the evangelist, tells in his writings, of the death of a woman who had been a Christian but a short time. As she was dying her daughter was leaning over her. She heard her mother whisper something. She couldn't make it out, "What is it Mother?" "Bring—" was all she had strength enough to say. "Bring what? A glass of water. Yes, I will." But the dying woman shook her head and tried again, "Bring—" "The medicine, Mother? It's right here." And then with a great effort she managed to speak the words, "Bring—forth—the royal—diadem. And crown Him Lord of all."

I HAVE FINISHED THE COURSE. If a Christian at the close of his life and as he nears his heavenly home can utter these words truthfully you may know the course has been rough and steep and lonesome at times. For in this same epistle Paul clearly states 3 and 12, YEA AND ALL THAT WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION. If ever man lived a Godly life in this world it was the apostle Paul, and the nearer he came to his Christ that much more bitterly did his enemies persecute him. As the world hated Christ for His holiness, His purity, His power, so the world will hate a Christian who seeks to follow Christ at all costs. One of the things which impressed me the most about Dr. Van Osdel was his Godly sincerity and the way he exalted his Lord and Saviour. No truer statement could be made of your former pastor than this, HE FINISHED HIS COURSE. He was ever PRESSING TOWARD THE MARK OF THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS and today he has reached his goal, he's won the prize. Eighty eight years of age and he kept to the course all through those years. One spring while in Princeton Seminary we heard that the cross-continent runners would be passing through the town. Perhaps you recall that event put on by some promoter.

We watched them as they passed, just beginning that 3,000 mile grind. What they expected to accomplish I do not know except a little publicity and prize money. Many of them must have suffered much before they reached the west coast, those who did. As I watched them pass I thought of the words of Paul in I Cor. 9, KNOW YE NOT THAT THEY WHICH RUN IN A RACE RUN ALL? BUT ONE RECEIVETH THE PRIZE? SO RUN THAT YE MAY OBTAIN.—NOW THEY DO IT TO OBTAIN A CORRUPTIBLE CROWN: BUT WE AN INCORRUPTIBLE.

I HAVE KEPT THE FAITH. Not faith, but THE FAITH. There is only one faith even as there is only one Christ. Ours is not one of many faiths or one of many religions with which we may favorably compare our own. Paul believed with all his heart in an exclusive Gospel and he preached with all his heart an exclusive Gospel. One Way to heaven, all others lead to hell. And when he tells us that he kept this Faith of the Son of God which was revealed to him, be well assured he never swerved from the path of truth in which he walked from the day he saw his Risen Lord in the glory on the Damascus road. In his first epistle to Timothy his opening remarks are concerning those who once held this faith—or thought they did—but who turned aside, NOW THE END OF THE COMMANDMENT IS LOVE OUT OF A PURE HEART, AND OF A GOOD CONSCIENCE AND OF FAITH UNFEIGNED; FROM WHICH SOME HAVING SWERVED HAVE TURNED ASIDE UNTO VAIN JANGLING. The faith which was committed to Paul's trust was so sacred to him and precious to him that he guarded it with his very life. Paul was so concerned about others receiving this faith in all its purity that he would rather have died a death of torture than be found guilty of misleading some soul and obscuring the SIMPLICITY WHICH IS IN CHRIST JESUS. Never did an ambassador for Christ strive with such earnestness to present as clear as possible the one way of Salvation through simple faith in a Crucified and Risen Christ. Yes, Paul KEPT THE FAITH, but that doesn't mean he kept it to himself! He kept it by standing faithfully for it against the rising tide of heresy and corruption which would soon inundate the early and drown it for centuries in idolatry and paganism; he kept THE FAITH by burning out his life for Jesus Christ as he struggled on over land and sea bearing the blessed Gospel News to those in sin TURNING THEM FROM DARKNESS TO LIGHT AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MIGHT RECEIVE FORGIVENESS OF SINS AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN CHRIST; he kept THE FAITH by ever heeding his own words to the Christians at Rome, FOR I AM NOT ASHAMED OF THE GOSPEL OF CHRIST, FOR IT IS THE POWER OF GOD UNTO SALVATION.

I HAVE KEPT THE FAITH. What a testimony and what a tribute to pay any man whose earthly life is over! And such a statement can be truthfully said of no one better than Dr. Van Osdel. One of the things I will always remember about him was his ardent love for souls; and that by the way is one of the surest tests to apply to anyone if you would discover whether they have kept the faith. I remember one day when we were in the study together and he said, "Brother Fuller, this room has sacred memories for me, for in the past twenty-five years the Lord has allowed me to lead 2000 souls to the Cross of Calvary, men,

women and children." Yes, he kept the faith as few have kept it and it will take an Eternity up yonder to reckon the results down here on earth of his faithfulness to the Lord WHOSE HE WAS AND WHOM HE SERVED. In the third of Revelation is found the message of our Lord to the church in Philadelphia, the only letter to all of the seven churches to which there is attached no censure or criticism or blame, and what is said of this church by our Lord could be truly said of the life of the one who has gone home—to be with Jesus, "I KNOW THY WORKS: BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT: FOR THOU HAST A LITTLE STRENGTH, AND HAST KEPT MY WORD, AND HAST NOT DENIED MY NAME.

There is one word in closing I would leave with you, members of Wealthy Street Baptist Temple, and that which I speak to you I speak to my own heart as well. The life and the testimony and the great work accomplished here in this church by Dr. Van Osdel through the Holy Spirit, together combine as a challenge which is flung in front of every one of us, a challenge to carry on for Jesus Christ, to hold His Cross high and to let the sons of men know that there is redemption and cleansing and wonder working power in the Blood of Calvary. That means renewed consecration on the part of every one of us. There is an imperative need today among born again believers for a rededication and reconsecration of their lives in service for Christ. It was David Livingstone who in the heart of Africa sick, alone with no doctor for miles and only ignorant natives to care for him, who arose one morning early a few days before he died and on his knees before God was heard to breathe this prayer, "O God, this day I reconsecrate my life to Thee. Take me and use me for Thine own Glory." Let this be done in every one of your lives and watch miracles happen in this community for the glory of God. If we are to accept this challenge left us by your former pastor there is something else which must be done and it will follow "as night the day" if we are consecrated to Him. Our prayers must go further and mean more than they have. A praying church, a church on its knees can accomplish mighty things for an Almighty Christ. This church has been for years a praying church and it rejoices my heart to know it, but these are days that require more and more time with Him alone if we are to expect Him to work through us here in this city. While our Lord tarrys and while we wait expectantly for the shout of victory which will come from heaven one of these days, let us here and now determine by His Grace to redouble our zeal and our efforts in making known His Word, that none in Grand Rapids may ever point a finger of accusation at us in the judgment and say, "You never told me of your Christ who could save me from my sins."

DR. RILEY IN BUFFALO

Recently Dr. William B. Riley of Minneapolis conducted a series of meetings in the Prospect Avenue Baptist Church. Rev. George A. Cole pastor. The meetings were held under the auspices of the Christian Laymen's Association of the city.

As we listened once more to this veteran of many years we recalled the days when our fellowship was a little closer, his zeal was a great encouragement to our lives, his ability as a preacher, his personal charm in the pulpit, his evangelistic passion set him apart as a man amongst men.

But with all that God given endowment we are thinking of what he might have been, we had hoped and prayed that there was in him a veritable Arnold of Brescia who in the twelfth century drove the Pope from Rome and established a new order of things, or a Peter Waldo who arose in the latter part of that century and by the power of the infinite and eternal God established a great evangelistic movement which swept the continent of Europe.

Baptists of the U. S. A. in spite of their discord were listening for a voice and looking for a man to lead them out of the awful apostasy which they were in, alas our hopes were dashed to the ground, our leader fell sick, but here and there all over the country Baptists who really loved the Lord and hoped for better days petitioned the God of Sovereign grace to spare him and raise him up again. God heard the prayers and we rejoiced that He had permitted our "Joshua" to be with us once more. But something happened!

Like Moses he may never have enjoyed the spoils of victory. That "promised land" he might never have experienced, but we had hoped he would have sounded the tocsin in the language of John the Beloved, "Come out of her my people that ye be not partakers of her sin," and there would have been hundreds of Baptists in every state of the Union who would have heard the call and jumped to arms and driven that diabolic foe called "modernism" out of the camp of the saints, but instead of being a "Joshua" he has been content for the time being to be a mere cog in the wheel of an apostate religious organization, but his day is not ended, his hair we notice is a little whiter, his shoulders a little more stooped, "but a man's a man for aw that" the keen flash is there in his eagle eye, and his voice is that of one who is ordained to lead, the Spirit of God has not ceased to move upon him. We are still hoping for his "Come-back" in spite of those who think it is too late, but we are reminded of Longfellow's word:

"Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore of the prize of verse from his compeers
When each had numbered more than four-
score years;
And Theophrastus at fourscore years and
ten
Had but begun his "Characters of Men"
Chaucer at Woodstock, with his nightin-
gales,
At sixty wrote the "Canterbury Tales"
Goethe at Weimar, toiling to the last
Completed "Faust" when eighty years
were past.

—For age is opportunity no less
Than youth itself, though in another
dress."

Baptists of the Northland are looking for a leader who will lead them out of the slough of apostasy back to the faith of our Fathers, we still think that leader can be, William B. Riley and if that day of separation ever comes, God will honor the faith of His Saints with a revival of Holy Spirit power the like of which the North American continent has not yet seen. And so our prayer and battle song is:

"Onward Christian soldiers, marching as to
war
With the cross of Jesus going on before;

Christ the royal Master leads against the
foe,
Forward into battle, see His banners go."

A GROWING MISSIONARY FAMILY

Readers of the Bulletin and all friends of our General Baptist Association will be interested to know of one new missionary project to which we hope to lend encouragement and support. At any rate the Committee on Missions after inquiry feels satisfied as to their eligibility to approval and it recommends their work for prayerful consideration and any practical aid the churches may be led to give.

The Mexican Gospel Mission with headquarters in Phoenix, Arizona. Rev. and Mrs. Leonardo Mercado, the Directors, on a tour last Summer of the Northern and North-eastern States, waded into the affections and confidence of the people everywhere. A book could be written of the events leading up to their present thoroughgoing Gospel, Baptist, work among the Mexicans of their own city and surrounding territory, also of their break into Indian populations. There are seven competent paid workers. The work is endorsed by responsible men who are engaged in Christian work all the way from California to New York State. We suggest that Churches, or Missionary groups establish correspondence directly with Rev. Mercado, Rt. 1, Box 42, Phoenix, Arizona, concerning this work. Secure literature. Get behind it as one of the most promising home mission enterprises.

The chairman of the Committee on Missions, who along with Rev. J. H. Green, Ohio, is an advisory member of the Mexican Gospel Mission Board, will be happy to supply information or assist in the work of these missionary interests in any way possible.

We must add this word. There has been much urging for years to offer some practical plan back of which the churches could get with prayer, heart, and gifts. We believe we have a working plan. But all will end in mere words and sweet fellowship if these projects are not given consideration. The work of the Association is a worthy Missionary cause. We trust churches will quickly give it a settled place in their giving that we may be able to give more tangible support to our convictions. We have stood by the great doctrines. Let us stand by the great Commission.

Earel G. Griffith, Chairman.

BELIEVE IT OR NOT

(Apologies to Ripley)

We have been told that truth is stranger than fiction. Now we know it. This summer it was our privilege to include our speaking itinerary, Moline, Illinois, the home town of General Hugh S. Johnson, former Recovery Administrator. General Johnson was president of the Moline Plow Company and under his able leadership the firm went into bankruptcy. Yet this same Hugh Johnson was given authority to tell all of us how we ought to run our business in order to make it a success. No wonder Henry Ford laughed—and now everybody is laughing.

It's always the fellow who can't do it who can tell you how to do it. The fellow who can really do it is so busy doing it that he doesn't have time to tell the other fellow how he does it.—Herstrom.

THE RECENT IMPORTANT CONFERENCE

By Rev. R. T. Ketcham.

A few weeks ago we were invited to Jackson, Michigan to share the platform with Dr. J. Frank Norris in a one day Conference in the Loomis Park Baptist Church, Rev. J. J. Pease, pastor. The next day we accompanied Dr. Norris to Grand Rapids where another great one day Conference was held. The coming of Dr. Norris to the leadership of the Temple Baptist Church, Detroit, could mean much to the fellowship of the Association of Regular Baptist Churches. Dr. Norris and I discussed these problems for hours and we discovered that there was in the South a movement practically identical with our movement in the North.

Immediately I suggested that a small group of selected leaders meet for a day or two of prayer and conference, looking to the furtherance of these two movements. The result was that on January 22 and 23 the following brethren met with me in the city of Gary, Indiana: Louis Entzminger, Huston, Texas; Earl Griffith, Erie, Penna.; Harold T. Commons, Johnson City, N. Y.; Harvey Morrison, Detroit, Michigan; Ford Porter, Princeton, Indiana; John Muntz, Forestville, N. Y.; C. P. Stealey, Oklahoma City, Okla.; David Otis Fuller, Grand Rapids, Michigan; W. Lee Rector, Ardmore, Okla.; John T. Raymond, Bay City, Michigan; J. Frank Norris, Fort Worth, Texas; M. E. Hawkins, Mishawaka, Indiana; H. C. Fulton, Chicago, Ill.; A. G. Annette, Grundy Center, Iowa; Harold Strathearn, Rochester, N. Y.; and Rev. R. F. Hamilton, Gary, Indiana.

The movement in the South is being headed up by Dr. W. Lee Rector, Pastor of the First Orthodox Baptist Church, Ardmore, Oklahoma. The leadership in the North has been, for the time being, placed in our own unworthy hands.

One very definite outcome of these two days of prayer and conference was that the movement in the North, and the movement in the South should develop with reference to their own geographical boundaries. That is, that both should be worked intensively in their respective territories, but that there should also be a very definite sense of continent-wide fellowship among us.

There are literally thousands of Baptist Churches, north and south, who are no longer actively co-operating with the convention programs. Most of these churches are now dangling in mid-air, so far as any forward-looking missionary objective is concerned. The fact that the established convention programs have gone modernistic in no sense changes the imperative command of the great commission. These fundamental, orthodox, old-fashioned, historic Holy Ghost Baptist churches have no option in this matter of missions. They must be missionary or they cease to be Baptist in the truest sense of the word. The old fashioned method of the missionary spirit rising from the local church, bringing its missionary gifts to a simple clearing house where some man could send them on to the missionary or mission station designated by the donor, must again be established.

The larger and stronger churches who are able to do this for themselves may not sense the need of this arrangement as badly as do the smaller churches; but personally, I believe it is within the realm, not only of reason, but divine revelation, that a great host of old-fashioned, historic Baptist churches,

each one dependent upon the leadership of the Spirit of God, should unitedly obey God in the carrying out of the great commission. We can see no reason in the world why there should not be a clearing house (positively not a board) probably consisting of one man, with an office secretary, to whom these thousands of churches could send their missionary gifts either designated or undesignated; this "clerk" or "secretary" sending a preliminary receipt to the individual donors, then sending the gift on, in cases of designation, to the proper missionary or mission, and they in turn sending a personal receipt direct to the donor. A list of approved Baptist missions, such as we already have, could be the recipients of the undesignated gifts, they in turn sending personal receipts to the donor. Missionary books may be juggled, and missionary funds so transferred that even an auditor could not disclose irregularities, but if each donor, whether it be church or individual, receives a personal receipt from the missionary, for every dollar given that would settle that question forever.

There is no reason for any church in the Northern Baptist Convention territory to any longer lack a place of old-fashioned Baptist fellowship. From some quarters we hear reports that some of the brethren are urging caution. They want to see what the Association of Regular Baptist Churches is going to be and do. They talk about the "mistakes" of the past. May we be permitted a word or two on this point?

First of all, about the "mistakes" of the past. We are not at all sure that they can be termed mistakes. In the days of the Bible Union there was the necessity for excavation and clearing away of the debris in order to get down to the old historic foundations. Naturally, in the roar and dust of these experiences many were frightened, but we are of the abiding conviction that at least most of the work of those days was absolutely necessary to the erection of the more glorious superstructure which it is now, under God, our privilege to build.

As we turn now to the work of gathering together these non-cooperating churches into a great Fellowship, we truly thank God for the men and the movement of the old Bible Union. Let no one think that the present situation calls for men who are less courageous than did the days of the Bible Union. If it is true that men of courage were required to go down into the dark chasms of deep-cut excavations and handle the dangerous elements involved, and clear a way to the old foundation, it is also true that men of equal courage are required today to weld and rivet together the great superstructure of an old-fashioned, historic Baptist Fellowship. The worker poised at a dizzy height, balancing on a swinging girder, must be as courageous as the man who made that superstructure possible. The situation which confronts us calls for heroes of the Faith. Men and churches who unite in this great Fellowship must be prepared to be lied about, slandered and ecclesiastically crucified, but we feel the call of God in our souls to move forward into such a Fellowship as was once known among Baptists, where every local church is absolutely sovereign, where overhead organization is reduced to the minimum, and where Baptists may come together on the basis of a voluntary fellowship in the great cause of missions.

Again let us say that we truly thank God for the leadership of such men as Dr. Shields and Dr. Norris, but apparently the Spirit of God is laying it now upon the hearts of some of us younger men to go on in the work of

establishing this real Baptist Fellowship. We shall never cease to call upon these men for counsel, assistance and guidance, but one thing which would make the task of all of us infinitely easier would be for all non-cooperating Baptist churches everywhere to immediately avail themselves of this very simple, and yet effective, Fellowship.

COOK-STOVE APOSTASY

"It is better to go to the house of mourning, than to the house of feasting."—Ecc. 7:2.

The early church prayed in the upper room, while the twentieth century church cooks in the supper room. The supper room has taken the place of the upper room; play has taken the place of prayer; feasting the place of fasting. There are more full stomachs than bended knees and full hearts. More fire in the church range than in the pulpit. Ice cream chills the fervor of the spirit.

The early Christians were not cooking in the supper room the day when the Holy Ghost came, they were praying in the upper room. They were not waiting on tables, they were waiting on the Lord. They were not waiting on the fire from the stove, but the fire of the Holy Ghost from above. They were detained in the upper room by the commandment of God, and not entertained in the lower room by the cunning of man.

They were filled with the Holy Ghost and not with stew and roast. How much better for the Lord if the cooking squad were put out, and the praying band let in. Let us have less sham and ham, and more of heaven; less pie and more piety; less use for the cook and more for the Book. Put out the fire in the kitchen, and give the Holy Ghost an opportunity to build it in the heart of men. More love and more life; fewer dinners served in the supper room, and more sinners saved in the upper room.—Tithing puts a stop to the necessity of the Church becoming a peddler of pies, oysters, ice cream, chicken pie and notions.—Ex.

CALIFORNIA—On November 10th and 11th, the Association of Regular Baptist Churches of California met with the Green Meadows Baptist Church of Los Angeles, Rev. S. Lemon, pastor. Eighteen Baptist Churches compose this growing association. The Moderator was Rev. G. Rector Dye, D.D., of San Diego, and the Secretary is Mr. R. P. Hovey, of San Pedro, a grand nephew of the late Dr. A. H. Hovey of Newton Center. The next session will be held at Ceres, California.

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