

# **A BRIEF HISTORY of the BAPTISTS in ENGLAND, AMERICA & the CARIBBEAN/WEST INDIES (1500-2012)<sup>1</sup>**

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<sup>1</sup> These notes, except for the West Indies segment that has recently been added (and a Papua New Guinea segment which does not appear here) were prepared in July 1998 for students at the University of Goroka (Papua New Guinea) as part of a religion course; the Baptist history segment of which I taught, while serving as Baptist Chaplain there. The actual original version of this material was written in 1980 in Madison, Ohio, for a course on Baptist History which I taught at that time at the Baptist Bible Institute of Cleveland, Ohio. It has since been revised several times (Papua New Guinea—1993, 1995 & 1998, St. Vincent—2006, Panama City, Florida—2010, & St. Vincent—2011 & Feb. 2012). Explanatory Note: The references for the quoted material on the first three pages are found at the bottom of each of those pages due to a formatting glitch. All other references from page four onward will be found at the end of this paper. Anything appearing in parentheses ( ) appears so in the original sources, while any material in brackets [ ] & all bolding, underlining, etc, have been added by me. A word about spelling: Except for quoted material, spelling follows the British style due to the paper having been originally written for a Papua New Guinean audience.-mwe

## **I. THE ANABAPTISTS.**

There were a number of groups in church history which though not Baptist in name, nonetheless had the characteristics of Baptist churches. It should be kept in mind that it is not the name "Baptist" which is important, but that the beliefs of Baptists are biblical. In this brief sketch I wish to briefly trace one group which preceded the earliest Baptist churches, i.e. the Anabaptists. Around the year 1610 historians note the first churches which were specifically called "Baptist." However prior to this time, there were large groups of people who generally held to Baptist beliefs. Most of those various groups were referred to by the general term *Anabaptists*.

**A. DEFINITION:** The word Anabaptist "means *re-baptizer*."<sup>2</sup> The reason they were accused of this, is due to the fact that infant baptism was practiced by the other church groups of the time (e.g. Roman Catholic, Lutheran, Reformed, etc.). When some of those who had already been baptised as infants were later converted, they desired "believer's baptism." This is biblical but was not necessarily popular with the other churches, and so the Anabaptists were accused of rebaptizing individuals. Biblically speaking, any baptism done before a person has been born again is not really a true baptism.

### **B. THEIR DOCTRINE:** (from Hulse)

1. They emphasized the Great Commission.
2. They rejected infant baptism.
3. They rejected the idea of a state church.
4. They rejected sacralism (i.e. sacraments as a means of receiving grace & the practice and use of any sacraments other than the two biblical ordinances of baptism and the Lord's Supper/Communion).
5. *Some* of them believed in soul sleep.
6. *Some* of them practiced glossalia (speaking in tongues).

### **C. ATTITUDE OF THE REFORMERS TOWARDS THE ANABAPTISTS.**

The great reformers (e.g. Luther, Calvin & Zwingli) did not like the Anabaptists at all. This was due, in part, to the fact that they ran into some Anabaptists who believed in the latter two doctrines (soul sleep & tongues-which the majority of Anabaptists did *NOT* believe) and so they went sour on them immediately. Henry Bullinger, a Reformation historian of that time, called Anabaptists "satanic." (Bullinger was Zwingli's successor in Zurich).

A good way to describe the Anabaptists is "like a quilt, copious (large) and very diverse in character."<sup>3</sup> Martin Luther had the misfortune to encounter an Anabaptist named Muntzer, who claimed to be able to prophecy and who said that he "had the ability of inspired speech."<sup>4</sup> Luther's reaction was to call Muntzer "the arch-devil." Both Calvin and Luther gave their consent to the death penalty for Anabaptists. This is NOT to infer that they ordered it, or were responsible for it, but since there was no separation of church and state, their opinions were solicited. The governing officials though, were responsible for such unjust deeds. In all honesty though there was no love lost between the Reformers and the Anabaptists, with Calvin referring to them as "furious madmen."<sup>5</sup>

"Lest we be righteous overmuch about the maltreatment... let us remember that the Reformers truly believed that social anarchy would prevail if the radical movement was allowed to hold sway. As far as they were concerned, the preservation of the Reformation was at stake and the church-state relationship was essential to the Reformation. Hence they sought to preserve the church-state relationship at all costs."<sup>6</sup>

### **D. SHORT SKETCHES OF A FEW ANABAPTISTS:**

1. **STORCH.** He along with Stubner and the more radical Muntzer came to Wittenberg, Germany.

2. **STUBNER.** University trained, he was particularly impressive, and even persuaded two of Luther's followers (Cellarius & Westerberg) to join the Anabaptists. This, of course, did not endear him to Luther.

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<sup>2</sup> Overbey, Edward H. "A Brief History of the Baptists" (Little Rock, Arkansas: The Challenge Press, 1974), p.49

<sup>3</sup> Errol Hulse, "An Introduction to the Baptists" (Sussex, England: Carey Publications Ltd., 1976 rev edition), p.13

<sup>4</sup> Ibid, p. 14

<sup>5</sup> Ibid, p. 19

<sup>6</sup> Ibid, p. 14

**3. CONRAD GREBEL.** Along with Mantz, Grebel studied Latin, Hebrew and Greek with the famous reformer Zwingli. Grebel had been a playboy of sorts who, after marriage, settled down and later got saved. After his conversion he went on to serve God. Zwingli, while openly admitting that infant baptism was wrong,<sup>7</sup> tried to straddle the fence, lest he offend the civil magistrates who were sacramentalists.

**4. MANTZ (1498-1527).** Mantz was friends with Grebel & Stubner. He "was the obvious man to become Hebrew tutor at Zurich, but Zwingli declined to give him the position because of 'his radical (sic) theological tendencies.'"<sup>8</sup> Mantz was a powerful preacher who laid great stress "on repentance and the great commission."<sup>9</sup>

**5. HUBMAIER (1481-1528).** This man studied under John Eck at Freiburg University. He received a doctorate in theology, and was at that time preparing to be a Roman Catholic priest. By 1523 he was converted though, and was arguing against the Mass. He dedicated infants, in place of baptizing them. In 1525 the government council passed a decree "that all who failed to have their offspring baptised within eight days would be banished."<sup>10</sup>

#### **E. PERSECUTION OF THE ANABAPTISTS:**

Mantz was condemned to drowning in 1527. "His end was brave. He praised God on the way to execution and his last words were the same as his Lord's and Stephen's. (Grebel) died of the plague in prison in Zurich in 1527."<sup>11</sup> Hubmaier was cast into prison, then tortured. He recanted, thanks to the use of the rack. At that point he was allowed to leave Zurich. However, in January 1528 Hubmaier was burned alive. "Encouraged by his wife, a person of outstanding valour, he kept up his spirits by repeating the scriptures to himself on the way to the stake. His last utterance was 'O Jesus, Jesus.' A few days later, his wife was thrown into the Danube (river) with a stone tied about her neck."<sup>12</sup> Another godly Anabaptist named Michael Sattler had his tongue torn out, his body cut with hot tongs, and then burned. Sattler's wife died just like Hubmaier's.

"From 1535-1546 in Friesland (Netherlands) alone, no less than 30,000 Baptists were put to death, Romans and Protestants joining in the butchery. 'It can be safely said,' declares the historian Dr. Rufus Jones, 'that no other movement for spiritual freedom in the history of the Church has such an enormous martyrology.'"<sup>13</sup>

One more story (out of thousands that could be related) of a Baptist martyr is recounted by the great preacher C.H. Spurgeon:

"Jane Bouchier, our glorious Baptist martyr, the maid of Kent, when she was brought before Cranmer and Ridley (two prominent high church leaders), was able to nonplus them entirely; of course we believe part of her power lay in the goodness of the subject, for if there be a possibility of proving infant baptism by any text in the Bible, I am sure I am not aware of the existence of it; Popish tradition might confirm the innovation, but the Bible knows no more of it than the baptism of bells and the consecration of horses. But, however, she answered them all with a singular power-far beyond what could have been expected of a countrywoman. It was a singular instance of God's providential judgment that Cranmer and Ridley, two bishops of the church (of England) who condemned this Baptist to die, said when they signed the death-warrant, that 'burning was an easy death,' and they had themselves to try it in after days; and the maid told them so. She said, *'I am as true a servant of Christ as any of you; and if you put your poor sister to death, take care lest God should let loose the wolf of Rome (i.e. the Roman Catholic Church) on you, and you have to suffer for God too!'*"<sup>14</sup>

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<sup>7</sup> "...Zwingli...at the beginning of his Reformation pilgrimage, entertained grave doubts about infant baptism. 'Nothing grieves me more than that at present I have to baptise children, for I know it ought not to be done...I leave baptism untouched, I call it neither right nor wrong; if we were to baptise as Christ instituted it, then we would not baptise any person until he reached the age of discretion; for I find it nowhere written that infant baptism is to be practised...' Quoted in Hulse, pp. 15-16

<sup>8</sup> Ibid, p. 16

<sup>9</sup> Ibid, p. 17

<sup>10</sup> Ibid, p. 17

<sup>11</sup> Ibid, p. 18

<sup>12</sup> Ibid.

<sup>13</sup> Ibid, p. 19

<sup>14</sup> Ibid, p. 20

## **F. SUMMARY REGARDING THE ANABAPTISTS:**

**1. From the above, we can assert that most Anabaptists were baptistic in their doctrine.** There were some who were in error, and some who were similar to some of the Pentecostals and Charismatics of today, but by and large they were baptistic. "Moreover, wherever possible, we should call the orthodox evangelical Anabaptists of the Reformation 'Baptists' and not 'Anabaptists.'"<sup>15</sup>

**2. We can also assert that most Anabaptists were killed for reasons such as their disbelief and rejection of the practice of infant baptism.** "Indeed our greatest objection to paedobaptism (infant baptism) is that it destroys believers' baptism. Modern Roman Catholic Spain illustrates this. Reformed paedobaptists working there acknowledge (and herein they are consistent with themselves) the validity of Roman Catholic infant baptism. This concept, if followed in practice, means that believers' baptism is never witnessed and as a general rule we might say of paedobaptist churches as a whole that they simply have no idea of the meaning of believers' baptism as practiced in the New Testament. Never having been baptised as believers themselves, their aversion for the ordinance is often as great as is our love for it."<sup>16</sup>

**3. We can see too how the Anabaptist opposition to a "state church" brought great persecution upon them.** "We have seen how the idea of a gathered church (as opposed to a state church) was seriously considered by Luther in 1520, but how a decade later he was committed completely to the sacral system...In the case of Zwingli, we have a man who faced an agonising choice. He chose the way of magisterial reformation. His friends who went in the other direction perished and with them the brightest hopes ever fostered for a Baptist share in the Reformation. By the time we come to Calvin the lines are set...It is doubtful whether Calvin ever entertained any serious thought that the Baptists might be right...Despite the spread of the concept of religious freedom, the threat of sacralism is still with us today in the form of the ecumenical movement, with its quest for one, united, universal Church of the world. This is an exceedingly dangerous movement and it is lamentable that evangelicals should be found giving it support. During the last century Dr. Francis Wayland, a Baptist author, expressed the danger of sacralism in vivid terms as follows:

'A church organised after the manner of civil commonwealth may retain its form long after the last vestige of piety has vanished and continue for ages as an enemy of Christ and a persecutor of the saints. The soil of Christendom at the present day is covered with the festering carcasses of churches from which the Spirit has for generations departed.'...The main application is clear. In contrast to the Old Testament idea of a national territorial church, Baptists believe that a radical change has taken place with the coming of the New Covenant. In contrast with the national territorial idea, Baptists believe in a gathered church in which every member knows the Lord 'from the least of them to the greatest of them.'(Jer. 31:34)."<sup>17</sup>

**4. We see finally that Baptists (and Anabaptists) of the past have literally laid down their lives so that we might enjoy the freedom to worship as we see fit, and teach such things as the *Baptist Distinctives*.**<sup>18</sup> We should thank God for their courage which allows us today to enjoy such blessings as the separation of church and state, freedom of conscience, and the autonomy of the local church. However, if you are a believer who happens to be a Baptist, I trust you are one not because it's convenient, nor because you are inspired by their history. I would hope you are a Baptist because you feel that what Baptist churches teach is closest to what the Bible teaches in regard to church polity and practice. If you don't feel that way, you should probably join some other type of church in order to be true to your own conscience.

## **II. BAPTISTS IN ENGLAND (1612-1892)**

**INTRODUCTION.** It is important and necessary to spend some time considering the history of Baptists in England, since they were the fountain from which Baptists in America and the rest of the world arose. The names of some of these groups and individuals you may not be familiar with, but you should seek to become better acquainted!

**THE SETTING & VARIOUS EARLY GROUPS IN ENGLAND.** There are three distinct groups of Baptists that can be traced from early times:

**1. THE "GENERAL" BAPTISTS.** Founded by John Smyth (d. 1612), who was strongly Puritan. "Persecution drove him and his Separatist church to Amsterdam (Holland/Netherlands) from Gainsborough in 1608. Smyth...and his study of the Scriptures brought him to practise believers' baptism. Common ground brought contact with the Mennonites with whom he

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<sup>15</sup> Ibid, p. 21

<sup>16</sup> Ibid, pp. 21-22

<sup>17</sup> Ibid, pp. 20-21

<sup>18</sup> For a brief explanation of them see my brief notes "*Baptist Distinctives*." -mwe

sought union which caused the separation from him of Thomas Helwys and several others who returned to London in 1612 to establish the first Baptist Church in England. (Unfortunately) This church was Arminian in doctrine. Smyth died the same year having suffered a prolonged illness...It is highly probable that Smyth was the first to claim full religious liberty in England ...Helwys died in prison in 1616 and was succeeded by John Murton. By 1630 there were six congregations. These corresponded with and sought fellowship with the Mennonites of the Continent."<sup>1</sup>

By 1660 there were 115 General Baptist churches. Sadly, by the first half of the 1700's much of this group had gone off into plain old Unitarianism. In 1770 another start was attempted and there are General Baptist churches of Arminian persuasion which remain until today. It should be pointed out here that there have often been General Baptists of Calvinistic theological persuasion, and some Arminians among the Particular and/or Strict Baptists.

**2. THE "PARTICULAR" BAPTISTS.** These Baptists were called such because they "believed in a definite or particular atonement, in which Christ died specifically and only for His elect people."<sup>2</sup> This is the middle principle of Calvinism<sup>3</sup> I personally do not hold this view.

"The first congregation of Particular Baptists can be traced to between 1633 and 1638 with John Spilsbury (1593-1668) as the pastor...Believers' baptism dovetails with the idea of a gathered separated body of the faithful. It is not surprising therefore that further secessions from the Independents took place...In 1645, Hanserd Knollys (1599-1691), a Puritan who seceded from (left) Anglicanism, became pastor of one Particular Baptist Church...The influence of Knollys...brought...Benjamin Keach (1640-1704). He was a General Baptist whose title to fame rests largely on the fact that he is reputed to be the first to introduce hymn singing into worship and also because he was the second minister at Southwark in the long line of Calvinistic ministers at that church leading up to Spurgeon."<sup>4</sup>

By 1660 there were 131 Particular Baptist churches in existence. By way of contrast, while doctrine was basically unimportant to the General Baptists, it was very important to the Particular Baptists. "Both groups had confessions, but the General Baptists were so weak doctrinally that as early as 1697 they could not even commit churches to a clear statement on the Trinity."<sup>5</sup> The Particular Baptists were not so however. They published their first confession in 1644. In 1677 they drew up a fuller confession which was published in 1689 and is known as the London Confession. Spurgeon later republished it in 1855. It was again republished in 1958 & 1966. This group (The Particular Baptists) was basically Reformed in its theology, apart from distinctive Baptist teachings. It is from this group that the Baptist churches in America sprang.

**3. THE "STRICT" BAPTISTS.** This group in England was what we would properly call "*Hyper-Calvinist*." They felt that since God had elected certain ones to salvation, there was no need to evangelize or send out missionaries. They make a major mistake in thinking thus, for they fail to realize that God has ordained the **means**, as well as the **ends** in the work of salvation. While God is the one who chooses people to salvation, that doesn't lessen our responsibility to preach the gospel throughout the world, since they can't believe if they don't hear the message (Romans 10: 14). **We are the means!** There were individuals who held this position from very early, but the Strict Baptists probably didn't appear in an organized form until 1700 or later.

#### **SKETCHES OF A FEW KEY ENGLISH BAPTIST LEADERS OF THE PAST:**

**1. JOHN BUNYAN (1628-1688).** He wrote the book that has been published in more languages than any other book except the Bible: "*The Pilgrim's Progress*." Spurgeon first read the book when he was six years old and claimed to have read it 100 times during his lifetime! Bunyan was baptized in 1653 after his conversion. He was told not to preach, since he didn't have official church sanction (a license) to do so and had refused to use the Book of Common Prayer. He preached nonetheless, saying that he must obey I Peter 4:10-11 which says "As every man has received a gift, even so let him minister...". For that "crime" Bunyan was put into prison for a total of twelve years (1660-1672), with a slight break between two six year prison terms. If he had sacrificed his principles he could have obtained his release, but he had the courage of his convictions. Before salvation Bunyan had been an ungodly man, but after being born again, the "tinker" (a person who repaired pots and pans) was mightily used of God in both preaching and writing.<sup>6</sup>

**2. JOHN GILL (1697-1771).** Gill was an extremely intelligent man. By the age of eleven he knew Latin and Greek. He taught himself Hebrew, philosophy and logic. Then he got saved at age 19. He started pastoring a church at Southwark when he was twenty two years old, and continued as pastor there until his death 52 years later. This church was the church that Keach had pastored and that Spurgeon, in the next century, would subsequently pastor.

**3. ANDREW FULLER (1754-1815).** Fuller grew up under hyper-Calvinistic preaching but came to realize that there was nothing wrong with exhorting sinners to repent of sin and believe on Jesus Christ. Later he wrote a manuscript that caused a real uproar, titled: "*The Gospel Worthy of All Acceptation*." He served as Secretary of the Particular Baptist Mission Society. "It is no exaggeration to say that [William] Carey's going to India was the logical outcome of Fuller's emancipation (release) from hyper-Calvinism. Fuller maintained that the Gospel was worthy of ALL acceptance, from which Carey deduced that its acceptance ought to be pressed on ALL mankind."<sup>7</sup>

4. **JOHN RIPPON (1751-1836)**. Rippon pastored the Southwark church even longer than John Gill-63 years! He wrote some well known songs too, such as "*How Firm a Foundation*."

5. **ABRAHAM BOOTH (1734-1806)**. He came from a background of Arminianism. He taught himself both Latin and Greek! He was also an avid reader of Puritan writers such as John Owen.

6. **ALEXANDER CARSON (1776-1844)**. "At the early age of eighteen, Carson graduated from the University of Glasgow having taken top place in his large class. He immediately entered the Presbyterian ministry in Northern Ireland...Here he was to minister for nearly 50 years. As is customary in most Presbyterian churches, an outward profession was considered adequate and efforts to discipline slack members were of little avail. Racing, cockfighting and dancing were the rage and Carson did not hesitate to ride into the throng at the race track to remonstrate (protest) with his people. He appealed to the Presbytery for support in the matter of discipline but they consistently held to the view that allegiance to the Westminster Confession was all he could demand. Convinced that none but true believers were to be granted the privileges of Church membership, Carson resigned from the Presbytery. This alienated his wealthy father-in-law and in terms of this world's goods he paid dearly for his convictions.

He continued to preach in the church until the next crisis, which arose when some of his members embraced Baptist convictions. He opposed them with vigour and charity but the dispute served to convert him to the Baptist position as well. [!] This really provoked the wrath of the synod and they sent a delegation to evict Carson from the church by force. He appealed to them to allow him to complete his sermon, upon which one of the deacons took the pulpit Bible and exclaimed to the congregation, 'Let all who wish to follow the Bible come this way'. The place was immediately emptied. They gathered in the fields for services and when winter came, met in a barn. Conversions were frequent and eventually the baptized membership totalled 500. Despite their material losses God provided for the Carsons (there were thirteen children) and for the church."<sup>8</sup>

7. **ROBERT (1764-1842) & JAMES (1768-1851) HALDANE**. These two brothers were greatly used to further the work of the gospel, both by the money they had and generously used to assist God's work, and by the tremendous preaching which they did. Both preached, and Robert is well remembered for the tremendous commentary on the book of Romans that he wrote (with assistance from Alexander Carson).

8. **CHARLES HADDON (C.H.) SPURGEON (1834-1892)**. Spurgeon was called the "Prince of Preachers," and that indeed he was! For a fuller coverage of his life please see the eleven page synopsis of his life that I have extracted from various biographies, especially Ernest Bacon's "*Spurgeon, Heir of the Puritans*." Suffice it to say here, that Spurgeon was one of the greatest Baptists, and even more importantly, greatest Christians, that God has ever seen fit to use. Spurgeon would regularly preach weekly to 5000 people in his church throughout most of his ministry, and to as many as 20,000+ on some occasions. It is worth noting that all of this was done without the use of promotional "gimmicks," media hype, etc., in a powerful testimony of what God can do through the preaching of His Word through a consecrated vessel backed by hundreds of prayer warriors!

### **SUMMARY:**

Today in England you can still trace the three Baptist groups listed above. There are still a number of hyper-Calvinists, and this group continues to have special meetings from time to time. There are also still some Arminian Baptists in England, though many much earlier went into Unitarianism. Lastly there has been an upsurge in the third group (the Particular Baptists) in recent years, known as the "Reformed Baptist" movement. There are still a number of good Baptist churches in England, however they are much fewer in number, and have much less impact than they did in England a century ago.

## **III. BAPTISTS IN AMERICA<sup>9</sup> (1620-2000)**

### **THE FIRST ERA OF BAPTISTS IN AMERICA (1620-1727).**

We cannot trace Baptist churches in America to 1620, when the Mayflower landed. However, we do find evidence of Baptist churches, beginning in the 1630's with Roger Williams.

**Roger Williams. (1600-1685)**. Williams was educated at Pembroke College-Cambridge, getting his bachelor's degree in 1627. He began his ministry in the Church of England. Shortly after that he left England and reached Boston, Massachusetts on February 5, 1631. By that time he had come to the conclusion that the Church of England was wrong and renounced any ties with it whatsoever. He then began working with the Congregationalists. Eventually his uncompromising stand led to his being banished from the state of Massachusetts. In order to understand why he was expelled, one must understand that the New England Puritans held a very firm belief in the importance of church and state being one. The Puritans knew what religious liberty was, but they were afraid of it, fearing that the separation of church and state might lead to anarchy. "True freedom, as far as they were concerned, was to be found in the truth as they saw it. This was all very well if you held to all

their views, but Roger Williams did not. One writer has put the matter in a facetious [humorous] way as follows: 'The Puritans came to this country to worship God according to their own consciences, and to prevent other people from worshipping Him according to theirs.'<sup>10</sup>

Williams is the one who coined the term and originated the idea of "*soul liberty*". Because of such views as that, Williams was removed from the church he had pastored for four years in Salem, Massachusetts and expelled from the state in 1635. It was winter and he had no food or a place to stay for four months. Fortunately [& providentially] Williams had made friends with the Indians in the area and had tried to reach them with the gospel. Because of that, the Indians took him under their wing and took care of him in his hour of need.

Eventually Williams settled in a location he named "*Providence*." "(It was) deliberately so named by him because of God's kindness to him during the bitter winter, which he described as 'a miserable, cold, howling wilderness' in which he sang his song of pilgrimage as follows:

*God's providence is rich to his,  
let some distrustful be;  
In wilderness and great distress,  
these ravens have fed me!*<sup>11</sup>

The settlement at Providence was begun in 1636. Later the territory surrounding it became the state of Rhode Island and Providence has remained the capital ever since. By 1639 the group of believers had grown to number thirty. "In March of 1639, Williams and 11 others were baptized, and the first Baptist church in America was constituted."<sup>12</sup>

Unfortunately for Williams, after founding the Baptist church, he later resigned from it, to become a "*seeker*" i.e. one who had more or less given up hope of finding a true church by apostolic succession. Such a concern was strange, since Scripture nowhere talks about the necessity of apostolic succession, nor gives any hint of it. A somewhat similar idea is the "Landmark Baptist" idea that we can trace an unbroken succession of Baptist churches from the time of John the Baptist to the present—something impossible to do historically. [see my supplementary notes on Landmark Baptists]

**John Clarke (1609-1676)**. Clarke was one of the chief citizens of Rhode Island. It is almost a certainty that he started the second Baptist church in America, at Newport, Rhode Island in 1644. An interesting encounter he had at the time will illustrate how intolerant people were of Baptist teachings.

Clarke and two of his friends [named Holmes and Crandall] went to visit a Baptist friend in another location. They conducted a meeting there in the home of that friend, a man named William Witter. For doing that they were arrested. Clarke was fined about \$40.00, Holmes \$60.00 and Crandall \$10.00. "On refusal to pay, they were tied to stakes to be whipped, but an onlooker was so affected by the sight of Clarke in this condition that he promptly paid the fine on his behalf. Crandall was also rescued but Holmes chose to endure the torture. So powerfully was he sustained while blood poured from his body that he prayed for those who were whipping him and cheerfully declared, '*You have struck me with roses.*' This (saying) may well have been a reference, then well known, to a Baptist martyr who suffered under Sir Thomas More. This martyr, James Bainham, a learned barrister [lawyer], was burned at the stake and when his arms and legs were half consumed he exclaimed in triumph, '...Behold ye look for miracles, and here you may see a miracle. In this fire I feel no more pain than if I were in a bed of down [feathers]; it is to me as a bed of roses!'

"We ought to remember, in the comfort and safety we enjoy today that these early Baptists suffered intensely for their faith and memories of burning and burials and drownings were fresh upon their minds at that time. As previously mentioned, in the century previous to that of Clarke, it is [reported] that 30,000 Baptists suffered martyrdom in Holland alone. It was the custom to mock the idea of baptism by bringing about death through drowning or by burial. After laying a body in a coffin, a cord was tied around the neck and violently [pulled] tight whereupon earth was thrown upon the coffin and a living burial made complete. Happily, extreme cruelty was not the custom in Massachusetts. It is to the credit of many of the early American Baptists that they did not bear resentment to their persecutors, which brings us to the story of Henry Dunster."<sup>13</sup>

**Henry Dunster (1612-1659)**. Dunster was the first president of Harvard College (now Harvard University). "Harvard was named after a benefactor who was the Rev. John Harvard. This man died at the age of 30 and left the college half his fortune and a library of 400 volumes."<sup>14</sup>

Dunster was extremely proficient in Middle Eastern languages. He was the one who first set the high academic standards Harvard is well known for. It was during his time as president of Harvard that Dunster examined the question of baptism and began to preach against infant baptism. "The situation was brought to a head when Dunster refused to have his fourth child sprinkled, in 1653. It was after this that he began to make his views known. His views were opposed because believers baptism struck at the root of the Puritan concept of church and state. Dunster was indicted (accused of wrongdoing) on a charge of disturbing worship, for he had insisted on airing his views during worship service in the Cambridge church."<sup>15</sup>

For taking his bold, conscientious stand, Dunster was forced to resign his office as president of Harvard, after serving as such for 12 years! "In desperate concern for the care of his family during the winter, he begged the use of his home for six months until he could settle his affairs. Unhappily, this request was rejected. He died only five weeks after moving away from Harvard, but Dunster's example in the midst of his sufferings affords important instruction for us in that he showed a wonderfully magnanimous [noble, generous] spirit to his opponents. Cotton Mather [one of the Puritans] says of him that he fell asleep [died] 'in such harmony of affection with the good men who had been the authors of his removal from Cambridge, that he (in) his will ordered his body to be carried there for its burial and bequeathed legacies [willed gifts] to those very persons."<sup>16</sup>

## **THE SECOND ERA OF BAPTISTS IN AMERICA (1727-1875).**

During this period of time, revivals broke out (revivals in the **true** sense of the word-not just special meetings that are often called "revivals"), the most famous revival being "**The Great Awakening**" which occurred during the time of **Jonathan Edwards** who is often considered America's greatest theologian. Though Edwards was not a Baptist but a Congregationalist, there were nonetheless great effects on Baptist congregations during the period of the Great Awakening.

Other revivals occurred later with dynamic effects on church growth. "An example from the revival which visited the churches in 1800 will illustrate the point. One Association of 29 churches recorded only 29 conversions in 1799. By 1801 the same churches were able to report the reception of over 3,000 members by baptism! In addition to this, nine new churches had been formed during that brief time, and a year later a further ten churches had been formed."<sup>17</sup>

Among the leading Baptists of the time were the following men:

**Isaac Backus (1724-1806).** Backus was saved during the Great Awakening, and later became a Baptist. He became a very well-known and proficient Baptist historian and wrote the book "*A History of New England, With Particular Reference to The Baptists.*" It was a three volume edition.

**George Liele (c. 1750-1828).** "Liele was a true Christian pioneer. Relatively early in his Christian life, he helped found one of the first black churches in America. Then, forced by necessity to leave his home, **he went to Jamaica as a missionary more than ten years before Englishman William Carey launched the modern foreign missions movement.**"<sup>18</sup> "Liele was born a slave around 1750 in Virginia...around 1770 Liele began attending the white Baptist church... [and] was finally converted in 1773...His success in that ministry caught the attention of the pastor... At the urging of the minister, the church licensed Liele to preach (Note: Some historians believe that George Liele was the first ordained African American Baptist pastor in America). His master, Henry Sharpe, gave Liele his freedom [cf. the NT book of Philemon] to allow him to preach without hindrance. Because historical records are so incomplete and sketchy, there is much debate about when and where the first black church in America was founded. [However] George Liele helped establish in the 1770s what was at least one of the first: the **Silver Bluff Baptist Church in South Carolina**, across the Savannah River from Augusta, Georgia...Helping to found the Silver Bluff work was **David George, who later became a minister in Nova Scotia and the British colony of Sierra Leone in Africa.** Among the converts was **Andrew Bryan**, founder of the First African Baptist Church in Savannah, the first major black church in the South."<sup>19</sup>

"During the Revolutionary War the British occupied Savannah...When the British evacuated Savannah at the end of the war, (Liele) thought it safer to leave with them. (He) 'indentured' himself as servant to a British officer named Colonel Kirkland. This meant that in return for passage for him and his family...Liele would work for the colonel until the amount was repaid. As a result, George Liele left America with his family for Jamaica...**Liele and his family arrived in Kingston, Jamaica's main city, in 1783.** He served the colonel and paid for his indenture. Once his debt was paid, Liele began preaching among the slaves and free blacks, and he formed a church in a private home in September 1784... His church held two services on Sunday, one from 10:00 to 12:00 in the morning and the other from 4:00 to 6:00 in the afternoon. He held hour-long services on Tuesday and Thursday evenings, and the church also organized meetings for smaller groups on Monday evenings. Baptismal services were regular and very public. Every three months Liele and his church members made a procession through the town to an outdoor site, either in the ocean or in a river, where they publicly baptized professing converts."<sup>20</sup>

"Liele said of his flock, '*We hold to live as nigh the scriptures as we possibly can.*' ...The poverty of the people became evident when they began construction a church building in Kingston in 1789. Progress was slow... He explained in a letter '*the free people in our society are but poor, but they are willing, both free and slaves, to do what they can.*' The building was finally finished in 1793 with financial help from English Baptists... However lacking the church was materially, God prospered the work spiritually. By 1793 Liele had baptized some five hundred converts. He was able to establish congregations in other towns and to recruit other preachers to spread the work. He also established a free school for the children of slaves and free blacks. In April of 1793 a deacon in Liele's church and teacher in his school wrote, '*We have great reason in this island to praise and glorify the Lord, for his goodness and loving kindness in sending his blessed gospel amongst us by our well-beloved minister, Brother Liele. We were living in slavery to sin and Satan, and the Lord hath redeemed our souls to a state of happiness to praise his glorious and ever blessed name...The blessed Gospel is spreading*



*wonderfully in this island: believers are daily coming into the church.”*<sup>21</sup>

However scripture says that “*All that live godly in Christ Jesus shall suffer persecution*” and Liele and other church leaders of the time certainly encountered severe opposition and persecution. “Liele was jailed in 1797, falsely charged with encouraging rebellion through his preaching. The courts acquitted him, but he was immediately jailed again for almost three and a half years for a debt owed to the builder of his church (Liele had paid much of the cost of the building himself and was legally responsible for its debts.) He remained in prison until the debt was paid, although we do not know how he or his friends raised the money... His church continued to function in his absence under the leadership of his son and the deacons of the church. But it also suffered through a lawsuit initiated by one of the deacons, a suit that ended in a split in the church... We have little record of Liele’s later ministry. We know that between 1801, the end of his imprisonment, and 1810 he conducted work in the interior of Jamaica, establishing churches there. That would seem to be the pattern of his final years: ministering to the works he had established and establishing new works wherever he could. **Liele died in 1828.** His pioneer work in Jamaica was fruitful. Baptists were a small and struggling sect in Jamaica when he came. By 1814 they numbered eight thousand, and within five years of his death they totaled over twenty thousand. Obviously... Liele was not responsible for all of this growth by himself... Above all, it was the blessing of God’s Spirit upon George Liele and the others that brought thousands to salvation.”<sup>22</sup>

**Richard Fuller (1804-1876).** Fuller was a graduate of Harvard College, graduating at the top of his class in 1824. He then became a lawyer but left that occupation after he was converted in 1831. “the first church of which he was the minister was feeble initially, but he was used to build it up to 200 European members and 2,400 Black(s).”<sup>23</sup> Fuller placed great stress on the authority of Scripture, and emphasized maintaining a close walk with the Lord Jesus.

**Lott Carey (1780-1828).** Rastafarians & others speak much of Marcus Garvey and his “*Back to Africa*” movement. **But over a hundred years before Garvey and before Rastafarianism was ever invented, there was a Christian “Back to Africa” movement, begun by Lott Carey!** “Carey, a former slave in America, went as a pioneer missionary to Africa to help free that continent from enslavement to sin. His work on the western coast of Africa inspired a major African American effort in foreign missions and foreshadowed the spread of the gospel across that continent... Carey was born around 1780 on a plantation in Charles City County, Virginia... When he was a child, his grandmother told him of Africa and how people there did not know God. He asked, ‘*And do all of them think that the great God lives far away from them and does not love them?*’ She replied that they needed to be told, but that she was too old ever to tell them. ‘*Son, you will grow strong,*’ she told him. ‘*You will lead many, and perhaps it may be you who will travel over the big seas to carry the great secret to my people.*’ There [would be] many steps between that grandmother’s wish and its fulfillment...”

“The first step was taken in 1804 when Carey’s master hired him out to work in the Richmond Tobacco Warehouse. At first the change seemed to be for the worse. Although still enslaved, Carey found ample opportunity to get drunk, and he had enough ‘freedom of speech’ to become well practiced in profanity. In that city, however, **he heard the gospel at Richmond’s First Baptist Church and was converted in 1807.** The change in his life showed plainly as he became an excellent worker in the warehouse and was promoted to foreman. After his conversion came a desire for learning... After learning to read, he spent all his spare moments at the warehouse reading. Carey also began attending a night school for blacks taught by a deacon at First Baptist Church.”<sup>24</sup>

“Having found spiritual freedom in Christ, Carey was next able to secure freedom from physical enslavement. In 1813 he purchased his freedom and that of his two children... Nothing is known of his first wife, but in 1815 he married for the second time. With the support of his new bride, Carey became an ‘exhorter’ (lay preacher)... His skill and success impressed the leaders of First Baptist Church, and they licensed him to preach. Another black preacher told a white minister, ‘*I tell you I don’t hear any of your white ministers that can preach like Lott Carey.*’ Through God’s blessings on his powerful, earnest sermons, Carey gathered a congregation of eight hundred. This ministry among Richmond’s blacks led to Carey’s involvement in foreign missions. While attending night school, Carey heard the report of a missionary tour of Africa. Much impressed, he said, ‘*I have been determined for a long time to go to Africa and at least to see the country for myself.*’ In 1815 he became secretary of the Richmond African Missionary Society, an organization designed to raise funds for work in Africa.

The formation of this society, Carey said, made him wonder, ‘Am I satisfying God’s requirement of me as a preacher of the Gospel? ... Was my grandmother...right when she suggested... “*Perhaps it may be you who will travel over the big seas to carry the great secret to my people?*”’ Carey [concluded] that God would have him go to Africa to preach the ‘great secret’ of the gospel... In his farewell sermon before leaving for Africa, he said,

*‘I am about to leave you, probably to see your faces no more. I am going to Africa, a land of heathenish darkness and degradation, to spread the light of salvation there. Jesus Christ commands me to go, and I must obey Him. I know not what may befall me, nor am I anxious about it. I may find a grave in the ocean, or among the savage men or beasts in the wilds of Africa. I long to preach the Gospel there to those who have never heard it. And I fear there may be thousands in this country who preach the Gospel, or profess obedience to Jesus Christ, who are not half awake to the magnitude of his requirements.’*<sup>25</sup>

Believers today would do well to seriously ponder that thought!

“On May 1, 1819 the Baptist Board of Foreign Missions accepted Lott Carey as a candidate for the field. The tobacco warehouse immediately offered him a hefty raise to stay with the warehouse and not go to Africa. Carey refused. As he said shortly before leaving,

*‘This step is not taken to promote my own fortune, nor am I influenced by any sudden impulse. I have counted the cost and have sacrificed all my worldly possessions to this undertaking. I am prepared to meet imprisonment or even death in carrying out the purpose of my heart. It may be that I shall behold you no more on this side of the grave, but I feel bound to labor for my brothers, perishing as they are in the far distant land of Africa. For their sake and for Christ’s sake I am happy in leaving all and venturing all.’”<sup>26</sup>*

**Lott Carey and his little group did sail to Africa, landing in Sierra Leone.** However the land that was supposed to have been arranged for them to live on had not been purchased. “Carey and his small band of settlers sailed on January 23, 1821 for Sierra Leone, a British colony established on the western coast of Africa as a haven for freed blacks and rescued slaves. [But] the American Colonization Society [with whom Carey had been asked to work along with] had failed to purchase land in Africa for their colony. The missionary arrived, therefore, without official standing and without any means of support. Carey and the others worked for a time as farm laborers as they waited for their promised aid from America. Then a second, more serious trial occurred; **Carey’s wife became sick and died shortly after arrival.** He was left now to raise his family alone. Finally, in December 1821 the American Colonization Society ‘purchased’ territory from the native Africans to form the colony of **Liberia**...Carey moved there in 1822, hoping to begin his missionary work in earnest. The limited number of settlers, however, and the daunting task they faced forced all the colonists to fill several roles. Carey was made ‘Health Officer and Government Inspector’ and often functioned as a physician when disease afflicted the little colony. The governor, in fact, reported that Carey was forced to spend up to half of his time ministering to the sick...

“The work was hard and often unrewarding. During the rough early days, Carey confronted one group of discouraged settlers and talked them out of returning to Sierra Leone. [In addition], some of the [African] tribes resented the establishing of the colony near their lands, and they harried it with raids. Carey compared the battles in building Liberia to those of Nehemiah and the children of Israel in rebuilding the walls of Jerusalem, even to the point of holding weapons close at hand as they worked. Yet he said, *‘There never has been an hour, or a minute, no, not even when the (bullets) were flying around my head, when I could wish myself again in America.’*”<sup>27</sup>

“**Most of Carey’s mission work centered on the church he pastored in Monrovia, the capital of Liberia.** His congregation was an interesting mixture. Carey ministered to immigrants from America, slaves rescued by the British from slave traders, and a handful of Africans. It was among the Africans rescued by the British that Carey saw most of his few converts from the African tribal religions... By 1825 Carey had sixty members in his church, and he wrote, *‘The Lord has in mercy visited the settlement, and I have had the happiness to baptize nine... converts.’*

“Carey also strove to promote education in Monrovia among both the colonists and the indigenous Africans, but the lack of funds often hampered his work. He urged his brethren back home to send help: *‘O American Christians! Look this way! Come this way! And help if you cannot come! Send help for the Lord’s sake! Help Africa’s sons out of the devil’s bush into the kingdom of God; the harvest is already white.’* Eager to set an example, he even set up the Monrovia Mission Society among the Liberian Christians to raise money for missions.”<sup>28</sup>

“The burdens of government continued to interfere with Carey’s work. He became the spokesman for a group of colonists who were dissatisfied with the way the governor of the colony, Jehudi Ashmun, was handling property disputes... [Carey] became reconciled to Ashmun, however, and in 1826 Carey was made assistant to the governor. When Ashmun left Liberia in March 1828 and died later that year, Carey became acting governor. [He] did not long enjoy this honor. Trouble broke out again with one of the African tribes and with a slave trader. Carey began organizing the defense of the colony. He and several other colonists were preparing cartridges [bullets] on November 8, 1828, when someone knocked a candle over into the gunpowder. The ensuing explosion fatally injured eight people. Among them was **Carey, who died two days later... [10 Nov 1828]**

“Lott Carey died after only a little more than eight years on the field. The results he had seen were, humanly speaking, small. But as is often the case with Christian work, Carey’s heritage was far more extensive than he could have dreamed. In 1847 the colony of Liberia became an independent republic. It thus became the first republic in Africa and [contrary to Rastafarianism] the only nation of that continent never to fall under colonial rule. Then in 1897 a group of black Christians in America founded the Lott Carey Foreign Mission Convention, a major missions agency of African American Baptists...

“Carey became the forerunner to Christian work across the continent of Africa. Just before Carey left the United States, he received a letter from a representative of the American Baptist Board of Foreign Missions. Quoting Psalm 68:31, the man wrote to the departing missionary, *‘Let nothing discourage you. Ethiopia shall stretch forth her hands unto God. You are engaged in the service of Him who can make the crooked straight, and the rough places plain.’* Neither that writer nor Carey

himself fully realized the prophetic nature of those words. Africa indeed soon stretched out her hands unto God. Carey's dream 'to spread the light of salvation' on that continent was not fulfilled in his brief lifetime. But the decades that followed saw thousands of missionaries and African preachers bringing, as Carey's grandmother called it, '*the great secret*' of salvation in Christ to the people of Africa."<sup>29</sup>

**Adoniram Judson (1788-1850).** Judson, along with Luther Rice, became the first Baptist missionaries from America. But it wasn't quite that simple. Initially they were sent out by a Congregational church mission board. However during the long boat ride to India, during their studies and Bible reading aboard the ship, they came to the conclusion that baptism by immersion was scriptural and changed their views. They could have hidden the fact that they had changed their theology in that important area, but being men of honor, they felt that they should immediately inform their mission board of their change of view. In doing so they would, of course, lose their financial support. Nonetheless they resigned from the board and Judson stayed in India for the time being. (He would actually end up in the country of Burma, since he was never able to secure permission to stay in India. He took the change in plans as the Lord's direction and served Christ in Burma with enormous impact!). Meanwhile Luther Rice went back to America to try and raise money to support Judson and other future missionaries. (It was similar to what Andrew Fuller had done for William Carey in England).

Adoniram Judson's life story is one of the most moving and challenging biographies you can ever read. Moody Press has published a brief, but very good, biography of his life that is well worth reading.<sup>30</sup> Judson labored for seven years before he saw his FIRST convert! (I'm afraid that most of us would have given up and gone home by then!). Not only did he persevere, but he also translated the entire Bible into Burmese. Judson's first wife Ann was a tremendous help and blessing to him until her death. He would marry two more times, his second wife also dying in Burma.

**Luther Rice (1782-?).** As mentioned above, Rice who had gone with Judson as a missionary candidate to India, returned home to the USA to help raise financial support for Judson, as well as begin a new mission society. "His work resulted in a convention in Philadelphia in 1814 from which a society was established, called 'The Baptist General Convention for Foreign Missions.' (It was also called the '*Triannual Convention*' since it met every three years). The Judsons were adopted as the first missionaries."<sup>31</sup> The contribution of Luther Rice to the cause of Baptist mission work cannot be over-estimated.

**John Jasper (1812-1901).** Unorthodox but totally sold out to God is a description that truly fits this powerful preacher of the Gospel. "Jasper was **born in 1812** on a plantation in Virginia, the youngest of twenty-four children. His father died two months before John's birth. It was his mother, a godly woman, who was the main influence in his life. Just before his death, Jasper recalled his mother: '*She gave me to God before I was born, prayed me into glory when I was a wild reckless boy. Prayed me into preaching the Gospel...*'

"Jasper had no formal education, then, when he was in his late twenties, Jasper was assigned to room with a slave who knew how to read a little. Jasper seized the opportunity:

*'In the dead of the night he give me lessons outen the New York Spelling book. It was hard pulling, I tell you; harder on him, for he knowed just a little, and it made him sweat to try to beat something into my hard head. It was worse with me. Up the hill every step, but when I got the light of the lesson into my noodle I fairly shouted, but I knowed I was not a scholar. The consequence was I crept along mighty tedious, getting a crumb here and there until I could read the Bible by skipping the long words, tolerable well. That was the start of my education.'*

"Seven months after learning to read, John Jasper was converted to Christ... Shortly after his conversion and baptism, John Jasper became a preacher... [He] soon displayed natural gifts of eloquence that rapidly made him a '*funeral preacher*' much in demand... We know little of what John Jasper's early funeral sermons were like... However a funeral sermon Jasper gave years later... may give us some idea of the flavor and form. He preached a double funeral for a man named William Ellyson and a woman named Mary Barnes. At the opening he said,

*'Lemme say a word about this William Ellyson. I say it the first and get it off my mind. William Ellyson was no good man—he didn't say he was; he didn't try to be good, and they tell me he die as he live, without God and without hope in the world. It's a bad tale to tell on him, but he fix the story hisself. As the tree falls there must it lay. If you want folks who live wrong to be preached and sung to glory, don't bring them to Jasper. God comfort the mourner and warn the unruly...*

*But, my brethren, Mary Barnes was different. She were washed in the blood of the Lamb and walked in white; her religion was of God. You could trust Mary anywhere; never caught her in them playhouses nor frisking in them dances; she wasn't no street-walker traipsing around at night. She loved the house of the Lord; her feet clung to the straight and narrow path; I knowed her. I seen her at the preaching, and seed her tending the sick and helping the mourning sinners. Our Sister Mary, good-bye. Your race is run, but your crown is sure.'*"<sup>32</sup>

That's what you call bold and fearless preaching!

After the Civil War had ended and slavery had been abolished, Jasper eventually returned to his hometown of Richmond, Virginia, which had been completely destroyed and left in piles of rubble. "But Jasper felt compelled to return to Richmond. He began holding services with nine members in a stable on an island in the James River. This meager handful eventually became the **Sixth Mount Zion Baptist Church, a thriving church with room to hold nine hundred people but still lacking enough seats to hold the crowds that wanted in.** Many white people in fact came to hear Jasper as his fame spread. They usually ended up in a 'segregated' section in the balcony, and Jasper would joke, '*Now, look'a here, you all white people, you keep over in your section. Don't get in the places of the regular customers.*'

"People responded to John Jasper because he had the compassionate heart of a pastor. A member of his church, Virginia Adams, remembered: '*Brother Jasper was the kindest man I reckon on the earth. You couldn't finish telling him about folks that was in trouble and want, before he'd be getting out his money...Just tell him what was needed, and he begun to scratch in his pocket...[and] He did not bow down to the high nor hold himself above the low.*'"<sup>33</sup>

"It was John Jasper's preaching that made him famous. He preached not only in his church but also wherever people would have him. **His biographer records that Jasper was reported to have 'preached in almost every county and city in Virginia.'** Some historians maintain that the total of those to whom he preached and the reported number of conversions from his meetings compare with those of notable evangelists of the day... Jasper's sermons were not unusually long, normally about fifty minutes in length. **He described his method of preparing his sermons: 'First, I read my Bible until a text gets hold of me. Then I go down to the James River and walk it in. Then I get into my pulpit and preach it out.'** ...Despite his early illiteracy, Jasper had a remarkable knowledge of the bible and was able to cite a multitude of verses from memory without error. One prominent white minister in Richmond went regularly to hear Jasper. Other whites protested. '*His English is horrible,*' they said. '*So it is,*' he replied, '*but I do not go over to listen to Jasper's English. I go over to listen to Jasper talk about his Jesus.*'...

"The power of Jasper's sermons impressed hearers... [He] solemnly told his congregation. '*I know well enough that the old devil is mad as a tempest about my being here; he know that my call to preach comes from God and that's what makes him so made when he see Jasper 'scend the pulpit, for he knows that the people is gowin to hear a message straight from heaven.*'

Despite the fact that he never shed the dialect he had been speaking from his childhood, the images he presented through words were graphic and moving. He showed an uncanny ability to enthral audiences... But John Jasper's sermons were not simply glorified storytelling. In the midst of the drama and sweep of his message was solid content of the gospel of salvation through Jesus Christ alone... [For instance] at the conclusion of his sermon 'Where Sin Come From,'...Jasper said,

*'I just took time to tell where sin come from. But my tongue can't refuse to stop to tell you that the blood of the Lamb slain from the foundation of the world is greater than sin and mightier than hell. It can wash away our sins, make us whiter than the driven snow, dress us in redemption robes, bring us with shouts and hallelujahs back to that fellowship with our Father, that can never be broken long as eternity rolls.*'"<sup>34</sup>

"Late in his life Jasper once said, '*Comparatively speaking, my time in this world is skin deep, and I look at my hand and think how thin the skin is, and I feel that sure enough he must soon be going.*' Yet even as he knew his days were winding down, Jasper continued his fervent pulpit ministry... [until he] **passed away in 1901**, still preaching up to within days of his death. People often speak of a man 'going to his reward' when he dies. Jasper himself portrayed something of those rewards in a sermon where he imagined himself walking the streets of heaven:

*'Look there; mighty sweet house, ain't it lovely? Look there; see that on the door, hallelujah, it's John Jasper. Said He was gowin to prepare a place for me; there it is! Too good for a poor sinner like me, but He built it for me; a turn-key job, and mine forever. Oh, what must it be to be there!'*

Then, stepping back mentally from that prepared home, Jasper delivered what could have been his farewell as he departed life: '*And now, friends, if you'll 'scuse me, I'll take a trip to the throne and see the King in his royal garments. Oh, what it must be to be there!*'"<sup>35</sup>

### **THE THIRD ERA OF BAPTISTS IN AMERICA (1875-1900).**

At this point we enter the period of time in America where liberals and conservatives began to battle against each other. By this time (around 1900) there were already men in Baptist denominational circles (and in the other major denominations as well!) who were trying to tear down the Bible and discard some of its most basic teachings.<sup>36</sup>

It is well worth pointing out in this day when fundamentalists (i.e. those who hold to the fundamentals teachings of the Bible) are attacked as a "sect" or lunatic fringe group, and lumped in with people who blow up airplanes and drink poisonous cordial, that historically, fundamentalists stand where ALL orthodox Christians have always stood! As Beale points out,

"Noted theological liberals, such as Kirsopp Lake, have concluded that Fundamentalism is virtually synonymous with orthodox Christianity."<sup>37</sup> The following surprisingly honest statement by Lake, makes that fact crystal clear:

*"It is a mistake, often made by educated persons who happen to have but little knowledge of historical theology, to suppose that Fundamentalism is a new and strange form of thought. It is nothing of the kind: it is the...survival of a theology which was once universally held by all Christians...The Fundamentalist may be wrong; I think that he is. **But it is we who have departed from the tradition, not he,** and I am sorry for the fate of anyone who tries to argue with a Fundamentalist on the basis of authority. The Bible and the corpus theologicum of the Church is [sic] on the Fundamentalist side."*<sup>38</sup>

Thankfully, God raised up a number of good men who stood against the slide into heresy and exposed the false teachers for what they were and what they were trying to do. We will now trace some of the more well known players on both sides of this drama, including the names of some who were not Baptists, since the Fundamentalist-Modernist (liberal) controversy went beyond denominational boundaries.

### **LIBERALS:**

**William Newton Clarke (1840-1912).** Clarke was probably the most influential liberal of the time. After pastoring a couple of churches, he became a teacher at Toronto Baptist College (now called McMaster University) and later spent 12 years on the faculty at Colgate Seminary (now Colgate-Rochester Theological Seminary). Clarke said that the Bible "did not bring us the entire revelation of God or even the entire Christian revelation," "that it was not done by the direct command or authority of God," "Nor does any theory of verbal inspiration holding that God gave the writers the very words accord with the facts." He "also rejected the idea of three persons in the trinity, and explained this doctrine as three modes of being..."<sup>39</sup>

**Henry Ward Beecher (1813-1887).** Beecher was a pastor, lecturer, and a liberal thinker.

**Philips Brooks (1835-1893).** He wrote the well-known Christmas carol "O Little Town of Bethlehem." He was a very articulate liberal who also helped to sway the masses into leaving the idea that the Bible is inspired and worthy of all their trust.

This was a time when a few very wealthy men such as John D. Rockefeller, Cornelius Vanderbilt and William Colgate helped to bankroll the liberal cause. Their money was used to start or assist such schools as Vanderbilt University, Colgate Seminary, etc. Rockefeller alone gave seventy-five million dollars to build the University of Chicago, a Northern Baptist school which was liberal from its very beginning.<sup>40</sup>

### **FUNDAMENTALISTS:**

**Adoniram Judson (A.J.) Gordon (1836-1895).** Gordon was probably the most well known Baptist to oppose liberal views by men such as Clarke. Gordon was an outstanding Baptist pastor who pastored the Clarendon Street Baptist Church in Boston, Massachusetts for 26 years. He was also the founder of a school which was later renamed in his honor: Gordon College and Gordon Divinity School. The seminary has since merged and is called Gordon-Conwell Seminary. Gordon wrote a number of hymns including "My Jesus, I love Thee," as well as a number of books. He also preached and taught a great deal on Bible prophecy.

Gordon had four children, all of whom grew up to love and serve the Lord Jesus, which is something every pastor prays for and desires. A daughter, Haley, married Edwin Poteat (who later became president of Furman University in Greenville, SC); A son, Ernest, knew 13 languages and wrote a biography of the life of his father as well as writing for the magazine "The Sunday School Times; another son, Arthur, was a Baptist pastor; and a daughter, Helen, married a lawyer, Robert Hall and lived at Cape Cod, Massachusetts.

We should be reminded that though we serve God faithfully, yet if our children go astray, it can hinder or destroy our ministry. Some pastors put their ministry in front of their family while others view the family as more important than even the ministry. I would tend to agree with the latter, since, scripturally speaking, the family was instituted by God centuries before the church. May God help us to love our children and raise them in a way that pleases Him!

**T. Dewitt Talmadge (1832-1902).** Talmadge was a Presbyterian who stood true to the faith of the Word of God and fought diligently against liberals such as those listed above. He was a dynamic, flamboyant preacher who was a master at using gestures and illustrations, and who possessed public relations savvy before the word was invented. For example, once while traveling in the Holy Land, "With no little fanfare, he baptized a man in the Jordan River. Again he was plunged into the vortex of controversy. The action proved that he was a sensationalist, a headline-hunter, his enemies said. Unabashed, he continued to preach.

"During his career as a minister he married three times, death taking his first two wives. Three times his churches were

demolished by fire. Around the world, over three thousand newspapers carried his sermons. He lectured on an average of fifty times a year. In 1889 he left the pulpit to turn his attention and gifts to journalism. He first edited 'Christians at Work,' and later 'The Christian Herald.'

"He was a wizard of the illustration and selected from an astonishingly wide range of knowledge to drive home his points. In one sermon, 'The Hornet's Mission,' object lessons are borrowed from the Hittites and the Canaanites, from Judea, Persia, Bithynia, Holland, England, Africa, Germany, and America."<sup>41</sup>

#### **THE BIBLE CONFERENCE MOVEMENT:**

During this period of time there were several well-known Bible conferences of an interdenominational nature which included fundamental Baptists, Methodists, Presbyterians, Congregationalists, etc. The first such conference was held in 1876 in Swampscott, Massachusetts (later called the Niagara Bible Conference). It was followed by one in 1878 in New York City (with the major messages being published daily in the New York Tribune-my how times have changed!). A third conference in 1886 was held in Chicago, Illinois. These meetings received a great deal of publicity and served as a rallying point for Bible believers who were concerned about the liberal takeover of Seminaries and Bible Schools and would fight against it over the next several decades. After these major meetings, Bible conferences became extremely popular throughout the United States and some from that time survive even to today.

#### **SOME WELL KNOWN EVANGELISTS OF THE TIME:**

**Dwight L. Moody (1837-1899).** Extremely well known, Moody had a tremendous influence in America and England as an evangelist. He and Spurgeon were friends and Moody preached several times at Spurgeon's church, The Metropolitan Tabernacle. He was a Congregational evangelist, and it is claimed that he "traveled a million miles and preached to a hundred million people."<sup>42</sup>

**Samuel P. (Sam) Jones (1847-1906).** This Jones, not to be confused with Bob Jones, was a Methodist evangelist who was greatly used of God. He was nationally known at the time.

**Rodney (Gipsy) Smith (1860-1947).** Smith was a British evangelist who had been a true gypsy (Both spellings are correct). Gypsies were people who had migrated originally from India to Britain and were nomadic in nature i.e. they didn't have permanent homes but moved from place to place and survived by doing such things as fortune-telling, horse trading, etc. They were also well known for their musical and dancing ability. Gipsy Smith was from a Methodist background and also worked with the Salvation Army for some time. He made dozens of evangelistic trips to the U.S.A., preaching in some of America's largest churches. His singing was a popular part of his ministry.

**J. Wilbur Chapman (1859-1918).** Chapman was a well respected Presbyterian pastor who became the director of the Winona Lake Bible Conference in Indiana, upon the recommendation of D.L. Moody. Winona Lake was the longest lasting of any of the great Bible conferences. Chapman "succeeded in attracting some of the best preachers in America, Canada, and England. Chapman left Winona in 1907 to devote himself fully to evangelism..."<sup>43</sup> Chapman also wrote the well-known hymn "*Living He Loved Me.*"

#### **THE FOURTH ERA OF BAPTISTS IN AMERICA (1900-c.1930).**

During the first three decades of the 20th century the battle between the fundamentalists and the liberals in the major Protestant denominations would come to a climax. The Methodist church would continue on into liberalism without a great deal of fuss. In the Presbyterian and Baptist denominations major battles would ensue before groups of conservative Bible-believers would eventually pull out of those denominations when it became obvious that turning them from error back to the truth had become an impossibility. We will begin by introducing several of the most influential liberals of the time. We will then highlight five Baptist stalwarts who stood for the truth against the modernists (liberals), before mentioning briefly some fundamentalists from the other denominations.

#### **LEADING LIBERALS IN THE EARLY 20TH CENTURY:**

**Harry Emerson Fosdick (1878-1969).** Fosdick, the son of Baptist parents, was unquestionably the most infamous liberal of the time. He destroyed the biblical faith of more people than any other single man in the first half of the twentieth century. As a child he admitted to having had fears about hell and as a youngster he heard D.L. Moody preach and was impressed by him. However, Fosdick rebelled against standards that had been set down for him regarding such things as card playing, dancing, going to movies, etc.

Fosdick began his college career at Colgate-Rochester Seminary where he learned about evolution and picked up other aberrant views while studying under such liberals as the previously mentioned William Newton Clarke. Later Fosdick went to Union Theological Seminary, which was only worse, since Union was famous, even then, for theological liberalism and error. Graduating from Union Seminary in 1904, Fosdick then went on to obtain a Master of Arts degree from Columbia

University in 1908.

Fosdick was ordained as a Baptist in 1903 with his old mentor, William Newton Clarke preaching the ordination sermon. During his lifetime, Fosdick would receive 17 honorary degrees, which must be something of a record. He was somewhat similar to Norman Vincent Peale in his popularity and ability to not offend anyone—regardless of what they did or did not believe. Doctrine meant very little to Fosdick. He wrote a number of books which helped destroy the faith of many young men and women of the time. One such book was entitled "*The Modern Use of the Bible*." As one man has said, "It might have been more appropriately titled, 'The Modern Disuse of the Bible.' Few books have led so many thousands of sincere people away from the Bible."<sup>44</sup>

Fosdick also did not care for the expository preaching of the Bible. "He decided against expository preaching, for he believed congregations were not interested in the meaning of texts; his sermons became more and more like lectures on problem solving techniques and attitudes. The themes were items of personal and current interest, and he drew from the accumulated wisdom of the past, within the Bible and outside, for his answers. In this way he offered solutions to the common problems of disillusionment, defeat, and despair. He used modern psychology as a valued ally, thus antedating Norman Vincent Peale and his success with 'positive thinking,' most of which was non-Biblical."<sup>45</sup>

Fosdick caused a huge furor between the years of 1919-1925 when he served as pulpit supply for the First Presbyterian Church in New York. By this time everyone was aware, from both his messages and books, that Fosdick didn't believe any of the famous five fundamental doctrines that the Presbyterians held.<sup>46</sup> The hypocrisy was blatant: Here was a guy who didn't believe in any of those fundamental doctrines preaching in a church that professed to hold to them!

It was while Fosdick was occupying that Presbyterian pulpit that he preached probably his most famous sermon, titled, "*Shall the Fundamentalists Win?*" The sermon was reprinted after being preached in May of 1922. It caused an explosion. It also showed that he had a complete hatred and lack of love for any fundamentalist, characterizing them as a bunch of people who rejected science, modern culture, and everything else. The sermon served as a call to war for both liberals and fundamentalists, and the battle raged with great fury. J.R. Straton, the pastor of Calvary Baptist Church in New York City and a great Baptist leader (see below) preached a sermon to answer Fosdick, which he titled: "*Shall the Funny Monkeyists Win?*" W.B. Riley, another influential fundamental Baptist preached an answer titled: "*Fundamentalism vs. The New Faith, or Riley vs. Fosdick!*" Clarence McCartney (1879-1957) a conservative Presbyterian pastor in Philadelphia answered Fosdick with a sermon called "*Shall Unbelief Win?*"<sup>47</sup>

Finally, rather than sign a doctrinal statement, Fosdick left that Presbyterian pulpit to pastor Park Avenue Baptist Church in 1925.<sup>20</sup> Park Avenue Baptist was the home church of the world's richest man, John D. Rockefeller. Fosdick pastored that church from 1925-1930. At that time Rockefeller donated ten million dollars to build a whole new church which Fosdick could pastor.<sup>48</sup> It stands today in upper Manhattan, New York City, and is called "*The Riverside Church*." It is Gothic in its architecture, and has been the home of liberal preaching since its beginning. "Riverside has never failed to live up to its reputation of being one of the most notoriously liberal churches in the world."<sup>49</sup> Fosdick retired from the pulpit in 1946 and died in 1969.

A brief quote from Fosdick will demonstrate his erroneous views: "Substitutionary atonement, where one suffers in the place of others...is in the view of modern ideas of justice an immoral outrage."<sup>50</sup> Fosdick's view of where we got our concept of God reflects the typical liberal, anti-biblical viewpoint: "A storm god, dwelling on a mountain, whose major activity was war...was the beginning of the development of the Jewish ideas of God."<sup>51</sup>

Fosdick also served on the faculty of Union Theological Seminary in New York City for almost forty years. Other major intellectual headquarters for liberal thought at that time (and today) would include: The University of Chicago, Rochester Seminary, Boston University, Duke Divinity School, Harvard Divinity School, Yale Divinity School, Garrett Biblical Institute, Crozier Theological Seminary and Oberlin College.

**Shailer Mathews (1863-1941)**. Mathews was another well known liberal who was Dean of the University of Chicago Divinity School from 1908-1933. He also served as president of the Federal Council of the Churches of Christ Churches for five years (1912-1916) (which was a forerunner of the present National Council of Churches) and wrote thirty books.<sup>52</sup> To him must go a great deal of the blame for helping the Northern Baptist Convention (now American Baptist Churches of the U.S.A.) go into liberalism. He was also a promoter of the "Social Gospel" popularized by the following individual.

**Walter Rauschenbusch (1861-1918)**. Rauschenbusch was the "...father of the Social Gospel...Witnessing the wretched living and working conditions among the immigrant workers (in New York City), Rauschenbusch...became a socialist. He believed sin was selfishness, or lack of involvement in distributing the wealth. Salvation, on the other hand was a social effort to change society and to help usher in the kingdom. Rauschenbusch's "Theology for the Social Gospel" provided a systematic presentation of his ideas. Such American ideas were blending with foreign influences and giving shape to a full-blown modernism."<sup>53</sup> Rauschenbusch joined the faculty of Rochester Seminary as church historian in 1902 and continued there until his death in 1918. Surprisingly it was Augustus H. Strong, a conservative who brought this liberal to that seminary!<sup>54</sup>

## **FUNDAMENTALIST BAPTIST LEADERS OF THE EARLY 20<sup>TH</sup> CENTURY:**

Against the powerful tide of liberal teachers such as those listed above, God raised up a solid group of godly pastors, evangelists, and academic scholars to defend the faith. There were many, but some of the most prominent included the following men:

**T.T. Shields (1873-1955).** "Born in England and destined to be hailed as the 'Spurgeon of Canada,' Thomas Todhunter Shields ... ministered to a solid, thriving church, Jarvis Street Baptist of Toronto, Canada. He came to the Jarvis Street pulpit in 1910...He remained there until his death. Known for its great music, Jarvis Street was the 'cathedral' Baptist church of Canada-the leading church in the Baptist Convention of Ontario and Quebec."<sup>55</sup>

Shields led the expose of the heresy and liberalism that was rampant at McMaster University (then called Toronto Baptist College) in Ontario, Canada. Shields was one of the key founders of the Baptist Bible Union. He led them to purchase Des Moines (Iowa) University. "For years the school had been a liberal NBC institution, but the convention was about to abandon it because of staggering financial problems...The university trustees offered the school to the BBU if it would assume the debt. In spite of much difference of opinion among BBU leaders, Shields enthusiastically negotiated with the trustees and consummated the purchase...A major problem was that Shields attempted to change the scenario 'from liberal school to Fundamentalist school' without changing the players. The financial situation prevented a quick and complete house cleaning."<sup>56</sup> The school became a disaster and closed two years later. It was the one dark moment in his lifetime.<sup>57</sup>

Eventually, in 1948 Shields joined Carl McIntire's International Council of Christian Churches, a fundamentalist group of churches. "T.T. Shields was a major figure representing the transition from nonconformist to separatist Fundamentalism. He had become one of the earliest Baptists to take his stand outside the mainline denominations (in 1930) ...Shields made this notable statement: 'We remember our faults this day. We ourselves did not know that Modernism was so deeply rooted. We hoped that both in Canada and the United States existing conventions could be purged from their infidelities, but of this we have now abandoned hope.'"<sup>58</sup> T.T. Shields was faithful to the Lord Jesus until his death in 1955. Dr. H.C. Slade succeeded him at Jarvis Street Baptist Church in Toronto, Ontario, Canada.

**William Bell (W.B.) Riley (1861-1947).** Riley was a key figure in the battle between the liberals and the conservatives in the Northern Baptist Convention. He was also, along with Shields and J. Frank Norris, a strategic leader in the formation of the Baptist Bible Union. He was the pastor for many years of the First Baptist Church of Minneapolis, Minnesota. First Baptist was a large church that seated over 2,500 people. Riley was also an excellent debater who debated some of the leading evolutionists of the time and was even scheduled to debate Clarence Darrow, the famous lawyer who had argued for evolution in the watershed "Scopes Monkey Trial" held in 1925, but Darrow backed out. Riley was a solid fundamentalist who also battled with H.C. Vedder, (the liberal Baptist historian at Colgate-Rochester Seminary) and Harry Emerson Fosdick.

Riley published a newspaper called "*The Pilot*," and founded Northwestern Schools, which included a Bible Institute, College and Seminary. He also "...authored...some sixty-five books, in addition to his forty-volume Bible of the Expositor and the Evangelist...and still found time to conduct evangelistic campaigns all around the world, including one in London's Metropolitan Tabernacle (Spurgeon's old church)."<sup>59</sup>

Perhaps the only mistake that W.B. Riley made was in staying in the Northern Baptist Convention too long, entertaining thoughts (more wishful thinking than anything else) of turning the convention around. To many, it was very apparent that it was hopeless. Having fought tooth and nail to try and turn the Northern Baptist Convention back to a biblical position, he finally submitted his letter of resignation from the NBC to the convention leadership in 1947, a year before his death.

**J. Frank Norris (1877-1952).** Norris was a graduate of Baylor University, a Southern Baptist school. "J. Frank" was a very colorful character, to say the least. He was called by some "*The Texas Tornado*" (cyclone). He became the pastor of First Baptist Church of Fort Worth, Texas in 1902.

Norris was a tremendous preacher and pulpiteer, but also very flamboyant and could be very vicious towards someone, whether they be Christian or non-Christian. You either loved or hated J. Frank Norris. One man, J.T. Pemberton, who became a very strong supporter and friend of Norris, admitted that he had originally voted against calling Norris as pastor of the Ft. Worth church, because, in his words, "It was his conviction that if Norris came, there would be the '*all firedest*' (biggest) *explosion any church ever had*'-and such there was."<sup>60</sup>

Not too long after coming to the First Baptist Church as pastor, Norris began, in his preaching, to name names of people both inside and outside of the congregation who weren't living right and who needed to be saved, etc. This sensational preaching caused a furor, and his deacons, being upset, met to dismiss him, figuring that that would solve the problem. But "Norris wasn't a normal Baptist preacher-he, in turn, dismissed them and in old First Baptist of Fort Worth there was 'an all firing



time'...Now he was the voice of First Baptist; for the membership voted with him, and boards, committees, and organizations among ladies and young people ceased. First Baptist became a cathedral of preaching, and all else was shelved in order to support such a ministry. First Baptist was a Norris preaching post and little else."<sup>61</sup>

In 1912 the church burned. Norris was charged with arson. It was an apparent "frame-up" and one man admitted being offered \$20,000 to get rid of J. Frank Norris. (Please remember that this was a "Cow-town," and this was a rough time in history). The church continued to grow and the building was rebuilt. In 1913 the Sunday school ran 250 people. In 1917 it was up to 1500 and in 1926 it peaked out at 5,000 people in Sunday school every Sunday. Norris used nothing but the King James Version of the Bible for his Sunday school literature. He also published a newspaper called "*The Fundamentalist*," which had a very large circulation.

Some amazing things happened to Norris and First Baptist. In 1929 their rebuilt church burned to the ground again-a three hundred thousand dollar loss. And once again they rebuilt.

That fire was just the icing on the cake though. Three years prior to the fire, the most catastrophic occurrence in Norris' life and ministry had occurred. J. Frank had been preaching hard against the governor of New York, Al Smith, who hoped to run for President of the United States in the next election. Norris also had been speaking out boldly against the mayor of Fort Worth, a man named H.C. Meacham. One of Meacham's close friends, Dexter Chipps, came to Norris' church study on Saturday afternoon July 16, 1926.

"The two men exchanged some sharp words, and Chipps reportedly threatened Norris's life again. Norris was no doubt under some emotional strain. There had been threats on his life, and during a previous evening service, someone had shot at him from outside the church. Chipps, turning to leave Norris's office, reportedly paused at the door, whirled, and appeared to be reaching into his back pocket...'in Texas such a gesture could have only one meaning, and it would be readily understood. Norris, sitting at the desk facing the door, may already have had his hand on the...revolver.' The sounds of three or four shots reverberated through the huge downtown church building, and Chipps's body lay motionless on the floor. As one biographer expressed it, '*The life of one man was gone, the life of the other [was] never to be the same.*'"<sup>62</sup>

"Indicted by a grand jury for the murder of an unarmed man, Norris stood trial in Austin, Texas, in January 1927. Refusing his resignation, Norris's Fort Worth church raised sixteen thousand dollars for his defense... Actually, there is no evidence that Norris ever carried a gun. At the time of the shooting, Norris-believing that his life was in danger-had taken the night watchman's gun from the drawer of the desk. In the course of the trial, Norris introduced a silver-plated weapon, which he claimed Chipps had been carrying at the time of the shooting. Norris explained that he had discovered the gun on Chipps after the incident and had hidden it for future evidence, persuaded as he was that if it should fall into the prosecutor's hands, they would never present it to the court.

"The only witness to the incident was L.H. Nutt, a local bank auditor who was a friend of Norris'; he concurred that the pastor's story was indeed the truth. Following the emotional hearing, then a closed, forty-minute deliberation, the jury on the first ballot found J. Frank Norris 'not guilty.' In the jury's opinion it had been justifiable homicide...In spite of the fact that Norris would force retractions from at least five newspapers, most of the preacher's former friends deserted him...Norris would walk a lonely road now."<sup>63</sup>

However, Norris was not through. In 1935 he started a church in Detroit, Michigan called Temple Baptist Church. For the next thirteen years he pastored BOTH churches, although they were 1300 miles (2000 km) apart. Norris was also the one who began the practice of "house to house" visitation. Up until then it had never been known. G. Beauchamp Vick (his Sunday School superintendent in Detroit) later succeeded him and formed a new group, the Baptist Bible Fellowship (BBF), in 1950 (see below).

Regarding the BBF's formation, it should be born in mind that Norris could be a very cruel man, writing things in his newspaper that were harsh, unchristian and sometimes untrue. Eventually a large group of pastors from the Baptist group he had formed, separated over an issue concerning the running of his Bible Institute in Fort Worth, and formed the Baptist Bible Fellowship (BBF). Forty pastors stayed with Norris during the split, 119 left. Nonetheless, today it is claimed that we can trace approximately two thousand five hundred independent Baptist churches that owe their start to the influence of J. Frank Norris. Whatever else we may say about him, God did seem to use him in increasing the impact of Baptist churches and in the cause of Christ.

**John Roach (J.R.) Straton (1874-1929).** Straton was the pastor of the strategic Calvary Baptist Church in New York City from 1918-1929, when he died of a stroke. Straton was an extrovert who challenged sins of the day and fought against the biggest liberals. Being located in New York City, he had abundant opportunities to write against and fight against Fosdick, S. Parkes Cadman (then president of the Federal Council of Churches), etc. He was a major player in the fight to try and turn the Northern Baptist Convention around. At the 1923 NBC convention he even stood on a chair in the audience loudly protesting the fact that they were about to have as keynote speaker a man (W.H.P. Faunce) who didn't even believe in the virgin birth of

Christ. He was jeered and hissed at by many there that day. A sad indicator of how liberal the NBC had become, even by that time, is that fact that when Faunce came up to preach his message ("*Thy Kingdom Come*") he was greeted by several minutes of applause!

"Straton's was truly the voice of a prophet in 'pagan New York City,'...The New York Times carried articles almost every week on his pungent ministry, sometimes front-page coverage and at times including Straton's entire Sunday sermon."<sup>64</sup> He also supported women's rights, separation of church and state, justice for Blacks (something not popular at that time), and had a number of African-American members of his congregation.

**Robert T. Ketcham (1889-1978).** Bob Ketcham was the man who was primarily responsible for the founding of a fellowship of churches called "The General Association of Regular Baptist Churches"(GARBC). This group was an outgrowth of the Baptist Bible Union (BBU) which had been formed in 1925 but which had fizzled down to almost nothing by 1932.<sup>65</sup> Only 34 representatives of the Baptist Bible Union were left when they met at the Belden Avenue Baptist Church in Chicago, Illinois in 1932.<sup>66</sup> At that time they decided to change the name to "The General Association of Regular Baptist Churches". A new type of constitution and style of operation was adopted at that time. They deliberately set up the organisation in a loose, fellowship-style format, rather than a hard, denominational, control-type structure. (For more on the GARBC, see below). Ketcham was elected as the first "National Representative," and also as the first chairman of the "Council of Fourteen," which served as an overall advisory board for the fellowship (and replaced the previous convention type organizational structure which was in use for the first six years of the GARBC's existence).

Robert (Bob) Ketcham grew up in northern Pennsylvania and was saved in his teen years. He was then called to preach and used of God in a very wonderful way. He pastored churches in Pennsylvania, Ohio, Iowa, and Indiana, before taking on the full-time responsibilities of National Representative of the GARBC.

Ketcham had become well known due to a booklet that he wrote answering the Northern Baptist Convention's request (actually it was more like a demand) for money for a five year period, to help support what was called "The One Hundred Million Dollar Drive."<sup>67</sup> The booklet was called "*A Statement of the First Baptist Church, Butler, Pennsylvania, with Reference to the New World Movement and the \$100,000,000 Drive.*" The booklet created a sensation. W.B. Riley of Minneapolis's First Baptist Church ordered twenty thousand copies, and before the end of 1920 more than two hundred thousand copies had been disseminated all over the country. This...worked as a major factor in the convention's abandonment of the New World Movement..."

"Loyal to the GARBC until death claimed him in 1978, Ketcham served as pastor, author, conference speaker, editor of the Baptist Bulletin, national representative, and national consultant. He became president of the American Council of Christian Churches (ACCC) in 1944. In 1949, he published his booklet "*The Answer,*" an expose of modernism in the NBC... Ketcham maintained a humble and gracious spirit in the face of adversity. He suffered health problems, undergoing difficult corneal transplants in 1946, a heart attack in 1959, and more than one stroke, which led to his death in 1978. "Doc" Ketcham was a fine man who served the Lord faithfully throughout his life, combining unbending biblical convictions with a kind, gracious spirit and attitude."<sup>68</sup>

## FUNDAMENTALIST METHODIST PERSONALITIES OF THE EARLY 20<sup>TH</sup> CENTURY:

**Robert P. ("Fighting Bob") Shuler (1880-1966).** This is NOT the Robert Schuler who pastors the recently bankrupt Garden Grove Community Church (the so-called "Crystal Cathedral") in California, and who is like a reincarnation of Norman Vincent Peale and his "*Power of Positive Thinking.*" Instead, Bob Shuler was "...a great pulpiter, pastor of Trinity Methodist Church in Los Angeles, and editor of "*The Methodist Challenge.*" The worldly liberals hated him because he was constantly exposing their corruption in his paper and on the radio. Although neither he nor his church ever left the denomination, his son Phil Shuler (1924- ) did, and he emulated and perpetuated his father's principles and biblical convictions."<sup>69</sup>

**Robert R. (Bob) Jones Sr. (1883-1968).** "*Dr. Bob*" was an extremely well known and greatly used evangelist, who conducted large city-wide evangelistic campaigns all across America during his lifetime. He had an uncanny ability to state powerful spiritual truths in simple, "proverbial type" sayings. He is perhaps most well known for, and had his greatest impact through his founding of "Bob Jones College" (now Bob Jones University). Bob Jones University is a fundamental, liberal arts school which has turned out more fundamentalist pastors, missionaries, evangelists, Bible college presidents, etc.,(as well as highly trained Christians in the various liberal arts academic disciplines) than any other school this century."<sup>70</sup>

**L.W. Munhall (1843-1934).** Munhall spoke often at Fundamentalist meetings, "...contributed to "The Fundamentals"; helped to establish the World's Christian Fundamentals Association; and even preached in J. Frank Norris's pulpit...(and) at Bob Jones College..."<sup>71</sup>

**H.C. (Henry) Morrison (1857-1942).** Morrison was the one who advised Bob Jones Sr. regarding his school to "...`keep the chapel platform hot,' was a godly and gifted old-fashioned Methodist; (and) he was president of Asbury College in Wilmore, Kentucky."<sup>72</sup>

The Methodists never were a serious threat to turn their schools away from liberalism, and while you will still find an occasional biblical pastor among them, most Bible-believing Methodists have since left the United Methodist denomination and are in one of several conservative Methodist groups that are part of the loosely knit "Fundamentalist Methodist Movement."

### FUNDAMENTALIST PRESBYTERIAN PERSONALITIES OF THE EARLY 20<sup>TH</sup> CENTURY:

**J. Gresham Machen (1881-1937).** Dr. Machen was one of the most brilliant biblical scholars that conservative Christianity has ever known. He wrote the greatest, most scholarly defense of the virgin birth ever written ("*The Virgin Birth of Christ*") as well as books opposing liberalism and defending the fundamentals of the faith. While he never gave himself the title "Fundamentalist," he truly was one. His dislike of the term was due to the fact that the enemies of the gospel then, as now, used it as a term that, in Machen's words, "...seems to suggest that we are adherents of some strange new sect, whereas in point of fact we are conscious simply of maintaining the historic Christian faith and of moving in the great central current of Christian life.' ...(Machen) staunchly defended his Fundamentalist brethren. Receiving criticism for this from some Presbyterians, Machen responded, 'Do you suppose that I do not regret my being called, by a term that I greatly dislike, a "Fundamentalist"? Most certainly I do. But in the presence of a great common foe, I have little time to be attacking my brethren who stand with me in the defense of the Word of God. I must continue to support an unpopular cause.'"<sup>73</sup>

**Robert Dick Wilson (1856-1930).** Wilson was one of the most brilliant biblical scholars the world has ever known. He knew 45 languages and dialects! His intellect, as well as how he determined to use his gifts and talents for God's glory and in the defense of the Word of God, is worthy of retelling here.

When he graduated from college, Wilson went on to seminary training and followed that with two years of study at the University of Berlin in Germany. At that time Germany was the source of the vast majority of liberal attacks on the accuracy of the Old & New Testaments and was producing liberals by the truckload. Even some Bible-believing students were going there for graduate work and having their faith destroyed by liberal professors.

But Robert Dick Wilson went there for an entirely different reason. He tells it in his own words: "Most of our students used to go to Germany, and they heard professors give lectures which were the results of their own labours. The students took everything (i.e. believed it all) because the professor said it. I went there to study so that there would be no professor on earth that could lay down the law for me, or say anything without my being able to investigate the evidence on which he said it.

"Upon his arrival in Germany, Professor Wilson made a decision to dedicate his life to the study of the Old Testament. He recounted his decision, 'I was twenty-five then; and I judged from the life of my ancestors that I should live to be seventy; so...I (had)...forty-five years to work. I divided the period into three parts: The first fifteen years I would devote to the study of the languages necessary. For the second fifteen I was going to devote myself to the study of the text of the Old Testament; and I reserved the last fifteen years for the work of writing the results of my previous studies and investigations, so as to give them to the world.' Dr. Wilson's plans were carried out almost to the very year he had projected, and his scholastic accomplishments were truly amazing.

"As a student in seminary he would read the New Testament in nine different languages including a Hebrew translation which he had memorized syllable for syllable! Wilson also memorized large portions of the Old Testament in the original Hebrew. Incredible as it may seem, Robert Dick Wilson mastered forty-five languages and dialects."<sup>74</sup>

Wilson relates why he studied so many languages in order to answer the liberals: "Now I consider that what was necessary in order to investigate the evidence was, first of all, to know the languages in which the evidence is given. So I...determined that I would learn all the languages that throw light upon the Hebrew, and also the languages into which the Bible had been translated down to 600 A.D., so that I could investigate the text myself. Having done this I claim to be an expert. I defy any man to make an attack upon the Old Testament on the ground of evidence that I cannot investigate. I can get at the facts if they are linguistic. If you know any language that I do not know, I will learn it."!!

"Wilson challenged other so-called 'experts' in the Old Testament field demanding that they prove their qualifications before making statements concerning its history and text...As a professor at Princeton, Dr. Wilson won international fame as a scholar and defender of the historic Christian faith. The emphasis of professor Wilson's teaching was to give his students '*SUCH AN INTELLIGENT FAITH IN THE OLD TESTAMENT SCRIPTURES THAT THEY WILL NEVER DOUBT THEM AS LONG AS THEY LIVE.*'"<sup>75</sup>

**Carl McIntyre (1906-?).** McIntyre has had a long and stormy history since graduating from Westminster Seminary. He founded the ACCC (American Council of Christian Churches), a fundamentalist response to the liberal NCC. He and his group took over Shelton College and eventually started Faith Theological Seminary. He has always been very active in political issues such as opposition to Communism, etc., which has led to various splits in Presbyterian circles over the years.

## **SIGNIFICANT SCHOOLS AND CHURCHES THAT BEGAN IN THE EARLY 20<sup>TH</sup> CENTURY:**

Dallas Theological Seminary – Lewis Sperry Chafer, et al.

Bob Jones University (1927-present). (See above under Bob Jones).

First Baptist Church of Fort Worth – Home of J. Frank Norris.

First Baptist Church of Minneapolis – Home of W.B. Riley

Church of the Open Door-Los Angeles

Tremont Temple-Boston, MA – Now fallen far from its former fundamentalist position.

Calvary Baptist-New York City – Home of J.R. Straton and later William Ward Ayer.

Moody Memorial Church-Chicago, IL – Home of H.A. Ironside and later James M. Gray.

Wealthy Street Baptist Church-Grand Rapids, MI – Home of Oliver Van Osdel and later David Otis Fuller.

## **SOME BIBLE TEACHERS AND EVANGELISTS OF THE TIME:**

**Harry Ironside (1876-1951).** A world famous Bible teacher and pastor of Moody Memorial Church for a period of time.

**Dr. Bob Jones Sr. (1883-1968).** Evangelist (see above).

**Billy Sunday (1863-1935).** He had been a famous baseball player and became one of the most dynamic evangelists of the time. He was raised Methodist but ordained by the Presbyterian Church. "One must admit, however, that Sunday was not strong on Presbyterian doctrine. The Chicago Presbytery that examined him received such answers as *'That's too deep for me'* in response to some of their questions, but they ordained him anyway after one of the men said, *'God has used him to win more souls to Christ than all of us combined and must have ordained him long before we ever thought of it.'*"<sup>76</sup>

Sunday was unorthodox and almost totally unpredictable in his pulpit manner. J. Gresham Machen, the dignified Presbyterian scholar admitted he didn't particularly enjoy Sunday's style of preaching, but rejoiced in the souls saved. Machen described an earlier sermon he had heard by Billy Sunday thus:

"The total impact of the sermon was great. At the climax, the preacher got up on his chair-and if he had used a step-ladder, nobody could have thought the thing excessive, so dead in earnest were both the speaker and audience! The climax was the boundlessness of God's mercy; and so truly had the sinfulness of sin been presented, that everybody present with any heart at all ought to have felt mighty glad that God's mercy IS boundless. In the last five or ten minutes of that sermon, I got a new realization of the power of the gospel...Every morning, on the page of the paper devoted to Billy Sunday, a Unitarian statement appears in opposition. I like Billy Sunday for the enemies he has." (i.e. Since the heretics oppose him, he must be a good man!)<sup>77</sup>

**Lewis Talbot (1889-1976).** A solid Bible teacher and first president of BIOLA (*The Bible Institute of Los Angeles*).

**R.A. Torrey (1856-1928).** Dean of the Bible Institute of Los Angeles (BIOLA), Torrey contributed to "*The Fundamentals*," started a well known Bible conference in Pennsylvania, etc.

**C.I. (Cyrus Ingerson) Scofield (1843-1921).** Pastored both Congregational and Presbyterian churches and authored the famous and greatly used reference Bible that bears his name.

## **THE TWO BAPTIST GROUPS IN AMERICA AT THE TIME:**

**The Northern Baptist Convention (NBC)** (This group later changed its name to The American Baptist Convention, and is now called The American Baptist Churches of the U.S.A.). In May of 1907 the Northern Baptist Convention was officially organized. Shailer Mathews (see above) was on the first executive committee and was one of the most well known liberals of the day. Thus, unlike other groups, the NBC **started out in error**, rather than going into it later. In 1909 Oliver W. Van Osdel from Wealthy Street Baptist Church in Grand Rapids, Michigan raised a dissenting voice and pulled his church out of the convention. At that time he formed the Michigan Orthodox Baptist Association. By 1925 that group had 25 churches and as a group joined the General Association of Regular Baptist Churches in 1932. Van Osdel retired in 1934 while in his eighties. The Northern Baptist Convention went downhill very rapidly, speeded up by the fact that their schools were liberal and turned out scores of liberal pastors to lead the "grass roots" church member into error.

One thing that kept a lot of good, Bible believing men from pulling out of the NBC later on when error became so rampant in the convention, was something called the "*M & M (Ministers & Missionaries) Fund*," which was begun in 1911. The idea was that every preacher in the NBC would pay money into this fund, and if they continued faithful to the convention until retirement, they would have a sum of money saved up with which to live on after retirement, similar to the United States government's Social Security System. It was, as one man said, "*A good bludgeon (club) to hit pastors with and keep them in line.*" After all, if you were to leave the Northern Baptist Convention in protest over the heretical things happening in it, you

would lose your entire pension (savings). Consequently it took a great deal of courage to leave the NBC. In 1919 another pivotal event occurred, with the adoption among major denominations including the Northern Baptist Convention, of the "*New World Movement*" (see above, under Robert Ketcham).

One of the "*final straws that broke the camel's back*," as far as the fundamentalists were concerned, was when Harry Emerson Fosdick was invited to speak at the Northern Baptist Convention's annual meeting in 1919. In 1920 the fundamentalists got organized and decided that they would try and turn the NBC back to a conservative position. Prior to the 1920 convention they met at Buffalo and planned their strategy. Unfortunately, strategy was not enough. They were soundly defeated on the convention floor whenever they would make motions to require teachers in the NBC seminaries to sign statements of faith, etc. From 1920-1925 the story was of one defeat after another at the annual conventions, until a group of fundamentalists formed a separate group within it, called the National Federation of Fundamentalists of Northern Baptists. Later that group would change its name to the Conservative Baptist Fellowship. In 1965 it was renamed again and called the Fundamental Baptist Fellowship (see below).

The story on the NBC convention floor during the pivotal years in the early 1920's was sad indeed. The NBC had a weak-kneed president who wanted to maintain peace and harmony at any price, even to the point of compromising doctrines and convictions. This man's name was J.C. Masee. He himself was a conservative, but he didn't want to alienate anyone. Sadly, by this time the Northern Baptists even had missionaries on the mission fields who didn't believe that Jesus Christ was the way of salvation (which makes one wonder what they were doing on the mission field!).

In addition to the fundamentalists who stayed in the NBC, a number of churches began pulling out of the Northern Baptist Convention as well as the Southern Baptist Convention (see below), and together, those that pulled out of both conventions along with a number of independent Baptist churches would form the Baptist Bible Union in 1925. J. Frank Norris, T.T. Shields and several others led this group in the beginning, but, as previously mentioned above, by 1932, that group had fizzled out due to problems and bad publicity from such things as the Des Moines University fiasco (see above, under T.T. Shields). In 1932 the BBU formally renamed themselves the General Association of Regular Baptist Churches, or GARBC (see above under R.T. Ketcham & below under GARBC).

**The Southern Baptist Convention (SBC)** The Southern Baptist Convention came into existence on May 8, 1845 just a few years prior to the American Civil War. David Beale gives a bit of the history behind its formation: "While many factors-social, cultural, economic, political, and religious-contributed to the mid-nineteenth century separation of Baptists in the South from those in the North, the issue of slavery served as the catalyst to complete the separation. Although the Triennial Convention had attempted to establish a noncommittal policy regarding slavery, Baptists in the South felt that they were receiving unequal treatment in the [funding] and in the approval of missionary candidates... [Fourteen years later] in 1859 the convention established its first seminary-Southern Baptist Theological Seminary."<sup>78</sup> From that small beginning the Southern Baptist Convention grew to become the largest denomination in the United States, apart from the Roman Catholic Church.

## **THE VARIOUS BAPTIST GROUPS IN AMERICA FROM 1930-PRESENT:**

**The AMERICAN BAPTIST CHURCHES in the U.S.A.** (Founded in 1907 and originally called the NORTHERN BAPTIST CONVENTION. In 1950 they changed their name to The AMERICAN BAPTIST CONVENTION, and in 1972 adopted their present name). The denomination as a whole is liberal, though you may find an occasional church that preaches the gospel. They are usually heavily into the "social gospel."

**The SOUTHERN BAPTIST CONVENTION (SBC).** "Fast-forwarding" a hundred years from the early beginnings of the SBC mentioned above, **a century later the Southern Baptist Convention was heading down the same road to apostasy that the Northern Baptist Convention had followed in the early 1900s.** All six of the SBC seminaries had incredibly liberal professors teaching in them! They, in turn, were infecting future SBC pastors with theological error, even though the average member in the pew still believed the Bible and its teachings. Because of this apostasy that was going on in the SBC, for decades faithful Bible-believers had been pulling out of the Southern Baptist Convention, either to start new independent Baptist churches or join already existing fundamental Baptist churches. The reason of course was that they wanted to be faithful to the Lord and His Word which states: "*Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols... Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*" (II Cor. 6:14-18). Many battles were fought by conservatives within individual Southern Baptist churches as they tried to get their churches to leave the convention. And dozens of churches did pull out of the SBC, often with great difficulty and at great cost both personally and professionally.

**However, beginning in the 1980s** the conservatives who still remained within the SBC decided to try to turn things around in the seminaries and clean house & get rid of the liberal professors. To do so they came up with a plan. The idea was to

nominate & attempt to elect a conservative as president of the SBC every year at the annual national convention for at least the next six or seven years in a row (a new SBC president is chosen annually). Whoever is elected president of the SBC each year gets to appoint new seminary board members to replace those who are rotating off those boards due to the expiration of their term of service. The conservatives figured that if the Bible-believers could elect a conservative president to lead the SBC each year for at least seven consecutive years, those presidents could slowly purge the seminaries of their liberal board members, totally changing their composition. Then once that was accomplished, those newly conservative boards could then hire new conservative faculty and fire the apostate, liberal professors teaching in those seminaries (several of whom denied even the most fundamental doctrines of the faith such as the virgin birth of Christ, His substitutionary atonement, the inerrancy of Scripture, etc). To the surprise of many, over the next 10-15 years the conservatives were able to accomplish their plan i.e. elect their candidates as president each year. In turn, those presidents have tried to do some "house cleaning" of liberals and apostates from the SBC seminaries and have had some success.

**So the crucial question today is this:**

*“Is it ok to resume fellowshiping and working together with Southern Baptists?”*

**The short answer, in this writer’s opinion: “No.”**

**Reason: “There are STILL a number of serious theological problems and biblical reasons NOT to cooperate with or use Southern Baptist speakers, evangelists, and churches in ministry.”** It is now incumbent on me to explain why I say that.

*Advocates of reuniting with the SBC eagerly point out that the late Jerry Falwell & his Liberty University became connected with the SBC in Virginia a number of years ago, and that Cedarville University in Ohio has done so as well. Such individuals also point out that Rick Warren, Chuck Colson, Billy Graham & other popular, high profile leaders of evangelicalism are members of the Southern Baptist Convention; the implication being that their presence in the SBC makes working with Southern Baptists alright.”*

I would beg to differ with such proponents of the restoration of ties with the SBC (& advocates of doing so include some very surprising professedly fundamental individuals, schools & churches!). Let me try to briefly explain why I believe conservative Bible-believers should continue to stay well apart from the SBC.

At the outset I should point out that this is a particularly controversial issue at the present time. Recently a number of heated discussions and battles have been fought over this very issue (i.e. whether or not fundamentalists should fellowship with and work together with churches & individuals from the Southern Baptist Convention) including in organisations as well as in print & over the internet and blogosphere.

One example has been the recent Cedarville University controversy. This previously independent Baptist Christian college in southeastern Ohio created a firestorm of controversy when they shocked everyone in fundamentalist circles by becoming an “officially approved SBC college/university.” What that meant was that Cedarville and the SBC had formally agreed to join hands together and the SBC would now officially recognize and endorse as tantamount to an SBC college/university (since the SBC had no school of their own in Ohio). However Cedarville University was already an “officially approved” school of the fundamentalist GARBC and had been since the mid-1900s (a relationship that Cedarville wished to maintain). It was sort of like a man’s wife leaving him for another man...but wanting to retain her old husband too, since Cedarville wished to still remain in good standing with the GARBC as well! So from 2002-2006 controversy & debate raged within the GARBC over this decision to align themselves with the SBC. Cedarville, originally a Presbyterian college, had later been taken over by independent Baptists and had a long history with independent fundamental Baptists and was officially affiliated with the G.A.R.B.C (a conservative Baptist organisation begun by Dr. Robert Ketcham & a number of other solid, unbending Bible-believers in 1932 [see below]). Now suddenly, after 70-80 years as an “approved school” of the GARBC, Cedarville, in a move that can only be called breathtaking, had decided to pursue the new evangelical SBC and had been accepted as an officially approved SBC college. Talk about feeling jilted!

Needless to say that did not go down well with fundamentalists and the GARBC, in particular since Cedarville’s doing so violated one of the GARBC’s clearly stated policies on biblical ecclesiastical separation. This caused a multi-year discussion and debate within the GARBC over the question of whether or not the GARBC should sever their ties with Cedarville since the school was no longer able to sign the GARBC doctrinal statement due to their now being affiliated with the SBC. Frankly it was a “no-brainer” as far as the GARBC is concerned, since the official statement & policy of the GARBC was crystal clear. However the Ohio delegation to the GARBC (the OARBC) tried mightily to stop the divorce from happening. First there was a change/rewriting of the policy governing the “approval system” of the GARBC. Finally when a break with Cedarville appeared inevitable, a variety of stalling tactics were employed to stave off the inevitable for as long as possible. Thankfully the GARBC leadership didn’t cave in or back down, even though they were under intense pressure to do so, and endured several years of parliamentary tricks & maneuvers by the pro-SBC Cedarville supporters. The final result: Cedarville is no longer a GARBC approved school. The reason? They have chosen to become connected with the SBC.

**So is the SBC question a “tempest in a teapot?”** I do not think so. Let me tell you why. While some encouraging things have taken place in the SBC, nonetheless **“the jury is still out”** on whether or not conservatives will ultimately be successful in turning the Southern Baptist Convention around to a true and consistently biblical position. There are several reasons to still be deeply concerned and take a “wait & see” attitude regarding the SBC:

**One reason** is because while conservatives have won some highly visible victories, **there is still a very large “moderate” faction within the SBC** that is not happy (led by influential individuals such as former President Jimmy Carter).<sup>79</sup> They are resisting change in a conservative direction and have repeatedly threatened to leave the convention and form their own denomination.

**Another reason is that while conservatives have won some victories, those victories have only been on the national level in regard to their seminaries.** You see, the way the Southern Baptist Convention works, the SBC seminaries are under the control of the national SBC leadership. Consequently the conservative takeover plan described above has worked well at getting rid of much of the error in the seminaries, firing the worst professors, etc. However, the dozens and dozens of SBC colleges and universities across America **are not under the national leadership’s control.** Those schools are under the control of each individual state’s separate SBC leadership. I say it again. Those colleges & universities are **not** under the control of the national governing body.<sup>80</sup> It is the state SBC organisations that maintain control over all SBC colleges & other institutions of higher learning within their respective states.<sup>81</sup> Consequently things have often changed little if any on the state level. (See footnote for a listing of the official SBC colleges and universities as of November, 2011)<sup>82</sup>

**How does that play out in real life? Let me give you one particularly appalling example: Baylor University, Waco, Texas.** Baylor is a Southern Baptist school, yet **their science department on the university’s website boldly, unequivocally and unapologetically fully and publicly endorses the theory of evolution!** They are 100% behind Darwin’s bogus teaching that man evolved from an ape-like creature, etc. That of course is in direct and total contradiction to the Word of God (not to mention a large amount of genuine observable scientific data from paleontology, geology, etc-*mwe*). Baylor’s official statement on this issue, taken directly and verbatim from their website 26 November 2011 reads as follows:

*“Statement of Evolution: [sic]*

*Evolution, a foundational principle of modern biology, is supported by overwhelming scientific evidence and is accepted by the vast majority of scientists. Because it is fundamental to the understanding of modern biology, the faculty in the Biology Department at Baylor University, Waco, TX, teach evolution throughout the biology curriculum. We are in accordance with the American Association for Advancement of Science’s statement on evolution. We are a science department, so we do not teach alternative hypotheses or philosophically deduced theories that cannot be tested rigorously.”<sup>83</sup>[sic]*

The fact that each state SBC organisation controls their respective schools also explains why 2-3 decades ago Baylor University girls could pose naked in a pornographic magazine yet receive no significant discipline for doing so, graduating right on schedule, and also explains why such things as lewd & pornographic posters & alcoholic beverages are tolerated as part of campus life at Baylor.<sup>84</sup> (This example illustrates another other problem with the Southern Baptist Convention, which is its generally lower standard of personal & ecclesiastical separation from the world)

I recently (1/12) stumbled upon another tiny example of the SBC’s weak/non-existent stand on personal separation while perusing the website of a professedly fundamentalist Bible college. That school had (surprisingly) invited the NAMB i.e. “North American Mission Board” of the Southern Baptist Convention to recruit and be represented at their recent missions conference and had supplied a “link” on their website to click on in order to go to the NAMB-SBC’s official website. So I did that. On the opening page, out of many articles posted there, one immediately caught my eye (as it was designed to do) and illustrates the point I’m making here. It was titled:

***“What do Hip-Hop and Church Planting have in Common?”***

The article began...

“On a cool fall night in Manhattan, the crowd is overflowing out of Apt 78. The newly opened lounge sits in the heart of the Washington Heights neighborhood and **the people of this community have come out in droves to support local rapper Andy Mineo as he celebrates the release of his latest album.** But for Mineo and his colleague Rich Perez, this gathering is more than just an album release party. The two men are hoping this time in a crowded music venue will serve as an outreach to the people of Washington Heights, the home of their new church plant Christ Crucified Fellowship...

“‘What defines these people and this neighborhood is a real sense of community and fellowship,’ explains Rich Perez, pastor and church planter of Christ Crucified Fellowship. ‘We want to meet them where they are and celebrate what they celebrate Hip hop, the arts, culture, community—these are the things they appreciate and we want to try to use them as a means to lead people to the gospel.’” The article then goes on to briefly tell Perez’s life story, of his growing up there, eventually getting saved, etc.

It continues: “In 2004, Perez, and his wife, along with Andy Mineo started on the journey of planting Christ Crucified Fellowship in the heart of the neighborhood. ‘*We just got this vision to take the gospel and plant it in this community and just allow the church to grow from that,*’ Perez explains... Because of Perez’s unique understanding of the ins and outs of the neighborhood, the vision for Christ Crucified Fellowship is quite different than other churches in the area. The team is starting simply, focusing on outreach and community fellowship events like Mineo’s album release to connect with the people in the neighborhood. Currently, their only ‘formal’ gatherings are various Bible studies hosted throughout the community on a weekly basis. ‘*What really drives Christ Crucified Fellowship is to know, love and live the gospel of Jesus Christ,*’ says Perez. ‘*For us that means we just get together, we hang out and get to know one another, pray for each other and try to chop up the Word to see how it applies to us in this place, in this neighborhood.*’...

“Outside of these Bible studies, the team at Christ Crucified Fellowship is focused on creating more outreach events to draw in the community around the things they love. From concerts to book clubs to basketball tournaments, Perez hopes to use these events to rally the people of Washington Heights around the name of Christ in a way that truly speaks to who they are.

‘*We’re not going to bring a steeple into Washington Heights because it’s just not relevant to what is happening here,*’ Perez asserts. ‘*Our vision for the church is that it reflect the attributes of the people and the community. We want it to be a place where the people of Washington Heights can worship God, get to know Him and live out His mission in a way that makes sense here in this specific community.*’ And for Perez and his team, reaching the community tonight means meeting and mingling with them in a crowded lounge full of people coming together to celebrate the music and success of one of their own. This is what outreach looks like in Washington Heights.”<sup>85</sup>

I’d like to give a few simple, biblical observations and personal opinions about the above SBC/NAMB article:

**Unfortunately, what you just read above is what evangelical Christianity is all about today i.e. *find out what the world likes and then give it to them.*** It draws people, no one gets offended, etc. This philosophy permeated that article. For instance: “*We want to meet them where they are and celebrate what they celebrate Hip hop, the arts, culture, community—these are the things they appreciate... The team is starting simply, focusing on outreach and community fellowship events like Mineo’s album release to connect with the people in the neighborhood... we just get together, we hang out and get to know one another... the team at Christ Crucified Fellowship is focused on creating more outreach events to draw in the community around the things they love. From concerts to book clubs to basketball tournaments... to rally the people of Washington Heights around the name of Christ in a way that truly speaks to who they are... *We’re not going to bring a steeple into Washington Heights because it’s just not relevant to what is happening here... Our vision for the church is that it reflect the attributes of the people and the community... live out His mission in a way that makes sense here in this specific community*... reaching the community tonight means **meeting and mingling with them in a crowded lounge full of people coming together to celebrate the music and success of one of their own.**” I would maintain that this kind of ministry philosophy & methodology is precisely what is wrong with Christianity today! But it is a beautiful example of a thoroughly postmodern & worldly based philosophy of ministry.*

I would also suggest that the Bible condemns in no uncertain terms what Perez, Mineo are doing i.e. taking something debauched and a primary emblem of the unsaved world (i.e. Rap & Hip-Hop music) and using that as their primary evangelistic tool. I don’t even see any indication in the article that Mineo’s rap music is Christian in any way, shape or form. It’s just labeled rap/hip-hop. Even if it is “Christianized” rap/hip-hop, the association with those types of musical genres immediately eliminates it from any possibility of being pleasing to God or used by Him. The Bible condemns using it. A few examples: I John 2:15-17: “*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever*”; Jas 4:4-7: “*Know ye not that the friendship [with] the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. Do you think that the scripture saith in vain, ‘the Spirit that dwelleth in us lusteth to envy.’ But He giveth more grace. Wherefore He saith, ‘God resisteth the proud, but giveth grace unto the humble.’ Submit yourselves therefore to God*”; Romans 12:1-2: “*And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God*”; Titus 2:11-12: “*For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world...*”

I also noticed at the end of the above-mentioned article that it said, “**Date Created 11/15/2011.**” In the article it says that they began this church-planting effort in Washington Heights in **2004**. I’m not a great math mind, but I believe that comes to eight years, according to my calculation. So after eight years they state in the article that they have yet to hold a church service! They said that the only “religious” thing they do is “*just get together, we hang out and get to know one another, pray for each other and try to chop up the Word to see how it applies to us in this place, in this neighborhood.*” If I may be so bold, I would like to suggest that after eight years of “*getting together & hanging out*” presumably most everyone there should “*know one another*” and it might be time to go beyond “*hanging out*” and start actually conducting some church services—especially



since they claim to be engaging in church planting.

I would point out one other thing: Throughout the above SBC/NAMB article, the focus, as in so much of 21<sup>st</sup> century Christianity, was not on God, Christ or the Bible. Rather it was on figuring out what the people of Washington Heights like and are “into” and giving them more of it—a ministry philosophy that I would suggest is completely unbiblical and backwards (cf. I Cor. 1-4). For those who may be interested, I would encourage you to read over a 15 page paper titled “*Man’s Wisdom vs. God’s Wisdom*” which I compiled. The notes are basically the information presented in a sermon preached by the author in a variety of countries, churches & situations, beginning in 2003).

**Summary regarding the SBC:** As mentioned above, the SBC is in the midst of a bit of a civil war between the liberal and conservative factions within this denomination. It is the largest Protestant denomination in the United States with around 16 million members (nearly the entire population of Australia!).<sup>86</sup> The SBC should definitely be classified as “*New Evangelical*,” i.e. usually holding to conservative theological positions (except possibly in some of their colleges &/or seminaries) yet working with and cooperating with churches and para-church organisations that are not necessarily biblical themselves. Until recently the SBC had people teaching in all six of their seminaries who did not believe a number of the cardinal doctrines of biblical Christianity—though that appears to have been mostly rectified.(?)

As previously mentioned, there are still a number of serious problems in the SBC: **a)** the standards, practices & teachings in some of the state-run SBC colleges & universities are poor &/or contradict Scripture, **b)** unbiblical ecumenical evangelism & cooperation with groups such as the Roman Catholic Church continues to be practiced with no attempts at church discipline or correction attempting to be made (e.g. Southern Baptists Chuck Colson & Richard Land publicly worked together with Roman Catholic priests and theologians to write & officially endorse the blockbuster ecumenical theological document “*Evangelicals and Catholics Together*” [ECT] –a document that labeled everyone from either group, particularly the Roman Catholic Church, as true, regenerated believers and exhorted evangelicals to “stop stealing their sheep.” **c)** You will find that while most SBC churches preach the gospel, many do not observe biblical separation either in the personal or ecclesiastical realms (e.g. note the half-century of unbiblical ecumenical evangelism by the SBC’s most famous evangelist, Billy Graham who has been actively working with the Roman Catholic Church, theological liberals, etc for six decades. During all that time there has been nary a word of rebuke or concern—let alone church discipline—by anyone in the SBC, even when Graham stated to Robert Schuller a decade or more ago that he believed there were other ways to get to heaven besides Jesus Christ. Ditto for Chuck Colson & his Prison Fellowship ministry, whose official position enthusiastically & publicly endorses the using of Roman Catholics in that ministry.<sup>87</sup> The SBC’s unapologetic association & promotion of “Hip-Hop/Rap” music for doing ministry (above) is just one more tiny example of the SBC’s continuing philosophy of worldliness. (cf. Southern Baptist Rick Warren’s music philosophy in his book “*The Purpose Driven Church*” [i.e. give the people whatever they want], etc)

**The NATIONAL BAPTIST CONVENTION (NBC).** This is the predominant organisation among African-American Baptist churches in America. It numbers several million members, but is generally: a) quite liberal politically, b) socially oriented in viewpoint and, c) very ecumenical. Many of their churches would tend to be heavily involved in the “social gospel,” similar to the American Baptist Convention. However there are numerous exceptions. In addition, black Baptist churches tend to be much more conservative and biblical in regard to moral issues such as abortion, homosexuality, etc. For instance black churches would typically be strongly “Pro-Life” even though percentagewise an inordinate number of abortions are performed on black women. An example of the NBC’s ecumenicity is the fact that the NBC is in the World and National Councils of Churches. In general, “There is very little evangelistic and missions effort in Black denominations. The three largest Black Baptist church organizations, with over 10 million adherents, have fewer than 15 foreign missionaries.”<sup>56</sup>

**THE FUNDAMENTALIST FELLOWSHIP.** This group was formed in 1920 as a conservative branch within the Northern Baptist Convention. It was renamed the Conservative Baptist Fellowship in 1946. They continued in the NBC until 1947 when they pulled out permanently and formed the Conservative Baptist Association of America. This group would continue to exist within the CBA of A and would eventually pull out of it in 1955. In 1967 they would rename themselves once more, and are now called the FUNDAMENTAL BAPTIST FELLOWSHIP.

**The CONSERVATIVE BAPTIST ASSOCIATION OF AMERICA (CBA of A).** This denomination was formed in 1947 by the Conservative Baptist Fellowship. In December of 1943 the CBFMS had been formed. The CBFMS provided within the Northern Baptist Convention a conservative mission board for those who did not want to send their money to support liberal missionaries that were being sponsored by the NBC. Once the CBA of A was formed (with B. Myron Cedarholm as the first president) the exodus from the NBC began in earnest, with 1,500 churches ultimately leaving. In 1950 the CBA of A would form the Conservative Baptist Home Mission Society (CBHMS) to be a home missions partner to the already established Conservative Baptist Foreign Mission Society (CBFMS). In 1956 the Central Baptist Theological Seminary was begun, with Richard V. Clearwaters as the president. Another fundamental seminary that was formed was San Francisco Baptist Seminary.

In the CBA of A there are around 1700 churches though only a few hundred could be termed militantly fundamentalist. The CBFMS sponsors over 500 missionaries and different CBA groups in various states are either New Evangelical or

Fundamentalist, depending on the state. For instance, the Michigan CBA chapter was very conservative and in 1979 they left the CBA altogether, forming a new group called the **Independent Fundamental Baptist Association of America (IFBA)**. Influential leaders in the Michigan CBA (later IFBA) have included Harry Love and Roy Shelpman (who later in life married a veteran single missionary to Haiti after his first wife died, and returned with her to that island nation serving with Baptist Mid-Missions until their recent retirement).<sup>88</sup>

The Conservative Baptist Fellowship (later renamed Fundamentalist Fellowship-see above) would continue within the CBA of A until its departure in 1955. "After the CBA of A's organization in 1947, many assumed that the Conservative Baptist Fellowship would simply die; but Chester E. Tulga (1896-1976), as research director and editor of the "Newsletter Information Bulletin," gave the CBF a spiritual and financial boost with his famous 'Case' books. These booklets, of which there were about fourteen, included such titles as *The Case Against the Social Gospel* and *The Case for the Virgin Birth of Christ*."<sup>57</sup> Today, the CBA of A would be classified as "New Evangelical." The vast majority of fundamentalists left the CBA 2-3 decades ago.

**The BAPTIST BIBLE UNION (BBU)**. This group came from three sources: a) fundamentalists who pulled out of the NBC; b) fundamentalists who pulled out of the SBC along with J. Frank Norris; and c) formerly independent Baptist churches, including some Canadian fundamentalists who aligned themselves with T.T. Shields. In May of 1923 meetings were held in Kansas City, from which this group eventually sprang. In 1932 however, this group had dwindled to the point of only 34 representatives who were interested enough to show up for an annual meeting in Chicago. At that time the group renamed themselves the **GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES (GARBC)**. More details on the GARBC are found under the material on Robert Ketcham [above] and #7 below). The BBU thus went into extinction, being absorbed by the GARBC. Among the leaders in the Baptist Bible Union during its short life were T.T. Shields, Oliver Van Osdel, J.R. Straton, Robert Ketcham, William Pettingill, H.H. Savage, etc.

The BBU did accomplish some good things. For instance they held some tremendous preaching meetings; they exposed the heresy and apostasy in the Northern Baptist Convention and they voiced support for some Independent Baptist mission organizations (e.g. Baptist Mid-Missions & the Association of Baptists for World Evangelism) that had recently been formed. As mentioned earlier, two occurrences led to the early demise of the BBU:

- The group having taken over the Des Moines University in 1927, which turned out to be a total fiasco with students rioting in 1929 (see above under T.T. Shields), and
- J. Frank Norris' shooting of a man in his study in 1926 (see above under J. Frank Norris).

Both incidents gave the BBU and its leadership major public relations problems and a bad reputation that couldn't be shaken. Thus the decision to found a new organisation called "The General Association of Regular Baptist Churches." (below)

**THE GENERAL ASSOCIATION OF REGULAR BAPTIST CHURCHES (GARBC)**. Arising from the ashes of the BBU, the GARBC has had as many as approximately 1700 churches, but a couple of recent controversies caused a number of churches to leave the GARBC. Their headquarters is in Schaumburg, Illinois and they represent around 200,000 members. The group was formed and founded in May of 1932 in the Belden Avenue Baptist Church in Chicago, Illinois. The first president of the group was Harry G. Hamilton. The Baptist Bulletin is the GARBC's official magazine. This group tried to get away from the convention type setup that they had left when they pulled out of the NBC, and so they do not have a president. Instead the group is run by a group of men from GARBC churches across the country at their annual meeting/convention held every year during the last week of June. This group of leaders is called the "Council of 18" and is comprised of men from GARBC churches.

**THE NEW TESTAMENT ASSOCIATION OF INDEPENDENT BAPTIST CHURCHES**. This is not a separate denomination or group, but is comprised of "...many within the FBF, the GARBC, and the Minnesota Baptist Association (who) enjoy fraternal fellowship together and with members of other groups."<sup>89</sup>

**THE AMERICAN BAPTIST ASSOCIATION (ABA)**. This is a major "*Landmark Baptist*" group. This group was begun under this name in 1924 from two main sources: a) pastors of what had been Southern Baptist churches, and, b) the pastors of independent Baptist churches. "...Landmark Baptists...(hold) in varying degrees...to secessionist views of Baptist history. According to them, a succession of Baptist churches began with Christ and has continued. They reject any idea of a 'universal' church and believe that the only church in the Bible is local. Until 1899, when they established the Baptist Missionary Association of Texas, Landmark Baptists were unorganized. Others, in 1905, organized the General Association of Baptist Churches. Finally, in March 1924, in Texarkana, Texas, the two associations merged to form the American Baptist Association, a loosely knit fellowship of 'missionary Baptist' churches, supporting several schools and other ministries."<sup>90</sup>

**"LANDMARK" BAPTISTS hold a number of aberrant doctrinal ideas (which I totally disagree with!-mwe), such as:**

- John the Baptist's baptism was truly Christian;

- Jesus established the church from John's converts;
- Churches of like faith have been around since the time of John the Baptist—a similar idea to the Roman Catholic Church which holds to an unbroken line of succession of popes from N.T. times to the present;

They also hold to the idea, as mentioned earlier, of a local, visible church and totally reject the idea of an invisible, universal church. One of their writers denies that the word "church" in the New Testament is ever used in reference to the total number of corporate believers! (They follow Southern Baptist B.H. Carroll in holding this view). Two men are primarily responsible for this teaching:

J. Pendleton, who, in 1856 wrote a booklet called "*A Landmark Reset*."

John R. Graves, who, in 1880 wrote "*Landmarkism, What is It?*" Both of these men were Southern Baptists.

Landmark Baptists would list as participants in the Baptist line such groups as Montanists, Novatians, Donatists, Paulicians, Cathari's, Waldenses, & the Anabaptists. This denomination's major concentration is found in the American southwest, with some of their major churches including: Antioch Baptist, Little Rock, Arkansas; County Avenue Baptist, Texarkana, Texas; Fatherland Baptist, Nashville, Tennessee; etc. Some sources indicate that the ABA has around 3,000 Baptist churches along with more than a dozen Bible Institutes, as well as a college and seminary.

**The BAPTIST MISSIONARY ASSOCIATION OF AMERICA (BMA).** This group "...began in Little Rock, Arkansas, in 1950 when a group left the American Baptist Association (ABA) over an issue concerning associational polity...The BMA is in basic doctrinal agreement with the ABA. It operates a seminary in Jacksonville, Texas."<sup>91</sup> As of 1971 they had approximately 1,425 churches with around 200,000 members.

**THE WORLD BAPTIST FELLOWSHIP (WBF).** "The World Baptist Fellowship was founded by J. Frank Norris in 1928 as the World Baptist Missionary Fellowship, later known as the World Fundamental Baptist Missionary Fellowship, and finally the World Baptist Fellowship (WBF). Norris also established the organization's school, Arlington Baptist College, now located in Arlington, Texas. Founded in 1939 as the Fundamental Baptist Bible Institute, it became Baptist Bible Seminary in 1947 and was situated at First Baptist Church in Fort Worth. It was later renamed Baptist Bible College and finally took its present name when it moved to Arlington. The WBF still publishes "*The Fundamentalist*," which Norris established years ago. Norris's paper went through two name changes ("*The Fence Rail*," then, "*The Searchlight*" in 1917) before it became "*The Fundamentalist*" in 1927."<sup>92</sup> The largest church in this group, with about two thousand members, is the Dayton Baptist Church located in Dayton, Ohio. They have around 600 churches in this fellowship, with the largest number of churches being located in Texas, Ohio, Michigan and Florida.

**THE BAPTIST BIBLE FELLOWSHIP INTERNATIONAL (BBF).** This group split off from J. Frank Norris' WBF in 1950. Their headquarters is in Springfield, Missouri. They have over 2,000 churches with over one million members. Their main school, Baptist Bible College, is located in Springfield, Missouri and claims to be the largest "Bible School" (as opposed to a college or university) in the USA. They also have a number of large churches (5,000-15,000 members) which include Temple Baptist, Detroit, Michigan; Landmark Baptist, Cincinnati, Ohio; Canton Baptist Temple, Canton, Ohio; New Testament Baptist, Miami, Florida; Akron Baptist Temple, Akron, Ohio; etc.

"William E. Dowell (1914-?) who had been president of the World Baptist Fellowship, became the Baptists Bible Fellowship's first president. G. Beauchamp Vick (1901-1975), who had begun his teaching ministry in Norris's First Baptist Church in Fort Worth, Texas, succeeded Norris to the pulpit of Temple Baptist in Detroit in 1948, the same year he became president of Norris's 'seminary' in Fort Worth. Vick was the first president of the Baptist Bible College...Noel Smith (1900-1974), former editor of Norris's paper, *The Fundamentalist*, became the first editor of the BBF's Baptist Bible Tribune...Besides the college in Springfield, the BBF officially recognizes and identifies with several other schools e.g. Baptist Bible College-West, Denver, Colorado; Liberty University, Lynchburg, Virginia; Baptist Bible College-East, Boston, Massachusetts; University of America, Decatur, Georgia..."<sup>93</sup>

**THE INDEPENDENT BAPTIST FELLOWSHIP INTERNATIONAL (IBFI).** The IBFI "...originated in 1984 when a group, led by Raymond W. Barber, Gerald O. Fleming, and others, broke from the World Baptist Fellowship. They immediately launched the Norris Bible Baptist Institute, in Fort Worth, Texas, as well as a missions agency and a paper that they call *The Searchlight*."

**THE SOUTHWIDE BAPTIST FELLOWSHIP (SBF).** This fellowship was formed in March of 1956 at the Highland Park Baptist Church in Chattanooga, Tennessee (Home church and founder of Tennessee Temple University). It was initially called the Southern Baptist Fellowship but the name was changed in 1963 to avoid any possible misidentification with the Southern Baptist Convention. This group is really more of a pastors fellowship and so includes churches that belong to some of the various other Baptist organizations listed above. There were approximately 1,500 churches represented in this fellowship as of 1978, with Georgia, North & South Carolina and Tennessee having the largest representations.

**THE ORTHODOX BAPTISTS.** This group consists of around 300 congregations that are strictly fundamental. They have one college, Orthodox Baptist College, Dallas, Texas. The founder of this denomination was W. Lee Rector, pastor of the First Baptist Church of Ardmore, Oklahoma. He left the SBC in the 1940's and formed this fellowship.

**THE NATIONAL ASSOCIATION OF FREE WILL BAPTISTS.** This denomination is obviously very Arminian, as their name suggests. "Free Will Baptists in America trace their origin to the rise of two Arminian Baptist groups of the eighteenth century. The southern group began in 1727 when Paul Palmer organized a church at Chowan, North Carolina. With no official connection with the southern group, the northern Arminian Baptists organized in 1780, under the leadership of Benjamin Randall of New Durham, New Hampshire...in 1911, the northern line merged with the Northern Baptist Convention, taking along more than half of its eleven hundred churches and virtually all denominational property, including several colleges. In 1916-1917 a remnant of churches that had rejected the merger reorganized into the Co-operative General Association of Free Will Baptists...Finally, in 1935, the northern Co-operative General Association, descending from the Randall movement, merged with the southern General Conference...to establish the National Association of Free Will Baptists. This body adopted a Treatise, which sets forth the denomination's basic doctrines and practices."<sup>94</sup>

There are over 2,000 churches in America labeled "Free Will Baptist" with close to a half million members. They have several colleges including ones in Nashville, Tennessee; Moore, Oklahoma; and Virginia Beach, Virginia. Their missions magazine is titled "Heartbeat" and their official denominational paper is called "Contact." To their credit they withdrew from the National Association of Evangelicals in 1972 due to the NAE's lack of biblical separation. One of the Free Will Baptist's most well known names of recent times has been W. Stanley Mooneyham, who used to be with them, and who has been very involved in such things as food relief projects in various parts of the world.

## **A BRIEF SKETCH OF THE BAPTIST CHURCH IN THE CARIBBEAN & WEST INDIES (1790-2011).**

**HAITI & JAMAICA.** The first Baptist church in Jamaica was founded by an African-American, George Liele, in 1793 (see pp. 7-8 above). He would eventually seek additional help for expanding the ministry from English Baptists—a natural response in light of the British influence in Jamaica and throughout the Caribbean. Fast forwarding to the early 1900s, a British believer named J. Alfred Pearce, who had previously served as a missionary in the Belgian Congo, came to Jamaica in 1919 to begin missionary work there. Strong writes: "For four years...Pearce pastored a church in Jamaica (then)... in 1923 he moved to Port-de-Paix, Haiti, where he established two mission stations, two mission schools and three Sunday schools and distributed many Bibles and New Testaments among the people."<sup>95</sup> After ten years of service in Haiti, Mr. Pearce, knowing he needed more help, contacted the Nogent Bible Institute in France and Baptist Mid-Missions in the United States. The result: "(In) 1932 Pearce and his work in Haiti were accepted as a part of Baptist Mid-Missions. Two years later (1934) Willy Ferrazzini arrived in Haiti from Nogent Bible Institute in France...The work continued to grow. During one six-month house-to-house visitation endeavor, fifteen hundred New Testaments, nineteen thousand Gospels of John and a very large quantity of gospel tracts in French were used... For a while the Ferrazzinis and Pearce worked together in Port-de-Paix. Then the Ferrazzinis moved to Marigot, about twenty miles from Jacmel, where they began a new work."<sup>96</sup> (That ministry continues today under Haitian leadership)

"Three or four years after Pearce left (ca. 1926-27) a group of concerned pastors approached another Englishman who was visiting the island. The pastors and teachers coming out the seminaries and churches of England were teaching false doctrines and various kinds of error. The Englishman carried their concern to the Toronto Baptist Seminary in Canada. He found sympathetic hearts among students and faculty who had just faced the same issues (because) in 1926 a group of concerned students at McMaster University, Ontario, Canada, had protested the teaching of a certain professor who declared the Jonah story a myth. G. Wilfred Smith, James McGinley, Norman Pipe, Leander Roblin and several others signed a petition asking that the professor be dismissed. (Instead) the professor was not dismissed; the students were. (!) When the young men arrived home, their pastor, T.T. Shields asked, '*Young men, what are you doing home from school?*' They told him. The formation of the Toronto Baptist Seminary was the result. It was the beginning of the fundamentalist Baptist movement of Canada... At Toronto Baptist Seminary (the above-mentioned) Wilfred Smith heard the call of the Jamaican pastors and responded. In 1928, the Jarvis Street Baptist Church of Toronto commissioned Smith to go to Jamaica, where he pastored two churches of the Jamaica Baptist Union...

"Smith loved the work in Jamaica but was concerned because the same liberal teaching he had stood against in Canada was creeping into Calabar College in Jamaica through the Jamaica Baptist Union. For years the British Missionary Society had held most of the churches in the colonies...Not satisfied with the Jamaica Baptist Union or the situation in the Canadian churches and missionary societies, the Smiths came in contact with Baptist Mid-Missions, made application and were accepted. In 1938 they returned with (their oldest boy) Roly and two other sons, taking Mid-Missions into Jamaica. For eight years they labored faithfully. Even when the (Second World) War cut off ships to their home in Canada, they continued in the work. Four churches were established under their leadership."<sup>97</sup> The Jamaica independent Baptist ministry begun then by Baptist Mid-Missions missionaries over time would expand greatly with national men assuming the pastorates of all the churches as well as the leadership of a Bible College near Montego Bay that had been begun by missionaries years earlier.

**THE WEST INDIES... especially GRENADA, ST. VINCENT & ST. LUCIA.** Strong describes the beginning: “Stretching from Florida to Venezuela in a curved chain of mountainous beauty, the West Indies, sometimes referred to as the Antilles, poke up from the Atlantic Ocean, the Caribbean Sea, and the Gulf of Mexico... In the early 1940s, Eugene and Hilda McMillan first learned about the people of these islands through their Bible-school missions director. Baptist Mid-Missions accepted the McMillans for the islands in 1945; and in January of 1947 they landed on the island of Grenada, government seat of the Windward Islands... They traveled around Grenada, St. Vincent, and St. Lucia for about two months, then located in... Arnos Vale on the island of St. Vincent... Theophilus Warner, a quiet, humble farmer in Arnos Vale was a lone ‘lighthouse’ in the area. He was a man of great depth who had known the Lord for a long time and was not ashamed to speak for Him. For years he had prayed for a missionary to reach the people of his town. Many people... attended the first services but evidenced no immediate sense of conviction or turning to Christ. The McMillans and Mr. Warner continued to pray and God worked. Five young men knelt down in the barnyard near their home one day and dedicated their lives to Christ... Full of gratitude to the Lord, Theophilus Warner gave a handsome piece of his land to the Mission. Challenged by Warner’s generosity, other people gave toward a building. By September of 1947, the McMillans wrote home, ‘*Our church building lacks only a few locks on the windows and a paint job inside and out. Then it will be completed.*’ ...The Arnos Vale Baptist church (later renamed Calvary Baptist) was organized in October 1947, the first Baptist church on the island of St. Vincent.”<sup>98</sup>

**ST. LUCIA:** “McMillan was burdened for the other islands too. He sent an appeal home for someone to open a work in St. Lucia. James and Leah Wooster responded. They arrived the next year (1948), settled in Castries... (and) rented a building and began holding meetings. Four months later a great fire swept through the town gutting the heart of the city. Half of Castries was destroyed. For months... they supplied food, clothing and housing for several hundred people, and to some for as long as a year. This demonstration of Christian concern softened the attitude of the people... Government officials were favorably impressed, and even the Catholic Church was not as hostile as had been anticipated. A tragedy in a temporal sense became a great gain in terms of eternity.”<sup>99</sup>

“James and Leah rented another building outside the burned area (in St. Lucia) and continued services. More workers arrived (for both islands): Walter and Annetta Spieth (April 1949), Kathryn Ulmer (October 1949), Ross and Priscilla Holmes (May 1952), Edwin and Ruth Henry and Edward and Marilyn Schlegel (August 1952) and Iris Castle and Marjorie Mitchell (1953). The work expanded on both islands (i.e. St. Lucia & St. Vincent) with children’s works, youth meetings, an evening Bible school (*Baptist Bible School of the Windward Islands*),...and branch Sunday schools. (The Holmes’, Henrys’ & Schlegels’ would be especially used by God in the Bible School ministry which in 2001 was renamed *Baptist Bible College of the Caribbean*).

“(Meanwhile) the McMillans and William and Glenna Grant joined the Woosters in St. Lucia (with) all three families (living) together for a month during those pioneer days... Adults influenced by the (Catholic) priest frightened children away from meetings and warned them not to listen to the Word of God. Priests confiscated Sunday-school papers and Bible and burned them but children and adults continued to come... As the gospel light diffused, principally through transformed lives, Rome’s perennial fear and consequent ire were aroused. She exerted her influence and power and had the believers expelled from the tired old wooden hall. It reverted back to a dance hall with rum-drinkers and all that such a hall represents...

“The believers soon broke ground...one dear brother in Christ, past seventy years of age, spent many days breaking stone by hand. Sand was hauled from the beach on small flat carts drawn by burros. In less than five months, they had constructed a concrete building that would seat about two hundred people.”<sup>100</sup>

Eventually in St. Lucia believers “rented a hall above a rum shop in Canaries. It would seat as many as a hundred twenty-five people and was always well filled. When it was not raining, services were held outside with two or three hundred persons listening. The Catholic Church was not happy about the competition. ‘*We have just been informed that the priest in Canaries has revealed to the people that he and I were formerly in school together,*’ Bill Grant wrote one day. ‘*He states that I found I could make more money as a Baptist missionary, hence my conversion to the Baptist religion.*’ (Grant) added, ‘*Well a good laugh is a great tonic...I must needs look up this “former schoolmate” and renew old acquaintance as I must have had amnesia at some time. I fail to recall ever having studied for the priesthood!*’<sup>101</sup>

**ST. VINCENT:** In St. Vincent the *Baptist Bible School of the West Indies* was founded in the early 1950s and began training men for the gospel ministry. Over the decades, the school has trained scores and scores of men & women who have gone on to serve Christ faithfully. The early students became the foundation of many of the independent Baptist Churches throughout the region. Some of the early men would go on to serve faithfully in pastorates for a lifetime. A few early individuals included such men as Augustus Clarke who pastored Berean Baptist in Georgetown for many decades, Carl Naitram (who later returned to Barbados and founded the Grace Bible Church, Eliot Gibson...who founded Fundamental Bible Church, Desmond Fessal who has pastored the Arnos Vale church (later renamed Calvary Baptist Church) for nearly forty years, Claudius Harry who has been involved in church planting in SVG, and Stanley Bonadie who over many years has served as pastor or interim pastor for several Baptist church planting endeavors including Stubbs, Rockies & Choppins, etc. There are of course many other younger “*second generation*” men who have also graduated from the Bible School, too numerous to list

here. They are serving Christ in Baptist churches all over the Caribbean including in St. Vincent, St. Lucia, Dominica, Trinidad, Antigua & several other countries. On the island of St. Vincent at the present time there are approximately eighteen independent Baptist churches, located from one end to the other (Chateaubelair, Barrouallie, Campden Park, Kingstown, Rockies, Arnos Vale, Prospect, Choppins, La Croix, Stubbs, Bridgetown, Mt. Grenan, South Rivers, Byera, Georgetown, Owia (2) & Fancy), plus another one on the island of Bequia. In St. Lucia, in similar fashion the tiny fledgling Baptist church planting ministry of long ago has grown greatly. Today there are a large number of independent Baptist churches throughout the country and a host of men scattered all across that land preaching the good news of salvation through Jesus Christ. To God alone be the glory! (Lam. 3:22)

## **CONCLUDING COMMENTS**

Before closing this sketch of Baptist history we should keep a couple things in mind:

**First of all this brief historical sketch has been *very* limited in scope.** There are Baptist churches in scores and scores of other countries around that world that haven't been mentioned in this paper (e.g. Russia, Australia, New Zealand, Central African Republic, Chad, Japan, Norway, Brazil, Chile, Mexico, Liberia, India, etc.). There are Baptist churches on every continent on earth except Antarctica. Unfortunately it's not possible to deal with them all in a short study like this.

**Secondly, we should be reminded to maintain a proper balance and viewpoint on the Baptist church. Our first loyalty is to *Christ*, not a denomination!** Be sure He has redeemed you! Baptists are *NOT* the only ones going to heaven! As this study has shown, there are both good and bad Baptist groups, just like there are good and bad groups in other denominations. As a Baptist I don't apologize for that. Neither do I boast about it. I'm a Baptist because I believe that Baptists are scriptural in their position. However I rejoice above all that I am one of God's children through saving faith in the Lord Jesus Christ and by the power of His precious blood! (Note: If you wish to delve deeper into Baptist history, I would suggest you read one or more of the books listed with an asterisk (\*) in the bibliography).

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1. Hulse, p. 25. This desire to fellowship with the Mennonites seems amazing in light of the fact that they had only a few years before separated with Smyth over his desire to do the same!

2. Ibid.

3. The Synod of Dort formulated the so-called "Five Points" of Calvinism in response to the teachings of Jacobus Arminius. The five points are: 1) Total Inability (Depravity); 2) Unconditional Election; 3) Limited (Particular) Atonement; 4) Irresistible Grace; & 5) Perseverance of the Saints (Eternal Security). Most Baptists throughout history have held to at least 3-4 of the five points, though there are significant groups who are opposed to them and are very Arminian in their beliefs.

4. Ibid, pp. 25-26.

5. Ibid, p. 26.

6. A good biography of his life is listed in the Bibliography.

7. Ibid, p. 33

8. Ibid, pp. 34-35

9. The major outline format is taken from Hulse.

10. Hulse, p. 51

11. Hulse, p. 52

12. Ibid.

13. Ibid, p. 53

14. Ibid, p. 55

15. Ibid.

16. Ibid.

17. Ibid, p. 58

<sup>18</sup> Mark Sidwell, "*Free Indeed: Heroes of Black Christian History*" (Bob Jones University Press: Greenville, SC, 1995), p. 15.

<sup>19</sup> Ibid, pp. 15-16.

<sup>20</sup> Ibid, p. 16.

<sup>21</sup> Ibid, pp. 16-17.

<sup>22</sup> Ibid, pp. 17-18.

23. Ibid, p. 63

<sup>24</sup> Ibid, p. 47.

<sup>25</sup> Ibid, p. 48.

<sup>26</sup> Ibid, p. 49

<sup>27</sup> Ibid, p. 49

<sup>28</sup> Ibid pp. 49-50

<sup>29</sup> Ibid, p. 50



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30. *"To The Golden Shore."* Moody Press: Chicago, IL.
31. Ibid, p. 66
- <sup>32</sup> Sidwell, op cit., pp. 53-54
- <sup>33</sup> Ibid, pp. 52-53
- <sup>34</sup> Ibid, pp. 55-56
- <sup>35</sup> Ibid, p. 57
36. David O. Beale, *"In Pursuit of Purity-American Fundamentalism Since 1850."* Unusual Publications: Greenville, SC, 1986. See, for example, pp. 173-183
37. Ibid, pp. 3-4
38. Ibid, p. 4
39. George Dollar, *"A History of Fundamentalism in America."* Bob Jones University Press: Greenville, SC, 1973, pp. 15-16
40. cf. Beale, pp. 178-179, & Dollar, pp. 68, 313
41. David Otis Fuller, *"Valiant for the Truth."* J.B. Lippincott Co: Philadelphia & New York, 1961, pp. 390-391.
42. Dollar, op cit., p. 344
43. Beale, op cit., p. 93
44. Dollar, op cit., p. 95
45. Ibid, pp. 94-95
46. The five fundamentals included: 1) Belief in the miracles in the Bible, 2) The virgin birth of Christ, 3) The inerrancy of the Bible, 4) The substitutionary death of Christ, & 5) The bodily resurrection of Christ. For a fuller treatment see Beale, pp.149, 151
47. cf. Beale, 153-154 & Dollar, p. 118
48. "A favorite story about Fosdick and (John D.) Rockefeller depicts the two men having a quiet lunch together. Interrupting a long silence, Fosdick wonders aloud if people will mind if 'John D.' finances his church. 'Mind?' quipped Rockefeller. 'If they can stand your (Fosdick's) theology, surely they can stand John D.'s money!'"-Beale, pp. 187-188.
49. "The church has had only four pastors at this writing (1986): Fosdick, Robert J. McCracken, Ernest T. Campbell, and William Sloane Coffin, Jr. Campbell, who served Riverside from 1968 to 1976, is a classic example of a religious apostate (one who forsakes his training, beliefs, and faith). He professed historical, orthodox Christianity for a considerable time following his graduation from Bob Jones College in 1945 with a bachelor's degree in religion. He went on to Princeton (which was totally liberal by then), where he received a B.D., and later received an honorary doctorate from Westminster College. Said Campbell, 'I got my wife from Bob Jones and my theology from Princeton!'"-Beale, pp. 187-189.
50. Dollar, op cit., p. 99
51. Ibid, pp. 99-100
52. Beale, op cit., pp. 77-78
53. Ibid, p. 77
54. "Perhaps most remember Strong for his Concordance and Systematic Theology. Though he was conservative enough in his early career, he later adopted theistic evolution, a low view of the Bible's inspiration, and pantheistic ideas."-Beale, p. 177.
55. Ibid, p. 237
56. Beale, op cit., pp. 238-239

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57. For a full treatment of what happened see Beale, pp. 238-241
58. Ibid, p. 242
59. Ibid, pp. 280-281
60. Dollar, op cit., p. 123
61. Ibid, p. 124
62. Beale, op cit., pp. 233-234
63. Ibid, pp. 234-235
64. Ibid, pp. 213-214
65. There were two main reasons for this: 1) The J. Frank Norris shooting fiasco in 1926, & 2) The Des Moines University/T.T. Shields debacle in 1929.
66. "None of the 'big three' leaders of the old BBU-Riley, Norris, and Shields-attended this meeting or ever joined the GARBC. In fact, W.B. Riley had not attended a BBU meeting in several years...Norris had his own network of ministries and Shields had begun to concentrate most of his attention on his Canadian work." (Beale, p. 273).
67. "...the NBC's New World Movement (was) the Baptist wing of the Interchurch World Movement-a socially oriented, ecumenical, world relief fund for countries suffering in the aftermath of World War I. The movement's goal for American donors was \$336,000,000, of which the Baptists were expected to raise \$100,000,000 over the next five years. Fundamentalists felt that the movement represented the Social Gospel, and many who contributed did so sparingly and grudgingly. After about two years, the (NBC) convention was compelled to abandon the project...The Presbyterian wing of the Interchurch World Movement was called the New Era Movement." (Beale, pp. 187, 189).
68. For a full treatment of Robert Ketcham's life, see: J. Murray Murdoch, "*Portrait of Obedience: The Biography of Robert T. Ketcham.*" Schaumburg, IL: Regular Baptist Press, 1979.
69. Ibid, p. 310
70. For an interesting history of the school, see: Melton Wright, "*Fortress of Faith, The Story of Bob Jones University.*" Bob Jones University Press: Greenville, SC, 1984. For a study of the life of Bob Jones Sr., see: R.K. Johnson, "*Builder of Bridges.*"
71. Beale, op cit., p. 309
72. Ibid.
73. Ibid, pp. 316-317
74. Josh McDowell & Don Stewart, "*Answers to Tough Questions Skeptics Ask About the Christian Faith.*" Here's Life Publishers: San Bernardino, CA, 1980, pp. iii-iv.
75. Ibid.
76. Beale, op cit., p. 116
77. Ibid, p. 140
78. Beale, op cit., p. 174
- <sup>79</sup> "*Jimmy Carter tries to rally Liberal Baptists*" Oregon Faith Report quoting from "The Institute on Religion & Democracy", 19 November, 2011 (www.oregonfaithreport.com -accessed 11/22/2011)

<sup>80</sup> From the official SBC website: "Colleges and Universities, Explanation of Relationships. 'The Southern Baptist Convention lists the following colleges and universities as a service to Southern Baptists and the Baptist state conventions with which it maintains a cooperative relationship. With the exception of the five theological colleges associated with our SBC seminaries, the Southern Baptist Convention has no direct connection with any of these institutions. It provides no funding. It elects no trustees. Each institution is related to one our partnering Baptist state conventions. The Cooperative Program is the unified budget plan adopted by the SBC. Each state convention receives Cooperative Program funds from churches in its state or region. The state convention retains a portion of Cooperative Program

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contributions from its affiliated churches for missions and ministries in its respective state or region. If a college or university receives funding from a Baptist state convention, this funding comes only from Cooperative Program funds forwarded to the state convention by churches in that respective state. No Cooperative Program funds forwarded by the states to the national convention (the SBC) are allocated to a college or university related to any of our partnering Baptist state conventions. The SBC provides no scholarship assistance to any student through the SBC Cooperative Program Allocation Budget. Scholarship awards are coordinated through each respective college or university's finance office in accordance with guidelines adopted by the individual school. The governance and funding procedures of the five colleges associated with the SBC seminaries are compatible with the Southern Baptist Convention's bylaws and its Business and Financial Plan." (In other words, the SBC national body attempts here to disassociate itself from whatever may or may not be occurring on the campuses of the colleges listed under the following footnote, and refuses responsibility and oversight. They are in essence stating that whatever happens on the campus of the individual SBC colleges & universities in the various states are strictly and solely each state's responsibility i.e. we have nothing to do with it. It is clearly stated that how each state spends its share of the Cooperative Program funds sent to them is their business, not ours. I call that shirking your responsibilities, or a cop-out -mwe).

<sup>81</sup> "Responsibility for colleges and seminaries of the denomination is divided between the SBC, which sponsors the seminaries, and the state conventions which operate the colleges and universities." (Daniel G. Reid, Robert D. Linder, Bruce L. Shelley & Harry S. Stout, "Dictionary of Christianity in America" [InterVarsity Press: Downers Grove, IL, 1990], "Southern Baptist Convention", p. 1114

<sup>82</sup> Alabama: Judson College, Samford University, University of Mobile; Arkansas: Ouachita Baptist University, Williams Baptist College; California: California Baptist University; Florida: The Baptist College of Florida; North Carolina: Campbell University, Chowan University, The College at Southeastern, Fruitland Baptist Bible Institute, Gardner-Webb University, Mars Hill College, Wingate University; Ohio: Cedarville University (endorsed by the State Convention of Baptists in Ohio); Oklahoma: Oklahoma Baptist University; Georgia: Brewton-Parker College, Shorter College, Truett-McConnell College; Kentucky: Boyce College (undergraduate programme operated by The Southern Baptist Theological Seminary), Campbellsville University, Clear Creek Baptist Bible College, Georgetown College (a ministry partner with the Kentucky Baptist Convention), Mid-Continent University, University of the Cumberlands; Louisiana: Leavell College (undergraduate program operated by New Orleans Baptist Theological Seminary), Louisiana College; Mississippi: Blue Mountain College, Mississippi College, William Carey University; Missouri: Hannibal-LeGrange College, Midwestern Baptist College (undergraduate program operated by Midwestern Baptist Theological Seminary), Southwest Baptist University; South Carolina: Anderson University, Charleston Southern University, North Greenville University; Tennessee: Carson-Newman College, Union University; Texas: Baptist University of the Americas, Baylor University, The College at Southwestern (undergraduate program operated by Southwestern Baptist Theological Seminary), Criswell College, Dallas Baptist University, East Texas Baptist University, Hardin-Simmons University, Houston Baptist University, Howard Payne University, Jacksonville College, University of Mary Hardin-Baylor, Wayland Baptist University; Montana: Yellowstone Baptist College; Virginia: Bluefield College, Liberty University (in partnership with the Southern Baptist Conservatives of Virginia), Virginia Intermont College. Above information taken verbatim from "SBC.Net – Official Website of the Southern Baptist Convention—One people. One purpose. One click. Colleges and Universities." (<http://www.sbc.net/colleges.asp> Accessed and downloaded 28 Nov. 2011 -mwe)

<sup>83</sup> Statement taken directly from Baylor University's official website (College of Arts and Sciences, Department of Biology, *Statement of Evolution* [sic]): <http://www.baylor.edu/biology/index.php?id=77368> Accessed & downloaded 26 Nov. 2011.-mwe

<sup>84</sup> David Beale, "SBC House on the Sand" (Unusual Publications: Greenville, SC, 1985), p. 93

<sup>85</sup> The article ended with the statement, "Sara Shelton is a writer for the North American Mission Board."

<sup>86</sup> I am aware that many Baptists do not wish to be classified as "Protestants," with valid historical reasons. Another way of saying the same thing would be that the SBC is the largest denomination in America apart from the Roman Catholic Church.

<sup>87</sup> I wrote Mr. Colson a number of years ago about this and received an official reply from his senior administrative assistant on his behalf. In the letter she quoted extensively from Mr. Colson's official statements stating these very things. (letter on file-mwe)

<sup>88</sup> For more on the CBA & IFBA see Beale, p. 289-301.

<sup>89</sup> Beale, op cit., p. 295

<sup>90</sup> Ibid, p. 362

<sup>91</sup> Ibid.

<sup>92</sup> Ibid, pp. 362-363

<sup>93</sup> Ibid, pp. 363, 369

<sup>94</sup> Ibid, pp. 364-365

<sup>95</sup> Polly Strong, "Burning Wicks" (Baptist Mid-Missions: Cleveland, OH, 1984), p. 176.

<sup>96</sup> Ibid, pp. 176-177

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<sup>97</sup> Ibid, pp. 177-178

<sup>98</sup> Ibid, p. 279

<sup>99</sup> Ibid, p. 280

<sup>100</sup> Ibid, p. 281

<sup>101</sup> Ibid, p. 282