

LANDMARK BAPTIST HISTORIAN

Published by Landmark Baptist Church - Folsom, California

June 2013 - Volume 3 ~ Number 2

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."

In This Issue: -

The Wine Question

Blalock Continued.....page 2

Origin of the ABA

.....page 3

Changing Times-1973 Annual Address

Dwight Patterson.....page 5

1966 Southern California Youth Rally

Officers.....page 6

Lawrence W. Wright – Obituary

1944 California M. B. Assn. Minutes...page 7

Let Us Walk Together

—L. W. Wright.....page 8



The Wine Question

By R. Y. Blalock
Concord, California

What kind of wine should be used in partaking of the communion in our Missionary Baptist Churches?

The Bible speaks of "all sorts of wine." (Neb. 5:18) It is clearly taught in the Bible that there is sweet wine, and fermented. There is good wine and bad wine. Which kind should be used in the Lord's house?

Aaron and his sons were instructed, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: It shall be a statute forever throughout your generations: And that ye may put difference between holy and unholy, and between clean and unclean." Lev. 10:9-10.

The wise man says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. What kind of wine "is a mocker?" Is it not

reasonable to suppose from the next expression, "strong drink is raging", that it is strong wine, or fermented wine? Then should we take that kind of wine to commemorate the Lord's blood shed for us? Then the same writer says, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32. What kind of wine was this? Anyone should know it is the fermented, into which alcohol has entered and destroyed the food property of the wine, and it has become strong to the taste. It is not good, but is inflaming to the mind. This is not the kind of wine Jesus made at the marriage in Cana of Galilee. John 2:1-10. The latter was new wine, had no time to ferment. The ruler of the feast pronounced it "good wine."- Sour fermented wine is not good; it tastes bad to anyone that is not an old toper, or wine bibber.

Jesus said, "Neither do men put new wine into old bottles." Matt. 9:17, thus showing there is a difference between new and old wine. Then is it not reasonable to suppose, believe, and affirm that it was new wine, "the fruit of the vine", that the Lord used in instituting His supper to commemorate His broken body and shed blood, as given in Matt. 26: 26-29?"

The argument is used that the Jews used fermented wine in commemorating the Passover, but it does not say it was fermented. In Exodus 12 and 13 chapters, we have the Passover given, and no wine is mentioned, but in 12:20 it says, "Ye shall eat nothing leavened, in all your habitations shall ye eat unleavened bread." Leaven - "signifies a piece of dough salted and soured" — Cruden.. We read Exodus 12:34, "And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." And in verse 39 it says, "And they baked unleavened cake of the dough which they brought forth out of Egypt for it was not leavened." This was unfermented bread, and in Exodus 13:7, it says, "Neither shall there be leaven seen with thee in all thy quarters." There is no wine mentioned, but if any was used it was not fermented or leavened, for they were to eat "nothing leavened."

The Bible clearly teaches that when the dough is soured it is then leavened. Hosea. 7:4. Matt. 13:33. The same is true of wine, cider, or any substance that ferments.

Why people will reason that we should use unleavened bread in commemorating the broken body of Christ, which never saw corruption, and then want to use leavened wine, that had been corrupted by fermentation to represent the blood of Christ, that was pure and never saw corruption is beyond my comprehension.

The more I study this question from the Bible, the more I am convinced that no church should use fermented wine in their services. It seems to me it is contrary to the Bible teaching and reason and logic. The Lamb, to be a proper type of Christ was to be a male without blemish, of the first born. The blood did not sit and stagnate before being taken by the high priest and sprinkled on the altar for atonement. The blood of Jesus, pure, without sin, or seeing corruption, was taken to the Holy of Holies, into heaven and made atonement for the soul.

Then to represent that pure blood by the "fruit of the vine" left until it is fermented and has drawn an alcohol content which is poisonous, and condemned all through the Bible, and use it to represent the blood of Jesus, seems the height of absurdity to me.

Then to represent that pure blood by the "fruit of the vine" left until it is fermented and has drawn an alcohol content which is poisonous, and condemned all through the Bible, and use it to represent the blood of Jesus, seems the height of absurdity to me.

[Continued on Page 2]

The main argument for fermented wine is based on the assumption that the fruit of the vine must be fermented to be pure, that fermentation works off impurities, that the process of fermentation purges out leaven, when the fact is that the fermentation is the process of leavening. When it is fermented it is full of leaven. The leavening has destroyed the "fruit of the vine." The fruit in the grape juice is killed by fermentation, and an alcohol content has entered in that is destructive to the health of the ones who use it, "at last it biteth like a serpent and stingeth like an adder."

The reasoning, that it purifies the grape juice by fermentation, would logically force us to the conclusion that you should not eat grapes until they rot and sour to work off the impurities. The same reasoning would apply to eating any kind of fruit, let it rot and sour to be pure. They say "it is nature's process of purifying the grape juice." Nature's process is the opposite in this sin-cursed world, it rots, decays, and corrupts, and we have to fight against death and decay. We sugar down, preserve and keep it from fermentation, because in that is food. God's grace kept the blood of Christ that it saw no corruption. It was taken pure, uncorrupted by nature's process of decay, to the throne of God to make atonement for the soul. The blood of the grape, "the fruit of the vine" to represent the blood of Christ, should not see corruption by a process of decay that destroys the real fruit of the vine, bringing in alcohol, a foreign substance, condemned by the Word of God.

I could go on quoting Scriptures showing how priest and elders of Israel erred through wine and strong drink. But what is the use? If you will not read and think for yourself you are not interested enough to read more than I have put in this little tract. Your Bible is before you. Study that. You will have to face it in the judgment. It is hard to break away from tradition you have been taught, and have taken for granted that it was right because some beloved old preacher believed it. But it is better to know the truth for yourself. Your pastor was honest, but he, perhaps, like you, believed in his old pastor. That is the way error goes on and on from generation to generation

If the Jews did use fermented wine in the feast of the Passover, the Passover ceased at the death of Christ, and the Lord's supper is a new ordinance instituted in His church to commemorate His broken body and shed blood, and He nowhere said it should be the same elements used in the Passover. If He intended it should be that, the drink offering should be "a tenth deal of flour mingled with the fourth part an hin of beaten oil; and the fourth part of an hin of wine for a drink offering." Exodus 29:40. If that was used in the cup when Jesus instituted His supper, and we must use the same elements, then we should take the flour and the oil and put it in the wine. If it is fermented and you put a fourth part of flour -and a fourth part of olive oil in it, the flour and oil will destroy the effect of the poison of the alcohol content in the wine. If you are going to be a stickler for just what Jews used, do that and use the flour and oil.

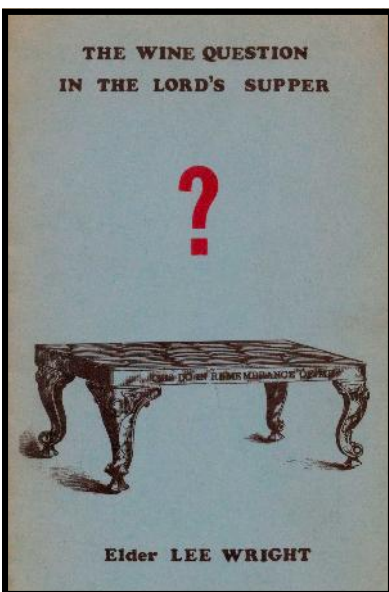
But as Jesus called it "the fruit of the vine", I will be content to use the pure grape juice. May God bless you, reader, but be ye followers of God, and not man. Yours under the pure blood of Christ, and for a pure communion in our churches,

R. Y. BLALOCK
P.O. Box 322, Concord, Calif.
September, 1945.

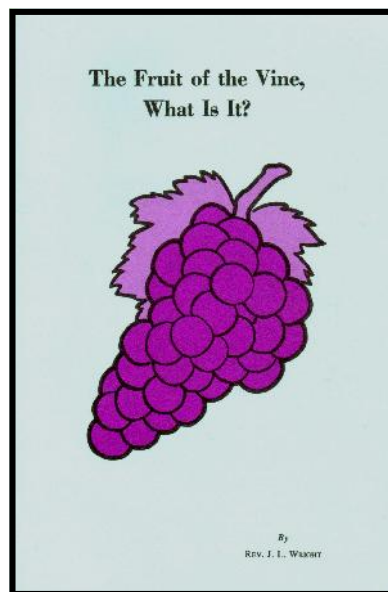
This tract is free, but if you want some of them to give out, send me a contribution to pay postage and help pay the printer. I will send you as many as you want.

If you want 'The Western Baptist; a direct home mission paper that is printed on faith, you can get that by addressing The Western Baptist, P. O. Box 322, Concord, Calif.

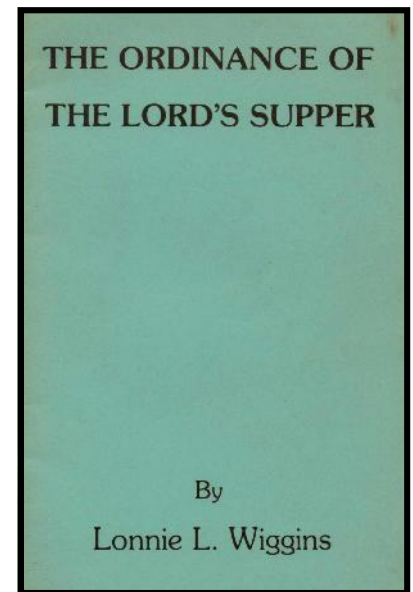
For an interesting comparison on this subject, read these Booklets shown below:



Copyright 1949



Copyright 1967



Copyright 1978

Origin of the American Baptist Association

This was interesting to me and believed to be worthy of sharing.

A Testimony

DOCTOR S. H. FORD'S STATEMENT BEFORE THE SOUTHERN BAPTIST CONVENTION IN KANSAS CITY, MISSOURI, 1905.

In the tentative meeting of the American Baptist Association, in the spring of 1905, I was appointed to go to Kansas City to meet the Southern Baptist Convention which met in May of that year, to try to get the Convention to change its Constitution so as to admit churches on an equality, and thus avoid the necessity of organizing the American Baptist Association, then known as the General Association.

I presented the Memorial to the Convention and they refused to change their Constitution. Dr. Ford took part in the discussion of our Memorial. He said in substance:

"I have been associating with these good brethren who bring this Memorial to us. *I believe they are right* and I wish the Convention would change its Constitution so as to satisfy them for we should not be divided. But if they organize I shall not go with them for I have spent a life time in the Convention, and I am now eighty-five years old, too old to make a change."

Dr. Ford wrote some strong articles and spoke some fervent words in favor of what the American Baptist Association stands for, but he said he was "too old" to make and change. He had attended the session of the Arkansas State Baptist Association the previous year and took active part with us and encouraged us. He was severely criticised by leading Convention men for doing that, but he said he thought we were right, and he would not apologize for encouraging us in our work.

Dr. Ford was one of the greatest men who has lived among us. Blessings on his memory. This good book is only a sample of his great writings.

Sincerely,
Ben M. Bogard

Excerpt From: **THE ORIGIN OF THE BAPTISTS**, pages viii, & ix.

©1950, by
Baptist Sunday School Committee.

Excerpt From: **A SOURCEBOOK FOR BAPTIST HERITAGE**

H. Leon McBeth
BROADMAN PRESS - Nashville, Tennessee
Copyright 1990

The Larger Baptist Family

557

16.4 The Ultimatum of the Arkansas ABA Faction to the Southern Baptist Convention and Response of the SBC, 1905

The Landmark theology of J. R. Graves found ready acceptance among many Arkansas Baptists. By the turn of the century a large number of pastors and churches, led by Ben M. Bogard of Searcy, objected to the work of the Baptist state convention. They preferred a more Landmark style of work that minimized convention boards, both in the state and in the Southern Baptist Convention. For years they had agitated for changes in the SBC, but in 1905 they issued an ultimatum. The Southern Baptist committee appointed to answer the Bogard group, led by W. E. Hatcher of Virginia, in a four-point response refused to yield to the Landmark demands. Thereupon, the Bogard faction withdrew from the SBC. Source, SBC, 1905, 41-45.

Texarkana Convention Memorial.

Your Committee, to whom was referred the Texarkana Memorial, beg respectfully to submit the following report:

1. That we have sought to give to this memorial a patient and fraternal consideration, and we feel that the Convention ought to make reply to its petitions in the spirit of brotherly kindness.
2. We beg to report to the Convention that our study of the subject-matter of this memorial forces us to the conclusion that it would not be for the best interests of the work which the Convention is seeking to do, to accede to the petitions contained in this memorial. These petitions call for action so entirely out of harmony with the principles of our organization, and the methods upon which our work is conducted, that we feel constrained to ask that they shall be denied. We feel the strongest assurance that the principles upon which the work of our Convention is organized and conducted are in accord with the teachings of God's Word, and in harmony with Baptist history, Baptist usage, and Baptist doctrine.
3. Your Committee feels it important, with a view to avoiding all misapprehension, that a statement should be made in this report in regard to the matter of inter-denominational comity. During the past Convention year the Foreign Mission Board was approached with a request that a committee should be appointed from the several denominations to which all questions of inter-denominational comity should be referred. To this request our Board at Richmond unanimously returned a negative reply. It reserves to itself absolutely, subject to the instructions of this Convention, the whole matter of the selection of field appointment and of missionaries.

4. We beg to assure those from whom this memorial has come that we would look upon any possibility of their separation from our organized work with unfeigned regret, and trust that no such unhappy event shall ever occur. We are sure that our Baptist churches throughout the South are cordially united in their doctrinal beliefs, and in their love of our common Lord and Master, and we greatly desire, and earnestly pray, that we may all be one in purpose and one in a movement for advancing the kingdom of our Redeemer.

W. E. HATCHER,
J. H. KILPATRICK,
JNO. T. CHRISTIAN,
B. H. DEMENT,
C. H. NASH,
WM. ELLYSON.

The report was adopted, and the Memorial, to which the above was an answer, ordered to be printed to be printed in the minutes.

558

A Sourcebook for Baptist Heritage

Dear Brethren.—We, the Committee appointed by the preliminary meeting of the General Association of Baptists of the United States of America, to memorialize the Southern Baptist Convention concerning the things to which objections have been made by many churches and individuals, beg your respectful attention and careful consideration of the matters hereinafter mentioned.

We were appointed by the messengers of fifty-two Baptist Churches who met in Texarkana, Ark., March 22, and we feel certain that thousands of churches are in sympathy with what we have done. But if only one church should come with a memorial of this sort, it should be heard and its requests given careful and prayerful attention.

Our sincere desire is for peace and harmony among Baptists, but we want this peace and harmony to be on Bible principles and methods. We love peace, but we love principle better. First pure and then peaceable. Besides, we do not think we are guilty of causing the division which has been troubling our Zion. We have protested against what we honestly believe to be unscriptural principles and methods of work, and we think those who have persistently clung to those objectionable principles and methods are the cause of the division. He that drives the wedge is guilty of splitting the log.

We do not desire that any part of the work of evangelizing the world should stop, but on the other hand want to help in all Scriptural ways in this great work, and we honestly desire to work with the brethren composing the Southern Baptist Convention, and will do so if you will at this session of the Convention make the following changes in your Constitution:

First, we want the money and the associational basis of representation eliminated from the Constitution and a purely church basis substituted instead. We believe in the churches to whom the Lord gave the commission, and that a church which is willing to cooperate should be entitled to a seat in this Convention by messenger, whether it be large or small, rich or poor, without any specified sum of money being fixed as the basis of co-operation.... Nothing short of exclusive church representation will satisfy us. We ask that you eliminate all other basis and adopt the church basis of representation.

We object to the power put into the hands of the Boards by the Convention to appoint and remove missionaries at pleasure without giving them the right to appeal to the Convention,....

Third, we object to the Boards being influenced or controlled by what is known as denominational comity. We think that our commission is to go into all the world, no matter who may occupy the field.... But since denominational comity is not necessary to Baptist success, the Convention can easily right that wrong. If the Foreign Mission Board has not been guilty of this thing it can be made unmistakably plain by that Board being instructed to open mission work in Persia and Syria, and by its obeying its instructions.

Fourth, some of us object to many other matters of detail concerning the methods of the Convention and its Boards, but we are willing for the sake of peace and harmony among Baptists to waive these objections; we are willing to meet you halfway, yea, more than half way for the sake of peace and harmony among the Baptist host. Will you do as much? . . .

Fifth, we attach hereto a copy of our statement of principles and methods of work. We do not ask that you adopt these in full, but send it with this communication so that you may see that we, while we ask you to concede two or three points for the sake of harmony and peace, are really conceding more than we ask you to concede. We are not asking you to make all the concessions; we are willing to meet you as brethren on half-way ground. At the same time we are stating the least we can ask of you. If you reject this at this session we shall consider that we have done our duty and shall trouble you no more.

We bid you God speed in every good work, and ask you to prayerfully consider our request.

B. M. BOGARD,
J. B. SELLMAN,
J. K. P. WILLIAMS,
J. T. TUCKER,
A. J. ROBINS,
J. II. KUYKENDALL,
J. Y. FREEMAN.

"CHANGING TIMES"

Annual Address by DWIGHT PATTERSON

From: 1973 YEARBOOK
Cooperative Association of Missionary Baptist Churches
PAGES 8 - 11



Today we are living in "changing times" I'm confident that many present here today have seen great changes- in their lifetime... The change from using horse drawn plows and wagons to driving tractors and automobiles; from raising your own vegetables and dressing your own meats to shopping in ultra-modern supermarkets; from riding in trains to flying in super-jets; from listening to the old battery-powered radios to becoming enslaved to the super console color television.

We have seen the flash of the atomic and hydrogen bombs that inspire fear in the hearts of the bravest men as they realize that just one of these bombs of destruction can obliterate whole cities in one gigan- [sic]

We have seen men land and walk on the moon in our own living rooms by way of color televisions and radio satellites in the sky.

We have seen the language of our times change. Now words have been coined to accommodate the "space age". Words that were once considered vulgar and profane are now used openly, and accepted as the norm by the masses.

We have seen changes in the fashion world. The dress length goes up and down from year to year similar to a child's yo-yo! It seems as the dresses get shorter, men's [sic] dresses get shorter, men's hair gets longer! The trend of the 'times is "Unisex".

With all these changes at such a fast pace, it makes one cry out, "Even so come Lord Jesus"!

There is no doubt that many of the recent changes have been to the betterment of man...especially in the field of medicine and technology.

However, the most startling changes have been in the field of religion.

The ecumenical movement is gaining ground daily. Expo '72 and Key '73 programs have added new fuel to the fires of unity and compromise!

Unity seems to be the cry of the times. Recently the Catholics, in conjunction with 150 assorted Protestant groups, featured Pat Home in an "All Together Sing" in Los Angeles.

Religious groups that were once considered sound in their theology but irregular in some of their practices, (even to the point of wearing the name "Baptist") have begun to ordain women to the ministry in direct conflict with Bible truths!

Truly there can be no doubt that we are living in the Laodecian era! If there were ever a time that we should take a strong stand against error and heresy, and "earnestly contend for the faith that was once delivered to the saints", it is NOW...when man's programs have been substituted for God's way!

Christendom cries out, "We are rich", "Our number is growing", "We have need of nothing". But, in all reality, they are "blind", "poor", "wretched", and "naked of the imputed righteousness of Christ.

May I quote the words of the Apostle Peter as a reminder of our needs and dependence upon the Lord.....

II Peter 3:1-4, "THIS SECOND EPISTLE, BELOVED, I NOW WRITE UNTO YOU; IN BOTH WHICH I STIR UP YOUR PURE MINDS BY WAY OF REMEMBRANCE: BY THE HOLY PROPHETS, AND OF THE COMMANDMENTS OF US THE APOSTLES OR THE LORD AND SAVIOUR;

KNOWING THAT FIRST, THAT THERE SHALL COME IN THE LAST DAYS SCOFFERS, WALKING AFTER THEIR OWN LUSTS

AND SAYING, WHERE IS THE PROMISE OF HIS COMING? FOR SINCE THE FATHERS FELL ASLEEP, ALL THINGS CONTINUE AS THEY WERE FROM THE BEGINNING OF CREATION."

Those days that Peter spoke of are here NOW.

May we remember that our God whom we serve and one day will stand before and give an account to HAS NOT CHANGED. Mal. 3:6. "FOR I AM THE LORD, I CHANGE NOT....."

The purpose of our meeting here today HAS NOT CHANGED.

"The object of this Association is to encourage co-operation and Christian activity among the churches, to promote interest in and encourage missions on a New Testament basis among all people, to stimulate interest in Christian literature, general benevolence, and Christian education and to provide a medium through which the churches may cooperate in these enterprises."

May we remember that our purpose in meeting here today in Visalia remains the same as it was twenty-three years ago.

May I emphasize to you as strongly as possible, that we are here as messengers of the Lord's Churches to deliberate and council with one another, and that above all else, we must depend upon the leadership of the Holy Spirit and thus saith the Word of God!

The Commission has not changed. The task of preaching the Gospel to *every* creature is still the commandment of the Lord for today, and for EVERY day, until He returns to claim his Bride.

Missionary Baptists have not changed. It is true that there are some who claim, and perhaps wear that name that have changed, but they are so much in the minority that they are hardly noticed. However, that group of people who, in doctrine, practice, and perpetuity from the days

of Christ down to this present time, have not changed, nor will they change, as the Master has promised to be with us always. The sovereignty and independence of each local church has not changed. We recognize only one law giver and head, and that is the Lord Himself. We believe that each church is equal in every respect, whether it has 10 members or 1,000, whether it is wealthy and meets in elaborate facilities, or poor and meets in a rented building. As we have outlined in our articles of agreements..."This Association shall recognize the freedom of speech as essential to the achievements in its work. It shall stand or fall on its own conformity to truth!"

The need of co-operative work has not changed. We recognize the difficulties of one church preaching the gospel to every corner of the earth. But together the gospel is being carried to new fields of labor, and for the first time, the truth is to be heralded to the lost in regions beyond.

Each year it becomes more and more difficult for new churches to secure property and erect buildings because of the restrictions of city ordinances and the prohibitive costs of property and building materials. We must join together in sharing the burden. What better way than the church endorsed "California Mission Development"?

In whatever difficulties the Lord's churches have found themselves faced with in the past, they have always been victorious.. We too, in the ages to come, will also face new challenges, w

in the ages to come, will also face new-challenges, and with the help of the Almighty God that is with us always, we will be Victorious.

I have not changed. I am still a sinner, though one saved by grace. I still need your understanding and patience and cooperation as I endeavor to moderate this twenty-third meeting of the messengers of the Cooperative Association of Missionary Baptists Churches of California.

Another "Blast from the Past"

1966 Southern California Youth Rally Officers



L-R. Larry Mayhall; Jeanie Reed; Larry Clements; Pat Madden (not yet Clements); ??????;
Jerry Hamblen; Carol Compton

Can anyone identify the sister (3rd from right) ?

Obituary

A Life Sketch of Our Beloved Brother, Lawrence W. Wright

After a long and useful life of service for our dear Master, he was called home on February 1, 1944.

Bro. L. W. Wright was active in the Service of Our Lord as a Minister of the Gospel for fifty years. He was a fearless defender of the Faith all these years. He hated Heresy and had no place of compromise in his heart for it. When Bro. Wright came to see that he had to be a party to help advance heresy, and all manner of looseness, practiced by the Convention, he simply quit them, and up to the time of his separation from Conventionism, he was as prominent with them as any man. He held many debates with the Campbellites and others in Oklahoma, and was really dreaded by them. He was also a good Pastor and Church Builder.

He was raised by Methodist parents, and knew their doctrine. His own dear mother lived with him, but refused to hear him preach, but these things never moved him. He fought a good fight, finished his course, and has gone on before to await for our coming. God bless his memory, and his loved ones is our prayer.

G. W. CRAWFORD

From Page 8

THURSDAY—1:30 P.M.

Called to order by the Moderator and a song was sung, "Ready". Prayer by Bro. Brock of Taft. Bro. E. L. Thurmond had been chosen to bring the Devotional and read 2 Cor. 2, and brought a wonderful message.

Report on Obituaries was read and adopted.

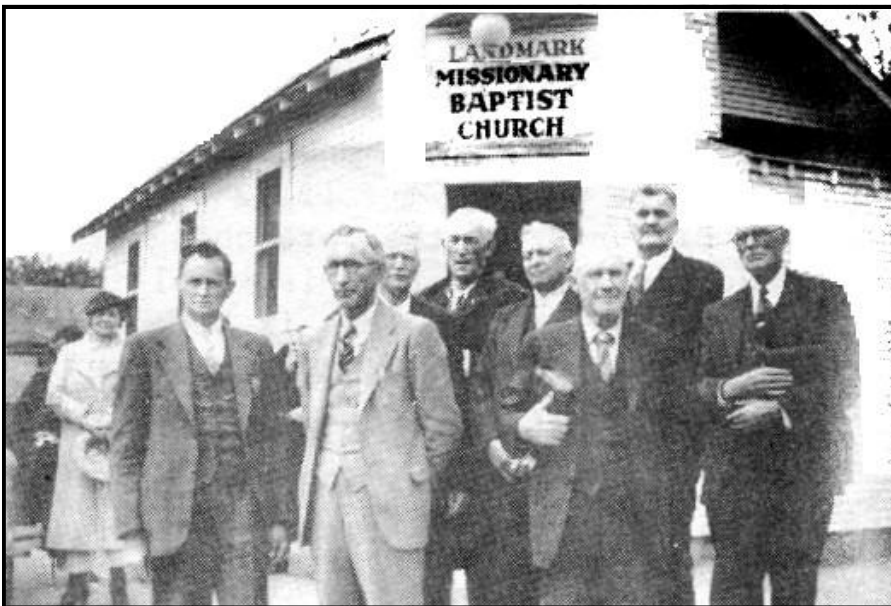
A motion was made to instruct the Clerk to secure a picture of the late L. W. Wright of Pomona, Calif., and put it in the minutes and that Eld. G. W. Crawford write the obituary. Carried.

From Page 10
OBITUARIES

We, your Committee on Obituaries report the following who have been called from the walks of men to the home which the Lord has prepared for them: Bro. Lewis Perdue, of Riverbank. Church. Missing in action. Lewis A. Johnson, La Habra. Elder L. W. Wright, Pomona.

And a voice from Heaven said; Blessed are the dead that die in the Lord. Rev. 14:13. So those which sleep in Jesus will God bring with him. I Thes. 4:14-16 For the Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God, and the dead in Christ shall rise first. Jesus said; In my Father's house are many mansions, if it were not so I would have told you so. I go to prepare a place for you. Though we see that we have a great loss here, it is Heaven's gain.

M. L. Goodnight
John R. Bowers
Dora Fielden



I posted this photo in Volume I—Number 1, in May 2011, Page 1, of the Historian.

These brethren were at the 1938 Association Meeting in Roseville, CA.

From left to right, they are: John Cooper (Salinas), Lee Dowdle (Taft), R. Y. Blalock (Modesto), G. W. Reynolds (Silver Lake, Or.), A. F. Simmons (Ducor), W. S. Wilburn, J. L. Whitmire and **L. W. Wright** (Pomona, not the pastor).

Originally published by Elder Harold Blalock

At the 1944 State Meeting—"A motion was made to instruct the Clerk to secure a picture of the late L. W. Wright of Pomona, Calif.,..."

I have yet to discover if the Clerk for that Meeting, Elder E. E. Crawford, of Redlands ever managed to secure one. Yet another unsolved mystery for the Baptists of California.

LET US WALK TOGETHER.

BY ELD. L. W. WRIGHT.

PASTOR OF GLORIA GARDENS BAPTIST CHURCH
539 SAN FRANCISCO AVE.
POMONA, CALIFORNIA

Having been an active Baptist minister for forty-four years, I have had opportunity to learn and know something of the value of constructive cooperation among Baptists of like faith and order.

Dr. Gordon Palmer (D.D.), pastor of the First Baptist Church of Pomona, is the first vice-president of the Northern Baptist Convention. He is an alien-immersionist, open-communionist, interchanges pulpits with other denominations, and holds union meetings, with Methodists, Campbellites, and Presbyterians. Through his influence, Gypsy Smith, an enemy of true Baptists, came to this city and conducted a revival in the First Baptist Church. It is expected that Dr. Palmer, will be exalted to the presidency of the Northern Baptist Convention in the near future. The position he now holds with that body, is evidence that the leaders of the Northern Baptist Convention believe him to be true and loyal to the principles and doctrines of that body. The writer believes he is, as he is a typical example of what we have throughout the Pacific Coast in practically all of the convention churches. These doctrinal heresies have led our orthodox, Baptist churches that affiliate with the American Baptist Association and hold to the principles of New Testament churches, to discontinue the acknowledgment of letters from convention churches, as they are no longer of like faith and order. Here on the coast, the churches of the Baptist Missionary Association, only receive brethren from convention churches by statement after the most careful questioning to see what they believe, and if they have been scripturally baptized.

Many of our good laymen of the South, move to California and other states of the Northern Baptist Convention, and find themselves actively engaged as members in convention churches before they realize how far they have drifted into doctrinal heresies. For further illustration: Many of the convention churches have a committee to investigate and question applicants for membership, and their "deaconesses" and deacons usually formulate this membership committee. Deacons, in most convention churches out here on the coast are appointed. Convention churches in this section can not ordain a preacher without the approval and assistance of the ordaining board, which is appointed by the district association, or convention. A similar policy has been the practice of the Southern Baptist Convention for years in their mission fields; putting power in the hands of boards to hire and fire, set salaries, and APPOINT missionaries to certain churches and mission fields, from which the missionary has no liberty to leave without permission FROM THE BOARD employing him. Thus we see the convention system is much the same everywhere.

Brethren, why do we mention these things? Is it a fact that we enjoy seeing our neighbors sick with the measles. No! For it is catching. Is there any remedy for the situation? One of our distinguished active editors said forty-one years ago: "A disorganized army is little better than a mob." Many churches that hold dear the Bible teachings that we contend for, as associational Baptists, are struggling along independently of the fellowship and association of thousands of churches that preach the same sacred doctrines. This is due to one of two or three things. Have they failed to see the strength in united effort in promoting missions with brethren of like faith and order? Should we suggest that any church would assume a pharisaical spirit; thanking God that they are better than any church elsewhere, though contending for the same faith? Are we prone to let personalities, jealousies, and petty differences dethrone our noblest ideals, and blind us to the honored task of world-wide missions? How many readers of this article are members of churches that have never taken an offering for inter-state missions, and have not remembered the need of our orphan homes and those dear children who have been denied the love of mothers and fathers. And there are our foreign mission points, good men, laboring and speaking the same blessed truths that we speak at home, and they wait in prayerful tears for their ship to come in. If I was a member of a church where mission offerings are never mentioned, I would arise and call that church to a prayer meeting for a mission spirit to fill our hearts. When our heart is set in mission work, our pocket books will open.

Isn't it fine to be able to leave the old home church and go to a distant state or city, and there be able to place your membership in a church that holds to the glorious doctrines that your forefathers loved and preached before you? This can be made possible through the principles advocated by the churches actively engaged and cooperating together through the American Baptist Association. There are towns in the west where we have a number of Baptist families, and where there are no Baptist churches of any kind. I rejoice that our Texas brethren have purchased a tent for missionary work. We have a tent in use by one of our brethren on the coast, and our churches in various states, together, could do no greater work, in my judgment, than to furnish our inter-state missionaries with tent equipment for meetings, enabling our missionaries to do the real mission work that we have, as churches, expressed our interest in.

Our association in California is on record, recommending Jacksonville College, in Texas, because we see no state lines, and believe that school to be worthy of our patronage above others.

If we are agreed in faith, doctrine, and practice, let us walk together.

REPRINTED FROM:
THE PACIFIC COAST BAPTIST
PORTLAND, OREGON
NOVEMBER, 1935