

HWA PP # 2404 504

1831 Klickitat Street
Portland, Oregon.

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R.U. asked
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Dear Bro. Dugger:

Sometimes misunderstandings arise between brothers, which, were all the true facts known, would prevent misjudging and hard feelings. In all such instances I believe the only sensible, right, and Christian course is absolute frankness.

I dislike to talk about myself in a personal way, but sometimes it is better to clear up misunderstandings.

Last summer while Bro. Stith was here in Oregon, I began to notice among Church of God people at Dever an undercurrent of feeling against me because I was originally baptized by a first-day preacher, and would not be baptized again by Bro. Stith. Every possible pressure was brought to bear upon me to make me "dissatisfied with my former baptism," as it was put, and to be baptized all over again. I am afraid a misunderstanding arose because the circumstances were not known, and I kept quiet, said nothing, and did not make them known.

I understand this has come to your attention.

Now I went into this matter, explaining in detail all the facts and circumstances to Bro. Dailey when he was last in Portland, and I hope he has made sufficient explanation to the people at Dever to relieve any unwarranted hard feelings toward me.

I want also to explain the circumstances to you.

I was reared a Quaker from birth. I grew up to have an antipathy to all form, ceremony, and ordinance -- to regard it with prejudice and contempt. Baptism to me was a silly, foolish thing -- a sort of mock ceremony -- which I could not have indulged in with any sense of sacredness at all.

When I took up a real earnest study of the Bible about two years ago, it was not long until I realized I should look into baptism. I entered this study by simply discarding every former belief, and starting from the beginning with a clear mind so as not to mix erroneous tradition with true Bible understanding. I assumed I had been wrong in all my former beliefs, until they were now PROVED to be right according to God's Word. Consequently I came to the subject of baptism with a mind as free from prejudice as possible under the circumstances, yet with the bred feeling toward it which would have made of it a hollow mockery to me, unless I found it

commanded and explained in a true sensible manner in the Bible, so as to alter my former feelings.

Now I held, and I still hold, that it would have been wrong for me to have been baptized merely on some man's judgment, without first "seeing" it and being able to do it in a sacred manner. To do something that would be a mock ceremony and a hollow mockery, and anything but sacred would have no right meaning and I am sure God would not have had me do it in that way.

I began my study of the question at the time when Bro. Unzicker was up here. I attended a baptismal service conducted by him one Sabbath afternoon at the Adventist church, borrowed for the occasion, and heard him give a baptismal sermon. Later he talked to me personally about it at Bro. Runcorn's. I went into the subject thoroughly, taking plenty of time, and yet not neglecting it, putting it off, or delaying. I went into both sides of it. I got every book I could find on it at the Portland Library, on both sides. Of course the Bible was the basis of authority for me in accepting or rejecting all arguments. I went to a Quaker preacher, and let him spend a whole afternoon trying to convince me I should not be baptized, and carefully studied literature he gave me. Besides having heard Bro. Unzicker on the side of baptism, I also went to a Baptist minister, whom I regard as nearer the truth and a more sincere spiritual Christian man than any other preacher in Portland.

On a later meeting with Bro. Unzicker at the Runcorn's, in Salem, he intimated and insinuated repeatedly that I was no Christian, and not in a saved state. Finally, I asked Bro. Unzicker if he meant to infer that I was not in a saved state. He replied, "I KNOW you're not saved," in what I regarded as a not too-Christian tone. I quietly replied that I would not say such a thing to him, or any man, took my hat and left without another word. At that time I was far from finished with my study on the question and was not convinced on it at all. Bro. Unzicker had told me that I should not delay being baptized a single day. And on this I agreed with him -- that is, that IF I became convinced after much prayer and careful study of God's Word that I should be baptized, that I should not delay a single day longer than absolutely necessary from the moment I became convinced.

However I did not feel, and do not now feel, that the Lord would have condemned me had my life been cut off in the meantime, on the grounds of not having been baptized, when I was earnestly asking Him to reveal to me His will, and diligently studying to know it, and willing to follow it as soon as I had PROVED it, as the Bible instructs me to do. It is people who shut their eyes and ears, and refuse to see or hear God's will, or deliberately disobey, who are condemning themselves. I felt, and still feel, that I was following the only right and proper course.

Later, when I finally completed my study and came to the inevitable conclusion that I must be baptized, Bro. Unzicker had left, and there was no Church of God elder in the field to whom I could go. Now you would not censure me for that, would you, Bro. Dugger?

I now felt, however, that I should not delay or put off. My mind was made up, and I knew that I must lose no time in being baptized. During the preceding weeks, as I sensed that I should probably have to come to that conclusion, I had been making some investigations and preparations for it so that there need be no delay once my decision was reached. I heard and interviewed some of the local Adventist ministers. I found them cold, utterly lacking in any spiritual warmth, argumentative, wholly concerned with doctrine and nothing more. I found much of their doctrine was absolutely repugnant to me. I found that they held strictly to Mrs. White's dreams and visions, and I had looked into this and many points of this doctrine sufficiently to be convinced that she was a false prophetess. At least I felt that way about it.

So far as doctrine was concerned, I did not feel that I agreed with these Adventists nearly as far as I did with the Baptist minister. True, I agreed with the Adventists rather than the Baptists on one point of doctrine -- that the seventh day is the Sabbath we are commanded to keep -- but to offset this there were many other things where I felt at the time I was more in line with the Baptist. So on points of doctrine there was no advantage in favor of the Adventists. To be honest about it, I just didn't feel that they were true spiritual Christian men, and I never could have felt right being baptized by one of them. On the other hand, while I disagreed with the Baptist man on a number of points of doctrine, I did feel that he was a sincere spiritual Christian man. I am inclined to be just a little tolerant and charitably toward some of these first-day people on the Sabbath question, Bro. Dugger. Some of them I know are willingly ignorant of the truth. I have no patience with that. But on the other hand, I know, too, that from a five years old students in school are taught to accept whatever they are taught in school as being gospel truth and not even subject to question. Nearly all students acquire the habit of blindly accepting whatever they are taught. They go to school to learn and memorize, rather than to study, question, and think. This habit becomes fixed, and continues thru high school and college. Now many preachers, and this particular Baptist minister is one of them, have been turned out by the established denominational theological schools, where they just automatically continue the habit established in childhood of blindly accepting without question whatever they are taught. And I tell you, Bro. Dugger, I feel that sometimes we ought to have charity and sympathy and pity toward some of these victims of this system, placing the blame on the system rather than always on its victims. Only God knows just how far they are honest or dishonest in blindly following and

accepting what they are taught. Many of them just never think to question it. Their minds are prejudiced against anything else. Are they wholly to blame? To answer we would have to be omniscient and be able to read what is in their minds and hearts and consciences. Only God can do this, so only God is able rightly to judge them. Unless I have evidence of such a man deliberately rejecting truth ~~which~~ in a manner that is plainly dishonest and insincere, I prefer not to judge or condemn such a man. It's the same way with the thousands of college students who are being fed the poison lie of evolution in our colleges. I feel mighty sorry for them. I blame the SYSTEM rather than its often innocent victims.

Now aside from doctrine, this Baptist minister appeared to be the most spiritual and the nearest to a sincere honest Christian of any I found in Portland. On the real basic fundamentals, aside from holding a misunderstanding of the doctrine of law vs. grace, his doctrine is sound. He believes in God as Creator and has hit evolution some strong blows in his pulpit. He believes in the fall of man thru Adam's sin, in the Divinity of Christ, in the blood-Atonement for sins, in the Resurrection, first of Christ, and finally of the human body and in the imminent Second Coming of Christ to the earth. Over half the preachers in Portland have turned moderate, and believe none of these things. Most of the things that a Baptist minister is preaching in his pulpit are doing good rather than harm. — ~~XXXX~~ It isn't my conception of what preaching ought to be, but it was the best in Portland, and as I said, I simply felt that the man himself came nearer being qualified to administer the ordinance of baptism than any at the time available.

And I did not feel that I dared put it off, or delay until some preacher I might prefer might come along. I did not know at the time that Bro. St. John or any other Church of God man would be sent to this territory.

Now while I regarded the selection of the minister who administered it of sufficient importance to make this careful investigation before deciding, on the other hand I DID NOT REGARD THE MINISTER AS THE IMPORTANT ELEMENT IN BAPTISM.

After my study, baptism came to mean to me an act that I, myself, was doing, rather than an act on the part of the minister. It meant that I was presenting my body a living sacrifice. That I was being baptized into Christ's death, being buried WITH HIM, into death, and being raised to walk in newness of life. Burial of the old SELF. The end of living for SELF, self-pleasure, self-enjoyment, self-advancement, and the beginning of living only for Christ.

Now that is what it meant to me, and after all the preachers I entered into it only to the extent that I wanted a man whom I regarded as sincerely, so far as his own belief and

conscience was concerned, a man whom God would regard as a duly ordained minister in His sight, and one who was personally such as not to be considered to lessen the sacredness of the act in any way. I did at the time -- that is, a man who appeared to be spiritual and sincere and not cold, or antagonistic, for the latter type naturally would make it difficult for me to enter into the ordinance with the proper sacredness and spiritual meaning.

Now I will say this: I did not know what at the time I felt to be the right thing to do, but I did what I felt God would want me to do. I did what I reasoned, after months of study, as HIS will rather than mine. In addition to this, there was still another object in going to the Baptist minister rather than an Adventist. My younger brother, also a birthright Quaker, had just accepted Christ a few months before, at their Quaker church in Salem, and was studying the Bible and trying to lead a normal Christian life. He was listening to me, and while I had not yet had any opportunity to get the Sabbath truth before him, I did get the truth about baptism before him, and he was willing to go along with me and be baptized at the time. To have suggested an Adventist would have killed all chance of getting him baptized, because of a prejudice which there was no opportunity, at the time, to deal with. He had no prejudice against the Baptists, and was willing to go along with me there.

Perhaps, with your own personal views, had you been in my place you would have acted differently. If so, I am sure you would have done so for the same reason I followed the course I did -- namely, because you would have been doing what you felt to be the right and proper thing to do, and according to God's will rather than your own.

If my decision to be baptized had been reached ~~now~~ now, instead of when it was, I would not go to this Baptist minister, but would ask Bro. [Name] to baptize me. But I did what I felt was right at the time, and followed the only course that I felt I could rightly follow. You must remember that I was not affiliated with ANY church, creed, doctrine, or organization, but was independently discarding all former beliefs and earnestly trying to learn for myself what was TRUE doctrine according to the Bible. I was not at that time as closely in sympathy with all the doctrines of the Church of God as I am at the present. I was not at that time nearly so firmly convinced regarding the immutability of the Sabbath command as applied to our present day as I am now. Baptism had to me no significance of being an entrance ceremony into some church or organization. It meant -- purely and simply two things: first, that God commanded it, and I was willing to be obedient to HIS will rather than mine; secondly, that I was, symbolically, making a public presentation of my body a living sacrifice, being buried WITH CHRIST in baptism, and rising with Him thru faith unto newness of life.

Now Bro. Dugger, he... have counselled me differently had you... matter with me at the time. Nevertheless... me as having done a knowing, wilful, or... at the time, under the circumstances?

Perhaps I did do the... on going to the Baptist minister to be baptised... one told me, I was innocent and ignorant... no one has explained it to me to this day... I was wrong under the circumstances, or what... ve done. I know that I was not guilty of co... erate, or intentional, or knowing wrong, but... hand was trying to do what I felt after m... ight.

Now we will suppose... a wrong course, even tho it was unknowing... this, that, having done what I felt was right... I should now be given reason to feel that... and contrary to what I would have done unde... wledge. Under such circumstances, what... ise?

Would you advise me... TWO baptisms, when our Bible says ONE bapti

Would you advise me... WITH CHRIST ~~XXXXXX~~ unto death a SECOND time?

If I then and the pr... by a living sacrifice, - burying SELF, and the... already dead and BURIED, how would you ~~XXXXXX~~ go about burying again a thing that is already dead and buried? Would I not have to bring the old SELF back to life again, and possess it again, in order to be buried and bury it unto death again? And if I be... with Christ unto newness of life, and am tryin... I am able to live the new life for Him, can... a second time without going back to the fo

Now this explains wh... to merely remain silent when the Dever peopl... persuade me to be baptised a second ti... long, I shall welcome being told how and w... act accordingly.

I know, and I believ... that I am trying, under some pretty stiff tr... to live for Him, and to follow His will,... Him. I have had to pay ~~XXXXXX~~ a pretty stiff... of times to do this. Sometimes it seems I... or continue in it. I make a great many mi... ps - in fact, it often seems to me that I ma... ces, and have more faults in my make-up... how I ever knew. I know them. I recognize th... ; earnestly to overcome them and root them o... I have... perhaps more than you realize to root out. I... been easy. I never could have made what littl... ve, or endured thus far, without help from ab... I know... have tackled a job that

is impossible... Lord for help

I have to call upon the many times a day.

I know I have... my best efforts... it is very slow... mistakes are... of any and every... final verdict

I am continuing to make make them, in spite of am making progress. Perhaps being rooted out, the as I conceive it the life continual struggle and the res unto the end.

In case our... see many things... You will see... I ever work... I am telling you... that will try... me. I know what... as fast as I can... I am making progress... the best I can... I have to repent... do to my Father... promises to reward... been going through... no one outside... of.

... closer, you will... ll not be pleased with... mistakes. If you and... patience may be tried... ll be many little things... ling with or working with... tting rid of these things... elp and receiving it --... very slow. I am doing... ppear the contrary... often. This I usually... t, but in the end He... long as I endure. We have... ere in our home which... realizes or even dreams

~~XXXX~~ One thing... natural instinct... changing. By nature... dynamic type. I... conceive to be... regard, and what... no flattering... I am on the right... to take the opp... bashful sort of... I want strength... exemplified by... weakness. It is... often proved an... intended. It is... rather than the... attracts and wins... prejudice, or... happy, loving, b... behind a pounding... Now I think I know... regard, but if you... feel meek and humil... proud and conceite... why I have insisted... far as personal... you may well know... and personality... not easily changed

... t out and change is a... onality which needs... orceful, emphatic... e very briefly what I... self-expression in this... ange to, (tho with... you can judge whether... ng this, I do not want... coming a weak, timid... POWER, not weakness... nd of POWER is the kind... is meekness, but not... eniel, while my type has... I have not realized or... pulling, magnetic type... bombastic type. It... el, antagonizē, or... from a smiling, friendly... frowning, fighting face... It is humble, not proud... I should be in this... u may not believe it. I... but I often appear... tion. That's one reason... t for the ministry, so... ned. I am trying, but... osition and characteristic... tivated for 35 years is

I am by nature
saying things

I find I am always
I did not intend at all.

Now I have tried
is that I know
in this case,
earnest, prayer
to be a revelation
and which I feel
one who will
it is too late.

frank, and my main reason
personal antagonism which,
danger a most serious,
consideration of what I feel
which has been made to me,
ast into the hands of some
and warn the world before

Bro. Dailey has
many new doctrines
people who are
of God, and the
not get very far
of the fact that
what handicapped
not be human if
new ideas with
be right if you
caution.

the fact that you have
mitted all the time by
thing over thru the Church
always in error and do
God. Now I am well aware
thing is bound to be some-
of yours. You would
to look upon all such
suspicious, and you would not
them with a great deal of

So far as what
that, independent
or demerits of
been submitted
its own merits
mindedly, caref
you, I know I
least, and no o
more than I. I
revelation from
may be PROVED
as I do, and God
responsibility.
thru us to get
free from all e
presented that
plainly stated
understand. I
to be the first
single soul.

concerned, I merely ask
periences, or the merits
doctrines which have
considered purely upon
honestly and honestly, open-
y. As I have written
on some minor points at
these detected and corrected
honestly have felt, a
according to truth which
then you want it as badly
s a very, very severe
h and a revelation God wants
y He wants it to go out
it so clearly and truthfully
dispute or answer -- so
nest at heart can see and
or important, then I want
I use it to mislead a

If I felt for o
induced to just
wind blows your
ments for the prop
certainly would nev
revelation from
until it rocks t
only because I f
insistent upon
have this. I wo
until it had bee
upon by all the

Church of God could be
e doctrine that an ill
could be made the instru-
anatics false ideas, I
ou what I regard as a
which must be shouted
its foundations. It is
reful, and cautious, and
elt you were the body to
written, want it used
and proved and passed
ral Conference. I am

not in any sense... publication at this time. I want it... and passed upon by many men who... with careful, prayerful minds, before it... and a truth.

It isn't Herbert... matter. I don't even care one whit where... attached to it or not. If this is... will not, it cannot, die. If you... to be able to put it over, and give... God, it will not die -- someone else will... it up and shout it to the world. I... only a case of whether this is of God... -- and if it is it cannot die... die, and I want to be the one to... soul is misled. If it is of Him,... myself an instrument in His hands for... as He will accept me in such a capacity.

Every pressure... influences could bring to bear, it seems... upon me to prevent completing this... many times seemed that I simply would... am going to try to get this complete... before I give it up, and into your... have to leave off there so far as person... ed. But if God has revealed such an... come, I feel that I must, in spite of all... influences and conditions which tend to prevent... writing and into the hands of someone... to use it and get it to the world. I... til this is accomplished. After that I may... anytime ~~to~~ and thought to business and... me, for we have been going along in... continue.

You wrote me... at you expected the Third Angel's Message... life and power. Could it be possible... ~~to~~ in this way, with all my ~~faults~~... shortcomings and mistakes (for a...), as an instrument for revealing the... all prove the BASIS of that new life and... in a mysterious way His wonders to perform... acts as we expect. He seldom answers... the... manner we anticipate. His thoughts are... or His ways our ways. I do want you to... at I am merely trying to lend myself to the... in this, and there is no personal pride... ed with it. I do not care whether my... ed with it. In case you should, when you... ed all of it, regard it as a great new... on from God, I emphatically do NOT want any... or glory connected with it. I do not want... any CREDIT for it. I do not want the credit... want it to be for God's honor and glory and pu... credit to go to Him, and the message... ch in general, and not any individual in part... merely.