

**THE**

**BAPTIST**

**BULLETIN**

**THE BOOK**

**THE BLOOD**

**THE BLESSED HOPE**

**ONE DOLLAR PER YEAR — JULY 1937**

## STIR ME, O LORD!

(May we heed what is said in the following poem and make it the prayer of our heart.)

*“Stir me, O stir me, Lord, I care not how;  
But stir my heart in passion for the world.  
Stir me to give, to go, but most to pray;  
Stir till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no cross was lifted high.  
Stir me, O stir me Lord, till all my heart is  
Filled with strong compassion for these souls,  
Till Thy compelling 'must' drives me to prayer,  
Till Thy constraining love reach to the poles,  
Far North and South, in burning deep desire;  
Till East and West are caught in loves great fire.  
Stir me, O Lord! Thy heart was stirred by  
Love's intensest fire, till Thou didst give  
Thine only Son, Thy best-beloved One,  
Even to the dreadful cross that I might live.  
Stir me to give myself so back to Thee, that  
Thou canst give Thyself again through me.  
Stir me, O stir me, Lord; for I can see  
Thy glorious triumph day begin to break:  
The dawn already gilds the Eastern sky!  
O Church of Christ, AWAKE! AWAKE! !  
O stir us, Lord, as heralds of the day!  
The night is past, our King is on His way.”*

From tract printed by

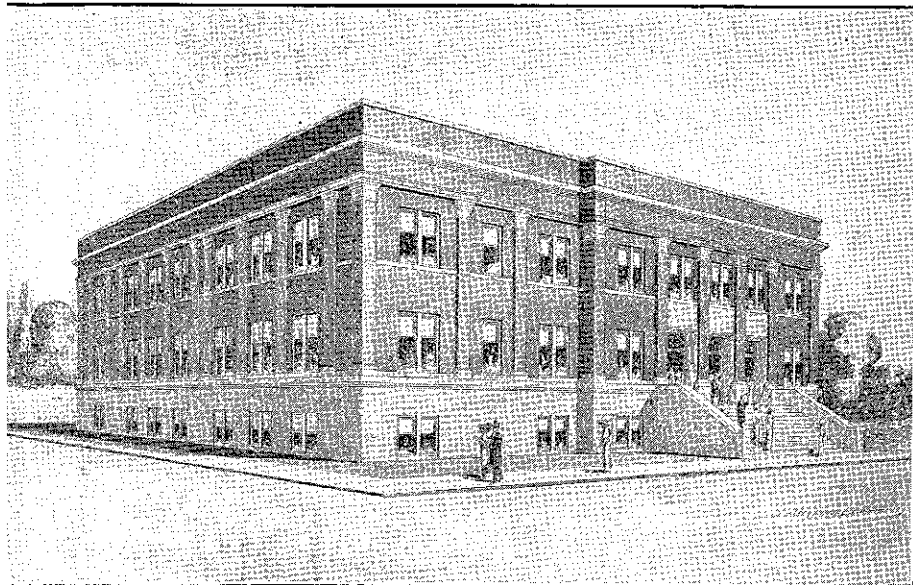
Michigan Free Tract Society,

15 Dickinson, S. W.,

Grand Rapids, Mich.

# Central Baptists of Gary Meet Grave Crisis

*Dr. R. T. Ketcham Released for Six Months GARB Work*



CENTRAL BAPTIST CHURCH, GARY, IND.

Which has gladly and willingly granted their Pastor, Dr. R. T. Ketcham, a six month's leave of absence, with salary, to represent the G. A. R. B. through the country.

For the past year churches and individuals have been writing Dr. R. T. Ketcham, pastor of Central Baptist Church, Gary, and president of the General Association of Regular Baptist Churches, requesting Central Baptist Church to release the pastor for field work in behalf of the General Association. These scattered requests became an avalanche when at the annual meeting at Johnson City, the crowd that packed the church to its utmost capacity, voted unanimously to ask the Gary church to grant their pastor six months leave of absence for field work in behalf of the General Association.

### *The Urgent Need*

With churches everywhere constantly breaking away from the Northern Baptist Convention and its affiliate organizations, with such betrayals of confidence as was meted out by the Foreign Board to a group of Convention churches in Michigan, and many other distressing things, churches everywhere are turning away from the Convention. In many cases they are turning away to interdenominational missionary enterprises, or to no missionary enterprise at all. It was felt by the General Association that if such a man as Dr. Ketcham could be released for a few months to carry on a series of conferences across the North, that thousands and even hundreds of thousands of dollars could be saved for Biblical and Baptist missions. Surely with such missionary agencies as Mid-Missions and the Association of Baptists for Evangelism in the Orient, and others, already separated from the Convention, Bible believing Baptists no not need to look further for a channel through which they can send their mis-

sionary gifts, especially when it is known that every dollar given for missions through these agencies, goes direct to the field with nothing deducted.

### *Building Problem Confronting Church*

This request constituted a major crisis for Central Baptist Church of Gary. It means something for such a church to relinquish the presence of their pastor for six months. We happen to know that there are several major problems confronting Central Church just at this time. During the four and one-half years of Dr. Ketcham's pastorate, approximately 675 people have been added to the church; 140 members were lettered out from Central Church to form and organize the Brunswick Baptist Church in another section of Gary. Three other missions have been established by Central Church, one in what is known as Glen Park, a residential section on the south end of Gary; another one is Hosford Park, in the southwest section of the city, and still another at Hobart, a town of five or six thousand about ten miles out of Gary. These missions, under the direction of laymen from Central Church, have grown so rapidly that each one of them has developed into a good sized church, and each one of them is in need of a new building to adequately house the fast growing work. The building program confronting the church and its missions will require approximately \$25,000 00.

### *Large Missionary Program*

In addition to this, the Central Church has increased its missionary giving from \$1800 five years ago to \$6,600 last year, and reports indicate that the missionary giving this year will reach \$7,000 or more. One can see at a glance that a church with this tremendous program could well be expected to pause and consider before responding to an appeal to get along without their pastor for six months.

Fortunately, the Gary church has in the person of Rev. R. F. Hamilton an exceptionally able assistant pastor, who in every way is equipped to carry on the work of that great church during the pastor's absence.

### *Problem Faced*

At a called business meeting of the church Sunday afternoon, June 6, the whole problem was faced, and Central Church met the crisis in a way which proved their spiritual metal. There were three hours of earnest discussion in which everyone was honestly and earnestly and sincerely trying to determine the will of God. Dr. Ketcham reports that seldom if ever was he in a meeting where the guiding presence of the Holy Spirit was more manifested than Sunday afternoon. Every-

(Continued on page 7)

## Walnut Street Baptist Church Affiliates 100 % with G. A. R. B.

The Walnut Street Baptist Church in session at its regular mid-week service Thursday night voted to declare itself in fellowship with the General Association of Regular Baptist Churches in the United States.

The Walnut St Baptist Church on last April 2, 1936, withdrew from the Northern Baptist Convention and the Iowa State Convention. Since that time it has proceeded along a policy of total independency. However, the church and pastor have studied very carefully the movement of the General Association of Regular Baptist Churches in the United States, an association of independent Baptist Churches throughout the country who have withdrawn from the Northern Baptist Convention.

Rev. Mr. Chenault recently attended the annual conference of the General Association of Regular Baptists, held in the First Baptist Church of Johnson City, New York, and upon his return home took the *entire Sunday morning service to give a report* of the conference, together with the development and growth of this movement, and recommended that the Walnut St. Baptist Church reaffirm its confession of faith, and declare itself in fellowship with this great group of churches. The pastor's recommendation was presented to the church two weeks ago on Thursday night (May 27), and after discussion a committee was appointed to investigate the By-laws, Constitution, and confession of faith of this organization.

At the regular business meeting held last night in the auditorium of the church the com-

mittee brought in a favorable report on the By-laws and Constitution, after which the vote was taken and carried in favor of fellowship with the General Association of Regular Baptist Churches. Walnut St Baptist Church is the second Baptist Church in Waterloo to fellowship with the Regular Baptist Churches this year. Burton Avenue, which grew out of the Walnut St. Baptist Church, took this same step earlier in the year.

Rev. Mr. Chenault said to our reporter today that the *tendency of withdrawal from the Convention, and fellowship with the Regular Baptists is spreading throughout the country*

Less than two weeks ago nearly one hundred Baptist Churches in the State of Michigan practically broke with the convention. They held a special meeting of their own, declaring their independency and intention no longer to support nor have fellowship with the State or the Northern Baptist Convention.

Rev. Mr. Chenault declared that the action taken by the Walnut St. Baptist Church would not make any change whatever in the policy of the church. The program of Bible teaching, Evangelism and Missions with Practical Work, will proceed along the same line as it has heretofore.

We feel sure that the Walnut St. Baptist Church being one of the largest in the State of Iowa, taking this position at this time will have a great influence on smaller churches throughout the State to follow the same procedure.

## REPORT OF MISSIONARY COMMITTEE

(Note: This report was omitted from the last issue for lack of space.)

To the General Association of Regular Baptists, meeting for annual session at the First Baptist Church of Johnson City, New York, May 13, 1937.

Your committee on missions, named in Chicago last May, begs to submit its report as follows:

We now have six mission projects:

1. Interstate Evangelistic Association: *Dr. Harold Strathearn*, Executive Secretary. Temple Building, Franklin St., Rochester, N. Y.

2. Association of Baptists for Evangelism in the Orient: *Rev. Harold T. Commons*, President. 1300 Schaff Building, Philadelphia, Pa.

3. General Council of Cooperating Baptist Missions or Mid-missions: *Dr. M. E. Hawkins*, President. First Baptist Church, Mishawaka, Ind.

4. The Sweet Baptist Mission of China: *Rev. A. G. Annette*, American representative. Moody Bible Institute, Chicago, Ill.

5. The Lithuanian Mission Association: *Rev. A. J. Gillies*, Superintendent. Headquarters, 1836 South Halsted St., Chicago, Ill.

6. Mexican Gospel Mission: *Rev. and Mrs.*

*Leonardo Mercado*, R. 1, Box 42, Pheonix, Ariz.

We are prepared to report that the year now closing has been the greatest year for the missionary projects appearing in our directory. More money has been raised; more missionaries have been sent out; more accepted candidates are awaiting final arrangements than at any time. No one of the six approved agencies is considering retrenchment.

A zeal for pure evangelical Baptist Gospel Missions is spreading in our institutions of learning and among our churches as at no earlier date.

Representatives of these different mission projects were in attendance at the annual meeting and will be glad to confer with messengers to arrange speaking engagements, or to furnish any information.

Your committee has, throughout its history, had to do its work under great handicaps. The personnel is scattered from coast to coast. No funds are at the committee's command. Practically all of the work must be done by correspond-

(Continued on page 12)

# Pontiac Conference Committee of Seven Meet At Lansing

## *A Great Forward Step is Taken in the Right Direction*

On Friday afternoon at 2:00 p. m., June 18th, in the South Baptist Church at Lansing, Michigan, the Committee appointed at Pontiac in May met for prayer and conference. Two of the members, *R. H. Pardee* of Pontiac, and *R. A. Glenn* of Escanaba, were unable to be present. The other members comprising the committee were: *H. H. Savage*, Pontiac, Ch'mn; *William Ross*, Lansing; *John Raymond*, Bay City; *Arnold Kehrl*, Detroit; and *David Otis Fuller* of Grand Rapids.

The meeting began with all present on their knees before God, asking for His guidance and wisdom in the plans to be made. *Dr. Savage* made further explanation of the Tondo field situation, and the complete break which his church was compelled to make with the Foreign mission board of the Northern Baptist Convention.

During the whole meeting there was a feeling of unanimity and fellowship, coming together to discuss and plan for an urgent need in a missionary crisis which Baptist churches are facing everywhere. The one thing uppermost in the minds of every member of the committee was to do all in their power to promote among Baptist churches, in Michigan especially, a greater interest and zeal in and for the great commission of our Lord, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL"

It was definitely agreed upon that our efforts and plans would be for the express purpose of helping other Baptist churches contact sound, independent Baptist mission agencies where they could place their funds, and know that such money would be used 100 per cent to preach the full Gospel of the Lord Jesus Christ, "the Book, the Blood, the Blessed Hope" to those lost and dying in sin.

In short, it is the intention of the committee to make this a constructive, evangelistic, and educational program in missions. It will not be their business to "sling mud" or call names, but if circumstances arise which force this committee to help churches which the convention would intimidate with threats, there will be no hesitancy to throw all support, prayer and help of any kind in their direction.

The following, in the main, is a copy of a letter which is being sent to every Baptist church in the state of Michigan, whether regular, convention or independent:—

### BAPTIST MISSIONARY FELLOWSHIP

Pontiac, Michigan,  
July 1st, 1937.

Dear Friend:

During the two days of May 17th and 18th, representatives from ninety-seven Baptist Churches met in the First Baptist Church of Pontiac, Michigan, to discuss the subject of Mission-

ary Evangelism at Home and Abroad. Messages that thrilled all with the challenge of the Great Commission were presented by such men as *W. B. Riley* of Minneapolis, Minnesota; *Harold Strathearn* of Rochester, New York; *Harold T. Commons* of Philadelphia, Pennsylvania; *M. E. Hawkins* of Mishawaka, Indiana; and others.

The keynote address, "Tarry—Go" was given by the pastor of the entertaining church and the statement of purpose as suggested in the last part of this address was adopted unanimously. The following Committee of seven was elected to act in behalf of all interested churches; namely: *David Otis Fuller*, Grand Rapids; *Arthur A. Glen*, Escanaba; *Arnold Kehrl*, Detroit; *R. H. Pardee*, Pontiac; *John Raymond*, Bay City; *Wm. Ross*, Lansing; *H. H. Savage*, Pontiac. The duty of this Committee to be for the purpose of suggesting missionary objectives and in sending to churches missionaries who subscribe heartily to the statement of purpose, and in whom such churches can have a personal interest.

This Committee does not care to engage in controversies; our only interest is to increase missionary enthusiasm. Since, however, a letter has been circulated which attempts to disprove the statements made in the address, "Tarry—Go" we will rest our case by quoting a letter sent to *Dr. Lerrigo*.

"Pontiac, Michigan,  
June 8, 1937.

*Dr. P. H. J. Lerrigo*,  
152 Madison Avenue,  
New York, New York.

Dear Sir:

I have the copy of your letter sent to *Dr. Andem*.

Not only did you tell *Dr. Westcott* and myself very plainly that a medical school was to be built at Sona Bata, and that it was to be staffed by the medical missionaries in the Belgian Congo, but I find that this was also the understanding of the missionaries in the field. I shall not give names of those who have so advised me, for there is no reason for embarrassing them with what would undoubtedly be severe criticism for having passed the word along.

Of course the position of Home Secretary, carries with it, to a large number of our Baptist people, the idea of infallibility; but an increasingly large number of people are beginning to realize that such a characteristic is far from being true.

The other four who were with me during the Conference in January all heard the statement that we must not have communication with *Dr. Westcott*, by radio. There is no need of answering the other attempted explanations that you have

made for the prima facie evidence is all that is necessary.

Sincerely yours,

Signed — *H. H. Savage.*"

We must also recognize the fact that attempts are being made to intimidate churches into believing that Baptist property can be taken away from congregations that believe sovereign independency is the corner stone of Baptist democracy. It is well for us to remember that the Unified Budget is not the Baptist Church, nor is any particular convention, or association, the Baptist Church. Any church holding to the traditions and usages of a people historically known as Baptist, is a Baptist Church; and we wish to advise that if any individual or group directs any legal action against any church that insists upon strict independency in its missionary cooperation, that we know of means to provide for sufficient legal protection for this church.

Now what are our plans for the future? We are not desirous of forming a new missionary society. There are a number of true Baptist agencies through whom we can carry out a definite aggressive missionary program in the field and by means of missionaries chosen by the churches. Before recommending to any church a channel of cooperation, we must have some knowledge of the desire of the churches as to the nature of the work in which they are interested. Will you please give us the following information:

First: In what field of missionary activity are you the most interested: Africa, the Orient, home missions, or what?

Second: How much do you think your church can give during the next year?

Third: Would you like to have one of the Committee of seven visit your church before November 1st?

Fourth: Please state your choice of speakers in order of preference.

Fifth: Would you like to have a missionary whom you might help to support visit your church?

We are already making plans for another Missionary Conference which will be held at the South Baptist Church, Lansing, Michigan, November 2nd, 3rd and 4th. *Pastor Ross* has promised to provide an auditorium that will accommodate even greater numbers than the capacity audiences that attended the Missionary Conference recently held in Pontiac. Be sure to plan to attend with a goodly delegation.

We of course expect to be severely criticized by acting independently of Denominational Boards in reaching the maximum possible in missionary interest, but when we realize again that Baptists in the north only give forty-eight cents per member per year for foreign missions, and that there is no concerted plan in operation to challenge the local church with a real vital interest in proclaiming the Gospel to a lost world, then somebody has got to do something drastic. We had much rather face the disapproval of some of

our brethren who may disagree with us in this matter, than to know that millions of heathen are facing a Christless eternity because of our unwillingness to launch out into the deep.

Some may rather casually say, "But isn't this whole thing simply a tempest in a teapot? Why stir up so much controversy over the question of whether missionary money is to be sent by way of New York City or some other way?"

Is it a tempest in a teapot when Northern Baptists give only 48 cents per member per year for world-wide evangelization? Is it a tempest in a teapot when Northern Baptists are constantly retrenching in the number of their missionaries, and this year are only sending out three new missionaries who will not even serve as replacements? Is it a tempest in a teapot when Churches with a vital program of missionary interest can support missionaries to the extent of offerings of \$10 to \$60 per year per member, when it takes 2,500 Baptists a year to support one missionary?

But we must not think entirely in terms of foreign missionary work. We must get back of the faithful pastors who are laboring valiantly with such small pay and such little encouragement in so many of our churches. We should, therefore, like to be informed as to those who need outside assistance and who are fearful that outside assistance might be cut off in case they take a definite stand regarding the objectives of their missionary cooperation.

When representatives of the State Convention go into a church and immediately begin to agitate against the acceptance of a pastor who has been suggested by a former successful and well thought of pastor as has just lately been done at Rollin, then we certainly need a clearing house for recommendation of pastors different from that which is at present provided for in the State Convention.

We shall probably have to put into the field immediately someone who is willing to work without salary and is willing to take whatever is given in the way of an offering at each church to which he goes, a capable man to present missionary objectives to the local church, as well as to investigate the needs of mission churches.

Your Committee is praying much over the future of missionary work and so we must have a concise reply to the questions involved in this letter in order that we might intelligently represent you in meeting your desires.

Yours in His precious name,

*H. H. Savage,*

In behalf of the Committee of seven.

HHS:ER

We read the other day of a preacher who had received a number of calls and who was somewhat perplexed as to which one he ought to accept. Finally he called his old African servant and asked him what he thought. The old colored man never hesitated, but at once spoke up, "Massa, go where is the most debil"

—From the "Christian Guardian."

## Correction and Explanation

### Concerning the Proposed Seminary at Wheaton College

In the last issue of the Bulletin our readers noted the splendid resolution which was passed unanimously at the Conference at Johnson City where some 17 states were represented. This Resolution heartily endorsed the formation of a sound Theological Seminary on the Wheaton campus. We wish to make one correction in that statement.

Paragraph three of the resolution begins: "The trustees of Wheaton College have decided to institute a theological seminary in connection with the college." This was not correct, as the trustees had not yet finally acted upon the matter. We apologize for this error.

During the annual meeting of the board of trustees of Wheaton College, held Saturday, June 12th, the whole seminary situation was prayerfully and carefully discussed. The following letter was issued by President Buswell following this meeting which is self-explanatory. After reading this will you not pray that the Lord in His own time might raise up the necessary funds to begin such a seminary on the Wheaton campus?

#### WHEATON COLLEGE

Wheaton, Illinois

June  
thirteen  
1973

Dear Friends:

I have to report a great disappointment. We came up to the annual meeting of our board of trustees yesterday without sufficient funds or pledges in sight to warrant the establishment of a theological seminary. The trustees gave long and sympathetic consideration to the matter but finally felt compelled to authorize the following statement:—

Recognizing the opportunity and need for the kind of an undenominational theological seminary that might be maintained by Wheaton College, the trustees have nevertheless considered it inadvisable to make positive plans at this time. This decision arises chiefly from the absence of financial support sufficient to warrant its establishment.

Any checks which have been received for the seminary will be returned to the donors by our business office.

I had no assurance that those who had made pledges would be willing to support a one-year theological course in the hope that the second and third years might be added later. I did not therefore suggest this shorter program to our board of trustees. However, if you feel that you could support the beginning of a theological seminary in spite of the fact that the three-year

course could not be offered at the first, I should be glad to hear from you.

It is still possible that large gifts may be received in time to begin next September. We can only keep on praying.

Yours in Christian service,  
J. OLIVER BUSWELL, JR

JOB:W

#### CENTRAL BAPTISTS OF GARY MEET GRAVE CRISIS

(Continued from page 3)

body realized that the church had an opportunity to do a piece of work for Christ the like of which would not recur again in a generation. They saw the great vision of world-wide service that they could do in the releasing of their pastor in this critical hour. They also saw the danger and problems in their own local situation.

#### Enthusiastic in Decision

Yet facing both calmly and prayerfully, the vote was finally taken enthusiastically and almost unanimously, to release the pastor for six months beginning January 1, and to allow him full salary during his absence, in order that the other churches of the Association might carry the burden of remuneration for the men whom Dr. Ketcham will have associated with him in these continent-wide conferences who have no church or stated salary back of them.

To Be Released Jan. 1, 1938.

In the continent-wide conferences beginning January 1, Dr. Ketcham will receive from these conferences only his traveling expenses. The offerings in the conferences and the gifts from individual churches will be used to pay the expenses of other men and missionaries associated with him, and as honorarium in cases where his colleagues have no guaranteed salary from any quarter. Knowing Dr. Ketcham as we do, we are more than reasonably sure that in many cases he will not even be reimbursed for his actual expense involved in the conferences.

#### Worthy of Highest Commendation

Surely Central Baptist Church of Gary deserves the highest praise for this heroic move, and if Central Church not only provides the man for these conferences, but also pays his salary, surely the rest of us ought to wake up and realize that it is just as incumbent upon us to pour our gifts into this project, as it is for Central Church to pour both gifts and pastor into it.

"The great philosopher Schopenhauer once made a strange admission. He said, 'The world's great guilt is the cause of its great sorrow'. Yes, something happened to the Creation of God, to man and the earth given to him by the Creator. While Creation still sings the praise of Him 'Who laid the foundations of the earth' and song birds add their little tribute to the more majestic voices, all Creation is filled with moans and groans."

—A C Gabelein in "Listen! God Speaks"

# THE BAPTIST BULLETIN

—for—

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## The Baptist Bulletin and You!

Baptists who sense the imperative need of awakening believers to the inroads of Hellish Doctrines and Designs know, without question, the necessity of such a paper as the Baptist Bulletin.

But few of them act as they ought to act, in view of their knowledge.

Do you believe in a Baptist paper free from rancor, yet illuminatively clarid in saying, "This is truth; this is error"—one which seeks alone the story of a risen, sovereign Lord? Do you believe other believers need to be encouraged, sustained, illumined, instructed, and inspired by such a loyal-to-the-Book publication?

You do?

Then, by Divine help act today and send the Editor of the Bulletin the names of ten of your acquaintances who will prosper spiritually by the blessing of the Bulletin.

Do it now!

We will thank you—your friends will thank you—the Lord will reward you and will bless you, as you do this service as unto Him.

Over this broad land of ours there are tens of thousands of Baptists who would be drawn closer to the Lord Jesus Christ through the instrumentality of the Bulletin—"The magazine with a message". Help us help them! Send us ten of their names—or better—subscribe for five friends today!

Act now—time is precious—soon Jesus will be here and our period of earthly ministry will be over and we will have to render Him an account of our lives.

Do all you can now! His reward awaits!

## The Last Desperate Move of NBC Modernists

### Election of Dr. Pierce to Presidency a Revelation All by Itself

At the last annual meeting of the Northern Baptist Convention held in Philadelphia, May last, *Dr. Earle V. Pierce*, pastor of the Lake Harriet Baptist Church, Minneapolis, Minn., and leader of the fundamentalists within the convention, was elected president.

Many will call this an adroit move on the part of the modernists, but to this we cannot agree. It is quite obvious that the modernist element elected *Dr. Pierce* to this position, for all will agree that this strong "left wing" of the NBC has been in the saddle for many years, shaping policies, sponsoring compromise moves to keep the modernists and fundamentalists "plowing together" in peace (?) and harmony (?).

We have met *Dr. Pierce* several times, and have had correspondence with him on various matters related to Baptist affairs. To be frank and honest, and yet at the same time with no bitterness or ill-feeling, we have utterly lost all confidence in *Dr. Pierce* and his leadership. There are numerous reasons for this which have evidenced themselves many times over during the past few years. We cite one in particular.

*Dr. Pierce* consented to be the representative of the Northern Baptist Convention on the Federal Council of Churches of Christ in America which is notorious for the modernism and communism it sponsors and champions. And because of this, and other similar instances, there are scores of Baptist ministers and laymen who feel that *Dr. Pierce* has irreparably injured his Christian testimony, compromised with the enemies of Christ and the Bible, and has proven himself to be unfitted for leadership among fundamentalists, or worthy of one iota of their confidence.

It was reported to us that one outstanding Baptist fundamentalist still linked with the NBC made the statement in a letter, "We won a great victory in the election of *Dr. Pierce* to the presidency." Knowing this man as we do, his intellectual attainments, his incisive and logical messages, we are amazed beyond words that such a thoughtless and palpably illogical statement should come from him.

If one will look at the facts dispassionately  
(Continued on page 11)



**TARRY**—Luke 24:49**GO**—Matthew 28:19***A Call To A Program of Baptist Evangelism At Home and Abroad***

(This is the copy of an address given by Dr. H. H. Savage, at a MISSIONARY CONFERENCE held in the First Baptist Church of Pontiac, Michigan, May 17 and 18, 1937 Further copies of this message may be obtained by writing to this Church)

According to the Bible, individual Christians are united together, and groups of individual Christians, called Churches, are united together in some sort of Association for the ONE SINGLE AND SOLITARY PURPOSE OF MISSIONARY ACTIVITY.

Christ's own call for the first Christians to assemble themselves together is recorded in Luke 24:49, where He said, "Tarry ye in the City of Jerusalem until ye be endued with power from on high" Then again He said, as recorded in Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

*"Tarry Ye" and "Go Ye"*

This same truth is presented in Acts 1:4 and 8, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, \* \* and, \* \* ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem (our own community), and in all Judea (our own state), and in Samaria (neighboring states and countries), and unto the uttermost part of the earth."

This has been the history of Baptist activities in the United States. The first general convention of Baptists seems to have been in response to the call of *Adoniram Judson* and *Luther Rice* in Philadelphia on May 18, 1814 (just 123 years ago), "THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS" was formed In 1846, northern Baptists reorganized their society under the name of the "BAPTIST MISSIONARY UNION"

Many times there have been groups of Baptists who have seen fit to form smaller fellowships on the basis of certain doctrinal positions Other Baptists have adopted the policy of strict independency, and are unrelated to any other Church or Churches Other Baptists, although outwardly connected with THE NORTHERN BAPTIST CONVENTION, have lost all or nearly all of their missionary enthusiasm. We are not criticizing any type of expression of Baptist independency, but we are tremendously exercised about the propagation of the true Baptist testimony at home and abroad, and the possibility of establishing a method of co-operation whereby true Baptists can fulfill the biblical program of "TARRYING" and "GOING". On this, the 123rd anniversary of the beginning of Baptist missionary interest, based upon personal investment in the labors of *Adoniram Judson*, isn't it about time to sound forth the battle cry again:—BAPTIST MEN and BAPTIST MONEY going forth with the BAPTIST MESSAGE?

We have sincerely attempted to work out a

plan with the denominational agencies by which this personal interest (the very heart of missionary enthusiasm) could be regained in the great missionary program We discovered that Tondo Station in the Belgian Congo was to be transferred to some other Board if possible; and if not, it was to be abandoned This is being denied now, but we have verbal and documentary evidence to the fact that the Home Secretary of the Foreign Board HAS STATED VERY PLAINLY THAT ALL MEDICAL MISSIONARIES WERE TO BE LOCATED IN A MEDICAL SCHOOL IN SONA BATA AND THAT THIS WOULD NECESSITATE THE CLOSING OF TONDO BECAUSE IT IS PRIMARILY A MEDICAL WORK.

Although Tondo Station was cut out of the wilderness of equatorial Africa by that hero of sainted memory, Joseph Clark, yet it is still the policy of the Foreign Board to relinquish these investments of lives and money as soon as possible as is disclosed in a letter just sent out in April from which we quote, "In the interest of the more effective evangelization of Tondo field, as well as to reduce our over extended line, our Congo Mission proposed that the station be transferred to the care of one of the adjacent sister societies."

We proposed to get a number of Baptists who were out of sympathy with the program of the Unified Budget, and to arouse their interest in continuing the Baptist message at Tondo. A plan known as the JOSEPH CLARK MEMORIAL MISSION STATION was worked out by which we were to be responsible for the financial support of this station, and by which all missionaries on the station were to meet with our approval. In the memorandum issued by the Boards of the joint Foreign Missionary Societies, a creedal test was recognized as being perfectly proper as stated in the following quotation, "It is understood that there will be opportunity for these churches to assure themselves completely as to the theological views of the missionaries serving on the Tondo field."

*How Modernists "Work"*

In the middle of the year during which this plan was in operation, the Boards deliberately broke the most important part of the plan by sending a missionary to the Tondo field WITHOUT EVEN INFORMING US THAT SHE WAS BEING SENT Finally, in January 1937, the Boards saw fit to place so many restrictions upon the phases of the work that could be used to develop personal interest, that we have been forced to recognize to our great sorrow that the plan has proved to be another failure in the long line of attempts by true Baptists to remain loyal to the denomination, and at the same time loyal

to their convictions regarding the message of salvation of the Lord Jesus Christ

The restrictions are as follows:

First: We must issue no publicity material concerning this particular station. Any material that we have on hand must be destroyed, and the only information given in regard to it must be through the regular denominational channels.

Second: All pictures and addresses must be approved by the Boards before presentation.

Third: There must be no circulation whatever of a creedal statement.

Fourth: No letters dealing with the administrative activities on the station shall be sent only through the hands of the Boards.

Of course, the greatest stimulus to missionary giving is found in personal interest, but that must be eliminated.

Besides these restrictions (which have been made in writing), we are told verbally, First: We must not emphasize the pigmy work at Tondo. That might create too much interest in this particular station. Second: We must cease radio communication with our missionaries already on the field. Third: No matter how much money might be received to continue the work at Tondo, this station must not be developed above the average efficiency of other stations, especially those of the Congo Mission.

Another matter that seemed to bother the Home Secretary a great deal was the question of unfairness to the missionaries on the station in question in case the final approval of them should have to rest with a group of missionary minded Baptists. There would of course be no problems of readjustment or of pacifying some who did not approve of a creedal statement in case the station should be transferred to some "sister society."

As a matter of fact, we have been contacting these "sister societies" and have discovered that they, too, are retrenching, and are thus unable to assume any further responsibilities. It can thus be readily seen that the plan of transfer is merely a smoke screen to hide the fact that abandonment of the station HAS BEEN THE PLAN OF THE HOME SECRETARY ALL OF THE TIME.

One of the best loved and most respected pastors of our State has lately written the Home Secretary as follows, "I judge that at least thirty-five to forty churches are in sympathy with *Dr. Savage's* idea of conducting the *Dr. Clark* Mission Station, and I dread to have a cleavage in our State forces come about, if some plan cannot be made. Why not let *Dr. Savage* and his committee suggest to the Candidate Committee of our Mission Board, the names of missionaries acceptable to them for the Committee approval? I am sure enough candidates could be found, acceptable to each committee."

The Home Secretary made the following reply to this most gracious letter. "We, of course, are always glad to receive names of possible candidates from any of our pastors, and if *Dr. Savage* has those to propose to our candidate department, we would be glad to consider them. The difficulty in this respect just now is that our next year's budget, even in the light of a com-

pleted Forward Fund, allow us to send only three new families to the field. We have had to give the most careful consideration to where these should go, and the needs of some of the other fields were so great, that it was found necessary to designate all three of the men to other fields, so that Africa will not for the present receive any reinforcements. The staff at Tondo is quite adequate for the present. We have three missionary families and a single woman upon the field. Our difficulty with *Dr. Savage* did not lie in this direction. The root of the matter, I think, is undoubtedly his insistence that the creed must be signed and that the creedal statement must be included in promotional material."

THINK OF IT: the Home Secretary of our great Missionary Society, practically saying, "We are only planning on sending out three missionaries this year; therefore, even if some people became interested enough in a particular station to send out more, we wouldn't do it."

(Just while I was writing this, a woman came in and informed me that she was a member of a little Gospel Church in Detroit, where their 60 members gave \$1,500 to missionary work last year on the basis of personal contacts with their own missionaries.)

In the above statement of the Home Secretary, there are several serious mistakes. In the first place, there are not now three missionary families at Tondo; the Browns are just starting on their furlough. In the second place, the memorandum of the Boards regarding the number that we were to have supported at Tondo in order to have adequately staffed it consisted of TWO women, preferably nurses. The woman sent by the Boards (contrary to their agreement) is not a nurse.

#### *Admission and Opposition*

Although in private conversation, many members of the Foreign Mission Boards will admit that the Unified Budget is stifling missionary enthusiasm; gagging personal initiative; and crushing Baptist independency; yet, the main opposition to the Joseph Clark Memorial Mission plan seemed to be that TOO MUCH PERSONAL INTEREST WAS BEING CREATED. If we desired to become personal, we could tell of many things that have been done to misrepresent, to ridicule, to belittle, and to otherwise subject our missionaries and ourselves to humiliation, as though it were a criminal act to be keenly interested in the program of Baptist missionary work.

#### *Such Figures Speak Volumes*

It might be interesting to look at the actual statistics regarding the lack of interest in Baptist missions. The membership of the Northern Baptist Convention is reported in the 1936 annual as being 1,458,811 or a decrease during the year of 21,421. Missionary giving has decreased from the high mark of \$1,345,597 in 1923, to \$448,048 last year for the work of the American Baptist Foreign Missionary Society. The income from investments left by dead people amounted to \$592,224 last year. Dead Baptists seem to be more interested in the evangelization of the world, than

do living Baptists. For both the general and the women's work, living donors contributed \$666,421, or an average of 48 cents, 48 CENTS, per Baptist, per year. Less than a stick of gum a week.

During the same length of time, the number of missionaries has decreased to a total of 587, or one for every 2,500 Baptists. This is how much enthusiasm the Unified Budget and the Board of Promotion has been able to inculcate into the hearts and pocketbooks of our Churches. And yet, DURING THESE SAME YEARS, OTHER MISSIONARY SOCIETIES HAVE GROWN BY LEAPS AND BOUNDS

I have recently been studying the reports of the foreign missionary work of the Christian and Missionary Alliance. The number of their stations has increased during the past 20 years from 329 to 1,478. Last year, out of a membership of approximately 35,000, they collected \$564,000, or \$16 per member. (Don't forget the Baptist 48 cents) It cost the Christian and Missionary Alliance \$1,100 per year per missionary, while it costs the Baptists of the Northern Baptist Convention \$2,300 per year per missionary. We are therefore forced to this conclusion, THAT THERE IS PLENTY OF MONEY TO CARRY OUT THE GREAT COMMISSION WHEN THERE IS A PROGRAM THAT APPEALS TO THE SPIRIT OF SACRIFICE AND DEVOTION. Not only is Baptist money diverted to other missionary agencies but hundreds of splendid Baptist young men and women are having to seek opportunities of service through independent missionary societies because of certain arbitrary academic, standardization policies.

Unless there is a radical change in the present denominational policies of discouraging personal interest in the actual missionaries, and of continually urging support of the Unified Budget with all of its distasteful inclosures, then we must look elsewhere for a channel through which the GREAT COMMISSION can be fulfilled. We believe that it is time for true Baptists to reaffirm the traditional and historic position of our great Church, unite upon a definite plan of evangelism at home and abroad, and then work through any existing agency that is willing to be used for the fulfillment of such a purpose.

There are two things upon which such a co-operative interest can be formed. First: A definite statement of faith and purpose. Second: Personal contact between the Churches and the missionaries whom they are to support. I would therefore propose the following as the basis for Baptist Evangelism at home and abroad.

"True Evangelism must be based upon the fact that the Bible, (the infallible and inerrant word of God), is the only authoritative message concerning salvation; and not upon the academic opinions of men . . . .

We, therefore, wish to reaffirm our allegiance to the historic position of Baptists as so clearly and satisfactorily stated in the New Hampshire Confession of Faith; and to pledge ourselves to a co-operative program that will insure the propagation of these, our Baptist principles, with the

maximum of personal interest, and the minimum of organization."

I would suggest that each Church that so desires, should by definite vote take the position of refusing to give their support to anyone who will not subscribe to the preceding, or some similar, statement of purpose. I would also suggest that an annual MISSIONARY CONFERENCE be held for the purpose of contacting the actual missionaries. I also would further suggest that at these annual Missionary Conferences, representatives of the local Churches come prepared to make their pledges for the ensuing year in a strictly Baptist manner. I would again suggest that at these annual Conferences, a group of seven (pastors and or laymen) be appointed to work out the details under which Churches can be brought into personal contact with the missionaries whom they might care to support either wholly or in part. I would continue by suggesting that the voting representation of each co-operating Church should be the pastor and one layman, regardless of the size of the Church.

Remember, this missionary activity is not to be limited to work in the foreign field. We must interest ourselves tremendously in the home field, coming to the aid of loyal pastors whom God has called into the especially hard places, where there is little inspiration to be drawn from great crowds, but where the need is overwhelming.

We earnestly hope for the soon return of our Lord. We must not be found of Him simply "TARRYING". We must be "GOING". "Pray ye, therefore, the Lord of the harvest that He will thrust forth laborers."

#### THE LAST DESPERATE MOVE OF NBC MODERNISTS

(Continued from page 8)

and with no bias one way or the other, one is forced to conclude that the election of *Dr. Pierce* was the last desperate move of NBC modernists. They are alarmed—and rightly so—because of fundamentalists within the convention whose eyes are being opened, and who are refusing wholesale to cooperate in any way whatever with those forces and personages who daily "trample under foot the Son of God and put Him to an open shame".

The Pontiac conference of May 17th and 18th last, when nearly 100 churches were represented, called by *Dr. Henry Savage*, holds perhaps the greatest significance in illustrating the rapid swing of courageous Baptist churches out of and away from a corrupt and an apostate ecclesiastical "machine". Not that all of these churches have severed all relationships, BUT it is crystal clear that their missionary monies will henceforth go only into independent Baptist missionary channels which have no connection or affiliation whatever with the NBC.

And after all this is the "nerve center" of "cooperation". Withdraw or withhold mission funds, and you have accomplished "the one thing needful" in heeding the Lord's injunction through Paul, "Come ye out from among them and be ye separate".

## Ordination of Ministers

GEORGE ADAMS

At the invitation of the First Baptist Church of Silvis, Ill., *John J. Rader*, pastor, a council of pastors and messengers from ten churches met in the auditorium of the Silvis church on April 13th to question *Mr. George Adams* as to his fitness for the Gospel Ministry. *Rev. Harvey Taylor*, First Baptist Church, Harvey, Ill., was elected Moderator, and *Rev. Joseph M. Stowell*, Brunswick Baptist Church, Gary, Ind., was chosen clerk.

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

The ordination sermon on "Preach the Word" was delivered by *Dr. Howard Fulton*, of Chicago, Ill. The charge to the candidate was given by *Rev. W. G. Aitken*, Geneseo, Ill. *Dr. R. T. Ketcham* of Gary, Ind., gave the charge to the church, and *Rev. John J. Rader* prayed the ordination prayer. *Rev. Harvey Taylor* of Harvey, Ill., extended the hand of fellowship to *Brother Adams* who brought the meeting to a close with the benediction.

*Rev. Adams* has been serving as pastor of the Andalusia Baptist Church of Andalusia, Ill., since his graduation from the Moody Bible Institute about a year ago, and will continue in this connection

\* \* \*

RALPH M. COMPSON

*Mr. Ralph M. Compson*, Lansing, Michigan, was ordained to the Gospel Ministry in the South Baptist Church, located on South Washington Avenue at Moorres River Drive in Lansing, on Thursday, May 20, 1937. The *Rev. David Otis Fuller, D. D.*, Pastor of the Wealthy Street Baptist Temple of Grand Rapids preached the ordination sermon.

*Rev. John A. Ross*, of Petosky, was elected Moderator of the Council, with *Rev. Richard Elve* being elected as Clerk. The Candidate gave an account of his conversion, call to the ministry, and detailed statement of his doctrinal beliefs. After a period of questioning the council voted unanimously to authorize the church to proceed with the ordination service.

The evening service was presided over by the *Rev. John A. Ross* of Petosky; song service led by the *Rev. Maurice Peterson* of Stockbridge; prayer by the *Rev. Ralph Montague* of Rives Junction; scripture reading by the *Rev. H. F. Sugdon* of Jackson; charge to the candidate by the *Rev. Henry Lyon* of Grand Rapids; charge to the church by the *Rev. Alton Crowell* of Jackson; ordination prayer by the *Rev. Arthur Glen* of Escanaba; right hand of fellowship by the *Rev. Richard Elve* of Mount Pleasant; presentation of a Bible from the church to the candidate by the *Rev. William S. Ross*; benediction by the *Rev. Ralph Compson*.

The *Rev. Compson* is the assistant pastor and

Director of Christian Education of the South Baptist Church of which the *Rev. William S. Ross* is the pastor.

Baptist churches from the following cities in Michigan sent messengers to the Ordination Service: Antrim, Aurelius, Stockbridge, Perry, Mason, St. Johns, Grand Rapids, Ishpeming, Rollin, Rives Junction, Haslett, Jackson—Memorial Baptist, Durand, Escanaba, Jackson—Ganson Street, Cheboygan, Williamston, Jackson — Loomis Park, Mount Pleasant, and the Parrmemorial Baptist Church of Petosky.

### REPORT OF MISSIONARY COMMITTEE

(Continued from page 4)

ence. Despite this, we have been able to assist a little. The progress of last year gives us occasion for thanksgiving to God.

Once again we would mention that all the missionary interests have been greatly helped by our beloved president, *Dr. R. T. Ketcham*; also, by the financial secretary and treasurer, *Rev. R. F. Hamilton*; and by our able editor, *Dr. David Otis Fuller*.

We reaffirm our conviction that our policy for the time being should be one of intensification instead of extension. Those projects now in our confidence and affection should be more generously supported and for the time being, no further additions.

We venture to suggest that mission concerns of recent origin with very few missionaries on the field consider the possibility and practicality of merging their work with older and more firmly established Gospel mission fields.

In making your gifts to general work, please do not overlook the needs and appeal of the General Association of Regular Baptists. This is the hen that "lays the golden egg". We shall have new loads to carry this year.

We also recommend that favorable consideration be given to Baptist institutes of learning, conforming to our doctrinal position as Baptists, and that they be supported as worthy objects for missionary funds.

Yours, on behalf of the "great commission",

(Signed) *Earl G. Griffith*,  
Chairman.

Committee:

*Dr. Howard Fulton*  
*Rev. C. E. Wood*  
*Rev. A. G. Annette*  
*Rev. Harry E. Ketcham*  
*Dr. H. O. Van Gilder*  
*Dr. G. Rector Dye*

If each worker realizes himself as a temple of the living God, an instrument possessed and governed and used by the Almighty, there is no place for discouragement. Before Him, the hard rock shall be turned into a pool, the flint into a fountain of waters

—Hudson Taylor, in  
"China's Millions," April, 1937.

# Letters of Information, Warning, Encouragement

## CONFERENCE AT PONTIAC

My dear Brother Fuller:

I received your letter asking for a writeup of the Missionary Conference at Pontiac. Since I did not take the names of all the speakers, I cannot give you the article you wish for the Bulletin, but simply a few facts and my own personal impression. By the way, your name was placed in nomination with some 23 others (seven to be elected) to serve on a committee to work out a plan by which Baptist Churches might make contact with mission fields, missionaries, evangelists and preachers. As to who were finally elected I do not know since the votes had not been counted when the conference closed. If you were one of the seven you likely have heard by now in form of a report of it all.

In my judgment it was a wonderful Missionary Conference. About 95 Baptist churches were represented by pastors and others. This number was far greater than first anticipated by *Dr. Savage* according to his own statement. Every session was marked with the deepest interest and finest fellowship. It was a fellowship possible only in an assembly of kindred hearts and minds.

*Dr. H. H. Savage*, who had called the conference together, opened the first session Monday evening by delivering his heart stirring message, "Tarry—Go". At this time he laid the foundation for the following day. A large audience was present the first night. The next day's sessions began with a prayer meeting. God warmed our hearts in a wonderful way. During the day the work of the following foreign missions was presented by various speakers: The Unevangelized Fields Mission, Association of Baptists for Evangelism in the Orient, Inc., and Mid-Missions by *Dr. Hawkins*. *Rev. Harold Strathearn* presented the work of the Interstate Evangelistic Association. The evangelistic work was also emphasized. The latter part of the afternoon was given over to questions and discussion; also to elect a committee of seven to work out details by which churches can make contact with missionary fields and home workers.

We doubt not that history was made at Pontiac during that conference, and we are waiting now for the suggestions and the work of the appointed committees. *Dr. W. B. Riley* of Minneapolis, Minn., brought the final message of the day. That great man of God, who gave up his trip to the N. B. C. in Philadelphia in order to attend this conference, thrilled his audience by his message on "That Blessed Hope" and the Resurrection Body.

If you can use ANY of this for the Bulletin you are welcome to it. If I had known that my report would be put in print I would have taken pains to get the names of the different speakers and also more details. So use what you can.

Cordially yours, in Him,

A. O. Odegard,  
Sparta, Michigan

## HAVE YOU RENEWED YOURS?

Dear Editor:—

Enclosed please find \$1.25 being for a renewal of my subscription for the coming year. I certainly do not wish to miss this paper which gives us so much information, and is so brimfull of good spiritual food for every one who cares to read it. May the Lord continually bless you and all the brethren who are connected with this God-given movement.

I also enclose an extra quarter for which please send me extra copies of the May-June issue.

Yours in Him,  
M A MEYER,  
Winnipeg, Canada.

## GOSPEL TABERNACLE, BALLYMENA

Dear *Dr. Fuller*:

I have been receiving the Baptist Bulletin through a friend, and I appreciate the stand you have taken in the United States for the glory of our Lord Jesus Christ. I like the positive message—and wish you every blessing in your great and glorious work, contending earnestly for the faith. I enclose some literature as to our stand on this side. I have separated from the Baptist Union of Great Britain and Ireland. So you will see from the enclosed where we stand.

I would appreciate some back numbers of the Bulletin for the members of the church here, if it would be possible to have them. I am sorry I can't send you a subscription, as we are struggling with bank overdraft, but the Lord is able to meet the need.

Yours in His glorious victory,  
J Kyle Paisley,  
North Ireland.

## "Lord What Wilt Thou Have Me To Do?"

Scores of Christian young people have heard the answer to this plea while in training at

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## INTERSTATE SECTION

Edited by REV. J. IRVING REESE  
Tabernacle Baptist Church, Ithaca, New York.

### NEW YORK CONSIDERS STATE FELLOWSHIP



Rev. J. Irving Reese

Encouraged by the affirmative response of 45 churches to a questionnaire on the subject of a new state fellowship, the *Rev. J. Irving Reese*, vice-president of the GARB for New York State called a conference of representatives of the interested churches. The meeting was held in the Tabernacle Baptist Church, Ithaca, of which *Mr. Reese* is pastor, Monday and Tuesday, June 14th and 15th.

More than twenty churches had representatives in the gathering. *Rev. Leon Northrup* of Ithaca, R. D., brought the opening devotional message and the *Rev. James Smith* of Medina, the first message. *Brother Smith* emphasized the need of dependence upon the Lord Jesus.

The special order of business at 4 p. m. was an open forum on the question: Shall we form a state fellowship of independent Baptist Churches? After about an hour and a half discussion a committee was chosen to consider the matter more carefully and to bring in a report Tuesday morning. The committee consisted of: *Rev. Arthur Williams*, Park Baptist Church, Binghamton; *Rev. Frank Waaser*, North Fundamental Baptist, Rochester; *Rev. J. Palmer Muntz, D. D.*, Cazenovia Baptist, Buffalo; *Rev. E. H. Bancroft*, dean of the Baptist Bible Seminary, Johnson City, and *Rev. Harold Strathearn, D. D.*, Executive Secretary of the IEA, Rochester. The report of this committee follows:

#### REPORT OF COMMITTEE ON FORMATION OF STATE FELLOWSHIP

After careful and prayerful deliberation, the committee has the following report to make:

1 The committee recognizes the splendid missionary and educational work done by the Interstate Evangelistic Association in cooperating with and strengthening the spiritual life of our churches, and recommends to our churches that the IEA be put on their missionary budgets

2 In view of the wide-spread interest in and desire for a closer affiliation of Bible-believing Baptists of New York State, the committee is of the opinion that there should be a state-wide fellowship. However, it believes it is a wiser plan at present to have a fellowship of pastors rather than of churches, for one reason at least that a fellowship of churches would necessitate an additional annual gathering, whereas that of a pastor's fellowship might be arranged in connection with some other meeting, such as the annual sessions of the IEA, or a summer Bible Conference, or both. This plan, if followed, will also give oppor-

tunity for a more careful study of a State Association of churches and the best methods to be used in effecting same and securing the support and cooperation of the largest number of churches

3 Such a State Pastors' Conference should have objectives such as the following:

(1) The encouragement of the formation of vicinity or county associations such as that now known as "Regular Baptist Association of Binghamton and Vicinity"

(2) The dissemination of information concerning what is going on among Baptists.

(3) The encouragement of pastors of the smaller churches especially by cooperation in Bible Conferences and evangelistic activity.

4 We recommend the appointment of a committee to formulate plans for such a State Pastors' Conference, to report at an appropriate time during the IEA meeting this coming September, and suggest that if such a fellowship is there formed that consideration be given to having the annual Pastors' Conference at Canandaigua Lake next June.

#### REPORT AMENDED

The majority sentiment of the conference was very strong for an organization composed only of actual separationists. This occasioned considerable discussion of the report and the final adoption of the following amendment:

Item number 4 be amended to include the statement that, the committee to be appointed be instructed that only pastors of churches already entirely withdrawn from the Northern Baptist and the New York State Conventions be eligible to serve as officers and on the committees of the Pastors' Conference.

The report as amended was carried without a dissenting vote.

#### SAME COMMITTEE RE-NAMED

The conference then re-named the same committee to draft the plans of organization for the Pastors' Conference

#### FELLOWSHIP MOST PRECIOUS

The fellowship of the conference was very fine and strengthened the ties that bind together believing Baptists in the old Empire State. The other speakers beside those already mentioned were: *Rev. Donald Beightol*, Niobe; *Rev. J. Palmer Muntz*, Buffalo; *Rev. Frank Waaser*, Rochester; *Rev. F. T. Perry*, Venice; *Rev. Willis Hull*, W Endicott; *Rev. Harold Strathearn*, Rochester; *Rev. Emory Bancroft*, Johnson City, and *Rev. Adam Galt*, Pavilion

"I can't get interested in missions," remarked a young lady. "No," was the reply given her, "you can hardly expect to. It is just like getting interest at a bank: you have to put in a little something first and the more you put in—time or money or prayer—the more the interest grows."

—Monday Morning, May 10, 1937

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# THE BAPTIST BULLETIN

THIS COMING YEAR

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## WHAT IS A MINORITY?

*What is a minority? The chosen heroes of this earth have been in a minority. There is not a social, political or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is a minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world. You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the past, to deposit them in the golden urn of a nation's history. Look at Scotland, where they are erecting monuments—to whom?—to the Covenanters. Ah, they were in a minority. Read their history, if you can, without the blood tingling to the tips of your fingers. These were the minority that, through blood, and tears, and bootings and scourgings—dyeing the waters with their blood and staining the heather with their gore—fought the glorious battle of religious freedom. Minority! If a man stand up for the right, though the right be on the scaffold, while the wrong sits in the seat of government; if he stand for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are, there are always*

*“Troops of beautiful tall angels”*

*gathered round him, and God Himself stands with the dim future, and keeps watch over His own. If a man stands for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in a MAJORITY, for God and good angels are with him, and greater are they that are for him than all they that be against him.*

**J. B. GOUGH.**