

BAPTIST HISTORY — in ENGLAND, AMERICA & PAPUA NEW GUINEA₁

INTRODUCTION:

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" that is important, but rather that the beliefs of Baptists are biblical. In this study we will briefly trace one group which preceded the earliest Baptist churches, then look at the development of Baptist churches in Great Britain, America and Papua New Guinea. Under the section on Baptist history in America, we will also highlight some from other denominations who were major players in fundamentalism in the U.S.A.

I. THE ANABAPTISTS. Around the year 1610 historians note the first churches which were specifically called "Baptist." Most of those various groups were referred to by the name Anabaptists.

DEFINITION: The word Anabaptist "means re-baptizer."¹ The reason they were accused of this, is due to the fact that infant baptism was practiced by several other church groups of that time. When some of those who had already been baptized as infants were later converted, they desired "believer's baptism," and were consequently rebaptised.

THEIR DOCTRINE:

They emphasized the Great Commission.

They rejected infant baptism.

They rejected the idea of a state church.

They rejected sacralism (i.e. sacraments other than baptism and the Lord's supper, etc.).

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."² 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 valor, 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."³ 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...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.'"⁴

SUMMARY REGARDING THE ANABAPTISTS:

1. From the above, we can assert that most Anabaptists were baptistic in their doctrine. There were 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.'"⁵

2. 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..."

3. 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. 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.

1 Compiled by Rev. Mike Edwards, Baptist Chaplain, University of Goroka - July, 1998, Goroka, Papua New Guinea, updated, St. Vincent, Windward Islands, West Indies, 2006 & Panama City, Florida, 2010. Note: The spelling of words here follows the British style, due to it having originally been written for a Papua New Guinean audience.

II. BAPTISTS IN ENGLAND.

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 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."⁶

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."⁷ This is the middle principle of Calvinism⁸ 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."⁹

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."¹⁰ 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 EARLY ENGLISH BAPTIST LEADERS.

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.¹¹

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."¹²

4. **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."¹³

5. **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!

CONCLUSION:

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 AMERICA¹⁴

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 (comical) 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.'"¹⁵

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!*"¹⁶

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."¹⁷

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 (K45.00), Holmes \$60.00 (K65.00) 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."¹⁸

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."¹⁹

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."²⁰

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 requested 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."²¹

THE SECOND ERA OF BAPTISTS IN AMERICA (1727-1860).

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."²²

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.

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)."²³ Fuller placed great stress on the authority of Scripture, and emphasized maintaining a close walk with the Lord Jesus.

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.²⁴ 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."²⁵ The contribution of Luther Rice to the cause of Baptist mission work cannot be over-estimated.

THE THIRD ERA OF BAPTIST HISTORY 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.²⁶

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."²⁷ 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."*²⁸

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..."²⁹

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.³⁰

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."³¹

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."³²

Samuel (Sam) P. 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..."³³ Chapman also wrote the well-known hymn "*Living He Loved Me*."

A FOURTH PERIOD OF BAPTIST HISTORY 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."³⁴

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."³⁵

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.³⁶ 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?*"³⁷

Finally, rather than sign a doctrinal statement, Fosdick left that Presbyterian pulpit to pastor Park Avenue Baptist Church in 1925.²⁰ 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.³⁸ 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."³⁹ 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."⁴⁰ 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."⁴¹

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.⁴² 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."⁴³ 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!⁴⁴

FUNDAMENTAL BAPTIST LEADERS OF THIS ERA:

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."⁴⁵

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 Fundamental school' without changing the players. The financial situation prevented a quick and complete house cleaning."⁴⁶ The school became a disaster and closed two years later. It was the one dark moment in his lifetime.⁴⁷

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.'"⁴⁸ 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)."⁴⁹

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."⁵⁰

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."⁵¹

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.'*"⁵²

"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."⁵³

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."⁵⁴ 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 1932.⁵⁵ Only 34 representatives of the Baptist Bible Union were left when they met at the Belden Avenue Baptist Church in Chicago, Illinois in 1932.⁵⁶ 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."⁵⁷ 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."⁵⁸

FUNDAMENTALIST METHODIST PERSONALITIES:

Robert P. ("Fighting Bob") Shuler (1880-1966). This is NOT the Robert Schuler of today, who pastors the Garden Grove Community Church (the so-called "Crystal Cathedral") in California, and 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."⁵⁹

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."⁶⁰

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..."⁶¹

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."⁶²

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:

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."⁶³

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."⁶⁴

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."⁶⁴

"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.'"⁶⁵

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 AT THIS TIME:

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.'*"⁶⁶

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!)⁶⁷

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 THAT TIME:

The Northern Baptist Convention or N.B.C. (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. "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 expenditure of funds and in the approval of missionary candidates...In 1859 the convention established its first seminary-Southern Baptist Theological Seminary."⁶⁸

Presently (1995) the Southern Baptist Convention is in a similar situation to that which the NBC was in the 1920's. There are many conservative men in the SBC and they are trying to purge the convention, especially the seminaries, of liberals who deny that the Bible is the inerrant Word of God, etc. Somewhat surprisingly the conservatives have been able to elect their candidates as president each year for well over a decade now. They have tried to do some "house cleaning" of liberals, but the "jury is definitely still out" on whether they will be successful in turning the convention around.

While they have won some highly visible victories, there is a very large "moderate" faction in the SBC that is resisting change and are even threatening to split from the convention and form their own denomination. In addition, while some nationwide leadership victories have been won, the state conventions are basically outside the control of the national body and so things have changed relatively little at that level.

The SBC is similar to Australian Baptists in that they are usually fairly conservative in theology and standards, but generally do not understand the issue of biblical separation or hold to a separatist position in that regard. What will eventually happen to the SBC is anybody's guess at this time. More information on the SBC is given below.

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 can find an occasional church that preaches the gospel. They are usually heavily into the "social gospel."

The SOUTHERN BAPTIST CONVENTION. As mentioned above, this group is currently undergoing a bit of a civil war between the liberal and conservative factions in the denomination. It is the largest Protestant denomination in the United States with around 15 million members (nearly the entire population of Australia!).⁶⁹ The group would be classified as "*New Evangelical*," i.e. usually holding to conservative theological positions (except perhaps in some of their seminaries) yet cooperating with church and para-church groups that are not necessarily biblical themselves. In the past they had people teaching in all six of their seminaries who did not believe that the Bible is the inerrant Word of God. You will find that most SBC churches preach the gospel, but do not understand or hold to biblical separation either in the personal or ecclesiastical realms. There are however many notable exceptions.

The NATIONAL BAPTIST CONVENTION. This is the predominant convention among Afro-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 ABC of A. Again, there are numerous exceptions. An example of their 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."⁵⁶

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.⁷⁰

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*."⁵⁷ 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. 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 took 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), &
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.

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 no longer have a president. Instead the group is run by a "council of 18" men from their churches and/or colleges and mission agencies.

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."⁷¹

THE AMERICAN BAPTIST ASSOCIATION. 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."⁷²

"LANDMARK" BAPTISTS hold a number of unusual doctrinal ideas that I personally do not agree with, 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 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."⁷³ 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."⁷⁴ 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..."⁷⁵

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."⁷⁶

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.

THE BAPTIST CHURCH IN PAPUA NEW GUINEA.

The first Baptist churches were begun in Papua New Guinea almost immediately after World War II. There have been two quite distinct Baptist mission works begun in Papua New Guinea: 1) The efforts of the Australian Baptist Union & its missionaries, & 2) The ministries begun by various independent Baptist mission groups from the USA. We will consider the two groups separately.

1. AUSTRALIAN BAPTIST MISSION WORK IN PNG. The Australian Baptist Foreign Mission (now called The Australian Baptist Mission Society) began Baptist mission work in PNG in the Baiyer River area of Western Highlands/Enga in 1947. In addition to church planting, they also began a school and hospital in that area. Later they began some major mission work in the West Sepik (Sandaun) Province in the Telefomin and Oksapmin areas. Subsequently they planted other Baptist churches in such locations as: Mt. Hagen, Lae, Boroko (Pt. Moresby), Tokarara (this church is now called Tokarara Christian Fellowship or TCF), Madang, and Kieta. Around 1988-89 the Australian Baptists built and opened a Bible College in Pt. Moresby next to their Tokarara property.

One major difference between the Australian Baptists and their American counterparts is in the area of ecclesiastical (church) separation. The Australian Baptists and the Baptist Union of Papua New Guinea (BUPNG) [which developed from their mission work], are members of the National Council of Evangelical Churches (NCEC) which was formerly called the Evangelical Alliance. Somewhat surprisingly, the Australian Baptists/BUPNG are also members⁷⁷ of the Melanesian Council of Churches (MCC) a much more ecumenical church organization.⁷⁸ Another big difference between the two Baptist groups is that some of the Australian Baptist works (BUPNG) are at least sympathetic to, if not actively involved in modern day charismatic beliefs and practices. In contrast, fundamental Baptists (including virtually ALL Baptist mission works started by USA missionaries in PNG) would be completely opposed to the Charismatic movement. In general, the BUPNG would not be particularly supportive of independent Baptist mission activities.

2. USA BAPTIST MISSION WORK IN PNG. There are a number of different Baptist mission boards, as well as unaffiliated independent Baptists from America, who are actively involved in mission work in PNG. We will consider them in the chronological order in which they arrived in PNG. They include the following:

THE SOVEREIGN GRACE BAPTIST MISSION. Fred Halloman (sp?) began this group's work in PNG in 1960 in the Southern Highlands Province. By 1976 he claimed to have seen around 5,000 conversions and to have established 35 local Baptist churches.(?) Around 1970 another missionary with this mission began work in the North Solomons Province. Unfortunately Mr. Halloman was deported from Papua New Guinea around 1985 due to personal problems involving national women. A couple of years later his son, who was still living in PNG, was deported for allegedly smuggling guns into the country. Naturally this gave a huge "*black eye*" to independent Baptist mission work in PNG.

(Incredibly, almost unbelievably, about eight-ten years later [1992-1993 c.] another independent Baptist missionary named Ron Conaway, who was living in Enga Province and who was not connected to any mission board, was arrested and also found guilty of smuggling guns and ammunition into PNG! Once again, independent Baptists had to denounce and distance themselves from that kind of illegal, unbiblical behaviour).

One of Sovereign Grace Mission's distinctive beliefs is their strong Calvinistic viewpoint (5 point Calvinists). They also believe that the church actually began with John the Baptist's converts and included the apostles. However, Jesus indicated that the Church was yet future (Mt. 16:18), and the vast majority of Baptists would hold that the New Testament Church began at Pentecost. This mission's concept of the church itself is unusual. The mission's American headquarters is located, I believe, in Kentucky.

THE BAPTIST BIBLE FELLOWSHIP (BBF). Charles Mosley (sp?) began the BBF's work in PNG in Wau, Morobe Province, in October, 1962 and followed that with missionary work in Bulolo. In 1963 Mosley started a Baptist Bible College in Wau. Some PNG pastors have trained there, including John Oye who started Nupagini Baptist Church between Lufa and Okapa. Later Jim Blume a missionary pilot, and his family came to assist the work, inaugurating an aviation ministry. In 1985 Dan Peters came to Goroka under the BBF banner and started a church planting work there as well as in Kainantu, EHP. Around 1978 Mosley went to Rabaul to plant Baptist churches there. Today some of the locations that have churches started by the BBF include: Wau, Bulolo, Rabaul, Goroka, Kainantu, as well as various locations in Morobe, Eastern Highlands, East New Britain and other highlands provinces. The BBF Bible College in Wau is still in operation, as of this writing.

Beginning in the late 1990's I became aware of *Landmark Baptist* teachings that had surfaced in the Morobe Province. These aberrant teachings have since spread and have begun to produce doctrinal error and confusion among some of the independent Baptists in PNG. Such teachings are not indigenous to Papua New Guinea so must have originated from another source. I do not know whether "*Landmarkism/Baptist-Bride*" teachings began with a Baptist missionary who has served in that province, or with someone unaffiliated with any Mission Board. But someone has been teaching those erroneous beliefs & possibly distributed literature promoting them. Unfortunately those teachings have now infected other parts of the country.

THE ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM, INC. (ABWE). ABWE began mission work in Papua New Guinea in 1967 when David Gardner and his family arrived to begin missionary work. They began in Goroka in the Eastern Highlands as well as working in the Bena area. In 1971 two more families (the Bob Dyers and the Rich Ernsts)

along with a single women (Marilyn Arrowood-later to become Mrs. Jerry Williams) joined the ABWE work. The year 1972 found George & Norma Haberer coming from the Philippines where they had been doing missionary work with ABWE, to join the ministry team in PNG. In 1973 the Dyers moved to Kerowagi, Chimbu Province to begin a church planting ministry there. Then in 1974 ABWE began the Goroka Baptist Bible College with an English curriculum and two students. In 1977 a Pidgin curriculum was added, making it a 4 year, bi-lingual resident college. As of 2002, GBBC has graduated over 100 students, many of whom are pastoring churches throughout Papua New Guinea.

In 1979 Clarence Ledford and family moved to Pt. Moresby to begin a church planting ministry in the capital (Gordons-Grace Baptist) which was indigenized in 1987. In 1992 Grace Baptist began an "ACE" Christian school. Eventually ABWE would be actively involved in planting churches in such towns as Goroka, Kerowagi, Kundiawa & Pt. Moresby, as well as in villages in such areas as Bena, Okapa, Ufeto, Asaro, Watabung & Guwasa in the Eastern Highlands, various locations in Chimbu, & a newer work in the Madang Province. A University ministry was added to the Pt. Moresby work in 1985 on the campus of the University of Papua New Guinea, and at the campus of the University of Goroka in the Eastern Highlands in 1995. Both of those ministries were later localised and have been under the leadership and control of Papua New Guineans and their respective local churches since 1994 & 2004. In 1995 an aviation ministry was also begun.

ABWE would generally hold to a fairly Calvinistic position theologically, and along with the other USA Baptist missions, would hold to a Pre-Millennial, Pre-Tribulational view in the area of eschatology. ABWE's American headquarters was located in Cherry Hill, New Jersey for many years, but relocated a few years ago to Harrisburg, Pennsylvania. ABWE has around 1200 missionaries scattered around the world.

In 2004 & 2006 biblical concerns over the philosophy, methodology, position and direction of ABWE prompted two PNG missionary couples to resign. One couple (this writer & his wife) were second in seniority with ABWE-PNG when we resigned due to our concerns about where ABWE was headed. The other couple were a well liked, highly respected young couple involved in aviation church planting in Guwasa, EHP. While they were also deeply concerned about ABWE's position and drift, they were planning to return to PNG after their furlough. Shockingly, they were *forced* to resign by ABWE's Far East Administrator Kent Craig, with (he said) input and agreement from the PNG field coordinator, who was home in the States at the time. Many of the concerns which directly led to the departure of those two couples remain unaddressed and unchanged as of the date of this revision (2006). Those concerns included significant changes in ABWE's ministry philosophy & methodology e.g. an emphasis on interpersonal relations and management techniques that follow non-Christian sources (e.g. the Harvard Business School) instead of Scripture; Mission-sponsored region-wide training of Field Coordinators & leaders in something called "*Situational Leadership*"/"*Lead Like Jesus*" leadership techniques-which have a completely secular basis and origin [see this writer's 27 page critique for full documentation]; "*Strategic Planning*" philosophies based on Bobb Biehl's book "*Masterplanning*", a planning methodology which is "need-driven" & "man-centered" rather than Bible-centered [cf. the writer's 23 page critique of that, also on the same website]; an increasing use of secular psychological theories and techniques (e.g. required field-wide *DISC* personality testing & profiling); etc. Another major concern leading to those resignations was ABWE's increasing cooperation with, and use of, unquestioned New Evangelicals (as lecturers, trainers, seminary teachers, "*EDGE*" seminar instructors, etc.), and ABWE's increasing connection & affiliation with new evangelical educational institutions in the USA and the Far East.

Perhaps most disconcerting was the unethical behaviour engaged in by ABWE field and home office personnel (especially top field & home office leaders), in regard to the two couples who resigned and the issues they raised. Dishonesty, outright lies, deliberate misrepresentations, and deceit repeatedly occurred in regard to both couples. And blatant untruths regarding the reason both couples left PNG have been and continue to be disseminated by various ABWE-PNG missionaries-including top field and home office leaders. The reader understandably may wonder whether these comments reflect a bias and partiality on the part of this writer due to his own personal involvement. Consequently it is important to note that others have arrived at these same conclusions. The parents of the younger couple's wife (who were veteran church planters for 40 years) were at the time serving as missionaries with ABWE. However they resigned in protest over the totally unethical treatment given to their daughter & son-in-law and wrote a letter of protest to Michael Loftis, president of ABWE at the time. And their sending church pastor, who had heard, read, and witnessed much of the deceit firsthand, wrote a scathing public "*blog*" on his website supporting that couple and excoriating ABWE, using the letters "ABWE" as an acrostic for an article he titled: "*ABWE-A Board Without Ethics.*" Our (this writer's) sending church pastor also wrote a supportive comment on that website. While there are still many good individuals connected with ABWE, only time will tell if this mission will reverse its current new evangelical direction and return to a Bible-centered philosophy of ministry and training.

THE BAPTIST INTERNATIONAL MISSION INC. (BIMI). Missionary Hal Williams began BIMI's work in PNG, in the Asaro area of the Eastern Highlands Province in 1969. Later, John Owens & his family would join him and start independent Baptist mission work in the city of Lae. It was a blow to both the mission and the national brethren when brother Owens had to leave PNG due to health reasons. About a year ago (2005) he was promoted to heaven. He is sadly missed. In 1976 Ken Jenkins and his family began the first independent Baptist work in Pt. Moresby, in the suburb of Gerehu. A few years later that work (Gerehu Baptist) started an "ACE" Christian school there which is under the leadership of John Wesley who hails from near Kavieng, New Ireland. Gerehu Baptist also operates a part time night Bible school and has also started several

other Baptist churches in outlying villages from Pt. Moresby. BIMi also started a full time Bible College in Lae sometime in the early 80's and are presently building a major Bible College campus at 14 mile outside Lae proper. BIMi's theological beliefs would be very similar to those of the BBF's and/or ABWE's. BIMi's headquarters is located in Chattanooga, Tennessee and they have over 1000 missionaries worldwide.

Unfortunately beginning in the early 1990's and continuing until now, a few (not all) BIMi missionaries, as well as at least one Australian evangelist that I'm aware of, have been stridently promoting the divisive "*King James Only*" issue, giving away free books advocating that position, etc. The result (not surprisingly) is that the unity of the PNG independent Baptist churches has been further fractured and eroded. Let me state at the outset that this writer unquestionably loves the King James Version of the Bible, having memorized a third of the books of the New Testament from it. However he is *not* KJV only, and is deeply grieved to see this unnecessary and divisive controversy dragged into PNG from America and Australia and pushed upon the PNG people—a people for whom English is their third or fourth language—if it is known at all! No one challenges the fact that there are many lousy, inaccurate Bible translations on the market today. However there *are* a 2-3 other good, accurate translations available in more modern English (e.g. NKJV & NASV). These can be particularly beneficial to those who have only a rudimentary knowledge of the English language. Furthermore, to maintain that the King James Version of 1611 is *perfect* and should never be changed or amended in *any* way, is a logically indefensible position. It is also a position that the King James Version translators, were they still alive today, would adamantly reject! That can be proven by simply reading the KJV translators own comments, contained in their *full* preface to the original 1611 edition!² Consequently, to insist that people who are barely literate or who know only their local dialect ("*tok ples*") or Melanesian Pidgin must learn Elizabethan English in order to read a "*real*" Bible is a travesty, in this author's opinion.

THE BAPTIST WORLD MISSION (BWM). This mission began work in Goroka in 1973 under the leadership of Don Niblet (sp?). Later they began church planting activities in Chuave, Chimbu Province and in Madang. When Niblet left PNG, Jerry Williams & family came in 1978 and continued those ministries. BWM also has done significant mission work in the Simbai area of Madang.. In fact it is brother Williams who gave ABWE the initial contacts and information about that area, which led to the latter mission eventually entering part of that region of the Madang province. The American headquarters for BWM is located in the state of Alabama.

THE MARANATHA BAPTIST MISSION (MBM). This mission's USA headquarters is located in the state of Mississippi. In 1977 Richard Miller and his family came to PNG to begin MBM's work in the Bena area of the Eastern Highlands. In 1980 Ken Lindsey & family who were already in the country, moved to Pt. Moresby to begin a church planting work in the suburb of Tokarara which would become Maranatha Baptist Church. Later, in 1983 Miller moved to the island of Manus to plant a church in the town of Lorengau. Miller has now moved to Fiji to do mission work there, while the Lindseys remain in Pt. Moresby working with their Tokarara church, as well as in some outlying villages. Maranatha Baptist church also began another "ACE" Christian school around 1991, under the supervision of the Lindsey's son, Steve Lindsey. I am not sure if they are still leading that work or not, as of 2006.

GOSPEL FELLOWSHIP ASSOCIATION MISSION (GFA). While this mission board is not Baptist in name, most of its missionaries would be from independent fundamental Baptist churches. GFA began ministry in PNG around 1996, when Mike & Janice Berbin arrived and started a church planting effort in south Chimbu. A number of single ladies subsequently came and have worked with them in school and clinic ministries that GFA has begun there. Another young couple, John & Shelly Calhoun, followed the Berbins and have ministered faithfully in the same general area for a number of years. More recently the Terry Ritschard family and other single men & women, as well as the Randy Smith family who have served as short termers, have bolstered the GFA ministry and ranks.

BAPTIST MID-MISSIONS (BMM). This well known fundamental Baptist mission board is composed of approximately 1000 missionaries worldwide. In 2004, after much prayer, a survey trip to PNG was undertaken by BMM missionaries and administrators, after which Baptist Mid-Missions felt led to begin mission work in Papua New Guinea. This decision was reached in conjunction with BMM's Bible translation ministry arm, "*BIBLES INTERNATIONAL.*" There is, of course, a very large need for Bible translation work in PNG, with 750-800 languages and dialects spoken in the country. A veteran Bible translator and his wife, Craig & Linda Throop, who formerly served in PNG for 25 years with another board before resigning to join BMM, will lead in opening up BMM's PNG ministry, beginning in September, 2006. Since BMM's initial visit several other survey teams have come to PNG and met with a number of the national pastors and brethren to seek their advice, counsel, and input. BMM has now received PNG government approval to begin ministry in Papua New Guinea. In addition to the Bible translating and church planting ministries envisioned, some of Baptist Mid-Mission's *CAMPUS BIBLE FELLOWSHIP* personnel came out in 2006 & 2008 to meet with the CBF leaders in PNG and see what they can do to assist those already fruitful campus ministries, which are led by pastor Amos Umba at the University of Papua New Guinea, and pastor Woemo B. Noiney at the University of Goroka. (Note: Baptist Mid-Missions is the parent organization of CBF).

2 This writer owns a full size facsimile copy of the original 1611 KJV introduction (which also includes the book of Psalms & the Gospel of John), as well as another copy of the entire 1611 KJV Bible in a smaller size about the size of most personal bibles today.

OTHER MISCELLANEOUS INDEPENDENT MISSIONARIES. In addition to the above, fairly large Baptist missions working in PNG, there are a significant number of Baptist missionaries not associated with any mission board.

INDEPENDENT BAPTIST ORGANIZATION & INDIGENIZATION IN PNG.

Around 1980, missionaries from some of the various independent Baptist mission groups met at Goroka Baptist Bible College to discuss starting an Independent Baptist Fellowship in PNG. Work was begun on writing a Constitution for the proposed group. However, some were not ready to join and so the idea was shelved for the time being. Later, around the end of 1983 or beginning of 1984, some pastors met in Mt. Hagen and started the...

THE “INDEPENDENT BAPTIST PASTORS FELLOWSHIP OF PNG,” composed of the Papua New Guinean pastors of independent Baptist churches. This group usually has held a big national pastors conference once/year ever since. Normally most of the independent Baptist pastors in PNG attend-a group which now number around one hundred. In addition, hundreds of others attend these conferences, including the deacons, choirs, and regular church members of various independent Baptist churches. Numbers in the last few years have run from 1500-3000 or more at such rallies. The pastors and churches who attend, represent churches planted by a wide cross-section of the various missions listed above. However in the past few years, attendance has fluctuated due to some of the pastors moving into smaller groups and circles such as a KJV only group, &/or other groupings connected to either Australian independent Baptists or American ministries such as Word of Life from Schroon Lake, New York.

While there are some divisive issues that have come up in recent years among the various independent Baptist churches, one must praise God for the scores and scores of independent Baptist churches that God has raised up in PNG over the past 35 years! And one must pray that divisive issues such as “*Landmarkism*”, “*KJV Only-ism*,” and devotion to one mission to the exclusion of all others & the displacing of the Word of God as the final authority, does not prevail.

CONCLUDING REMARKS.

It should be stated in closing that our study of Baptist history should be kept in perspective. First of all, it has been very limited in scope. There are various Baptist churches and denominations in scores and scores of other countries around that world that haven't been covered in this paper (e.g. Russia, Australia, New Zealand, Japan, Norway, Brazil, West Indies, Chile, Mexico, etc, etc.). There are Baptist churches on all the continents of the world excepting Antarctica. However it is just not possible to deal with them all in a short study like this.

Secondly, we should be reminded after a study like this 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. I am a Baptist and I don't apologize for that. Neither do I boast in that fact. While I'm a Baptist because I feel that they are scriptural in their position, I rejoice above all, in being one of God's children through saving faith in the Lord Jesus Christ and His precious blood! If you have further questions, or 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.

BIBLIOGRAPHY

- Backus, Isaac. *Your Baptist Heritage*, 1620-1804. Little Rock: The Challenge Press, 1844, revised edition 1976.
- Bacon, Ernest W. Spurgeon, *Heir of the Puritans*. Grand Rapids: William B. Eerdmans Publishing Company, 1968.*
- Banks, William L. *The Black Church in the U.S.* Chicago: Moody Press, 1972.
- Beale, David O. *In Pursuit of Purity: American Fundamentalism Since 1850*. Greenville: Unusual Publications, 1986.*
- Beale, David O. *S.B.C. House on the Sand?* Greenville: Unusual Publications, 1985.
- Bopp, Virgil W. *Confidently Committed: A Look at the Baptist Heritage*. Schaumburg: Regular Baptist Press, 1987.*
- Carroll, J.M. *The Trail of Blood*. Lexington: Byron-Page Printing Company, 1931, reprint 1986. (“Landmark” view).
- Dallimore, Arnold. *Spurgeon, A New Biography*. Glasgow: The Banner of Truth Trust, 1984, reprint 1985.*
- Dollar, George W. *A History of Fundamentalism in America*. Greenville: Bob Jones University Press, 1973.
- Good, Kenneth H. *Are Baptists Calvinists?* Oberlin: Regular Baptist Heritage Fellowship, 1975.
- Harrison, Frank Mott. *John Bunyan, A Story of His Life*. London: The Banner of Truth Trust, 1928, reprint 1964.
- Hulse, Errol. *An Introduction to the Baptists*. Sussex: Carey Publications Ltd., 1976 revised edition.*
- McDowell, Josh & Stewart, Don. *Answers to Tough Questions Skeptics Ask About the Christian Faith*. San Bernardino: Here's Life Publishers, Inc., 1980.
- Murdoch, J. Murray. *Portrait of Obedience, The Life of Robert T. Ketcham*. Schaumburg: Regular Baptist Press, 1979.
- Murray, Ian H. *The Forgotten Spurgeon*. Edinburgh: The Banner of Truth Trust, 1966, reprint 1978.
- Overbey, Edward H. *A Brief History of the Baptists*. Little Rock: The Challenge Press, 1962.*
- Schrock, Harley. *Christ Sent Me Not to Baptize*. Mendi: Southern Highlands Media Unit, 1990.
- Torbet, Robert G. *A History of the Baptists*. Valley Forge: Judson Press, 1950.

REFERENCES

1. Overbey, Edward H. *A Brief History of the Baptists*. Little Rock, Arkansas: The Challenge Press, 1962, transferred, 1974, p.49.
2. Ibid, p. 18.
3. Ibid.
4. Ibid, p. 19.
5. Ibid, p. 21.
6. Ibid, 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!
7. Ibid.
8. 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.
9. Ibid, pp. 25-26.
10. Ibid, p. 26.
11. A good biography of his life is listed in the Bibliography.
12. Ibid, p. 33.
13. Ibid, pp. 34-35.
14. The major outline format is taken from Hulse.
15. Hulse, p. 51.
16. Hulse, p. 52
17. Ibid.
18. Ibid, p. 53.
19. Ibid, p. 55.
20. Ibid.
21. Ibid.
22. Ibid, p. 58.
23. Ibid, p. 63.
24. *"To The Golden Shore."* Moody Press: Chicago, IL.
25. Ibid, p. 66.
26. David O. Beale, *"In Pursuit of Purity-American Fundamentalism Since 1850."* Unusual Publications: Greenville, SC, 1986. See, for example, pp. 173-183.
27. Ibid, pp. 3-4.
28. Ibid, p. 4.
29. George Dollar, *"A History of Fundamentalism in America."* Bob Jones University Press: Greenville, SC, 1973, pp. 15-16.
30. cf. Beale, pp. 178-179, & Dollar, pp. 68, 313.

-
31. David Otis Fuller, "*Valiant for the Truth*," J.B. Lippincott Co: Philadelphia & New York, 1961, pp. 390-391.
32. Dollar, op cit., p. 344.
33. Beale, op cit., p. 93.
34. Dollar, op cit., p. 95.
35. Ibid, pp. 94-95.
36. 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, for example, Beale, pp. 149,151.
37. cf. Beale, 153-154 & Dollar, p. 118.
38. "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.
39. "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.
40. Dollar, op cit., p. 99.
41. Ibid, pp. 99-100.
42. Beale, op cit., pp. 77-78.
43. Ibid, p. 77.
44. "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.
45. Ibid, p. 237.
46. Beale, op cit., pp. 238-239.
47. For a full treatment of what happened see Beale, pp. 238-241.
48. Ibid, p. 242.
49. Ibid, pp. 280-281.
50. Dollar, op cit., p. 123.
51. Ibid, p. 124.
52. Beale, op cit., pp. 233-234.
53. Ibid, pp. 234-235.
54. Ibid, pp. 213-214.
55. 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.
56. "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).
57. "...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 who 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).

58. 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.

59. Ibid, p. 310.

60. 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."

61. Beale, op cit., p. 309.

62. Ibid.

63. Ibid, pp. 316-317.

64. 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.

65. Ibid.

66. Beale, op cit., p. 116.

67. Ibid, p. 140.

68. Beale, op cit., p. 174.

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

70. For more on the CBA & IFBA see Beale, p. 289-301.

71. Beale, op cit., p. 295.

72. Ibid, p. 362.

73. Ibid.

74. Ibid, pp. 362-363.

75. Ibid, pp. 363,369.

76. Ibid, pp. 364-365.

77. There is a bit of confusion on the Baptist Union's actual status in the MCC. They hold at least "associate" member status in the Melanesian Council of Churches (MCC). However, in recent years they have often been listed in various newspaper articles, etc., on the MCC as being full members. (cf. the following endnote). A former BUPNG Australian missionary/pastor in Pt. Moresby once told me that they felt it was important for them to be in the MCC in order to "give some input from an evangelical perspective." Whether that actually happens and/or makes a difference, and more importantly whether such a position is biblical, is one that fundamental Baptists would challenge.

78. According to an information leaflet I obtained from MCC headquarters in Pt. Moresby around 1986, full members of the MCC include the Anglican, United, Lutheran (both Evangelical Lutheran & Gutnius Lutheran) & Roman Catholic churches as well as the Salvation Army and the Western Highlands Baptist (BUPNG) churches. Associate members include: Melanesian Institute, LifeLine, SIL, MAF, Kristen Radio, YMCA, YWCA, Church of the Nazarene, Scripture Union, PNG Bible Society, Churches Council for Media, Church Medical Council, Kristen Press & the Church Education Council.