

# LANDMARK BAPTIST HISTORIAN

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"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."

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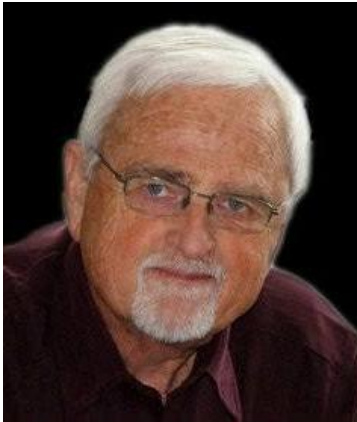
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## In Memory of

### Jerald R. Hennessy

November 13, 1940 - September 24, 2013

JERALD RAIFF HENNESSY, 72, our beloved father, brother, grandfather, uncle, and friend, went to be with the Lord Jesus on Tuesday, Sept. 24, 2013.

Jerry was born on Nov. 13, 1940 in Whittier, Calif., to Marion G. and Marion E. Hennessy. He began [school](#) in a one-room schoolhouse in Garden Valley in 1947 and later graduated from El Dorado High School in 1958. Growing up with his brothers in Meadow Brook, near Garden Valley, Jerry loved tele-

phones and became known by the local telephone company for occasionally climbing poles, tapping connections, and making calls home to his mother.

He attended Sierra College, graduating in 1961, and entered the U.S. [Air Force](#) serving as a missile maintenance technician from 1963-1967 and worked on the Minuteman missiles. In 1968, he joined the California Highway Patrol and served with distinction 30 years before retiring in 1998. Over his lifetime, Jerry

gained a wide range of occupational experience from electrician and irrigation technician, to driving school buses, forest fire [water trucks](#), and funeral home vehicles. Jerry continued his education at California Missionary Baptist Institute & Seminary in 1973. He made a trip to the Holy Lands with a missionary group in 1976 and graduated from seminary in 1977.

Jerry will be dearly missed by his church congregation, Lighthouse Missionary Baptist Church. He was a faithful friend and servant, helping with church finances, transportation, web design, electrical work, and maintenance. Over the years, he traveled to assist with the construction of other Missionary Baptist Churches in Las Vegas, Colorado, and Washington State. In his spare time, Jerry was an avid family historian, enjoyed amateur radio, computers, web design, and caring for his two cats.

He was preceded in death by his parents. He is survived by two sons, James (Jim) M. Hennessy and Nina of Nashville, Tenn., and Jason R. Hennessy and wife Ann Baughman-Hennessy of Des Moines, Iowa; two brothers, Bill Hennessy of Helena, Mont., and Mike Hennessy and wife Rose of Lone, Calif. He had six grandchildren, Derrick Shaver, Natasha Shaver, Brianna Hennessy, Mariah Hennessy, and Bryce Baughman of Des Moines, Iowa; and Bryce Hennessy of Nashville, Tenn. He is also survived by a niece, Janel Caton and husband Jeff of Eagle, Colo., and three nephews, Steven Hennessy and wife Kerri of Columbia, MO, John Travis Hennessy of Lone, Calif., and (Michael) Cory Hennessy and wife Annie Schrantz-Hennessy of Lone, Calif.

In 2009, Jerry wrote these words requesting they be included in his obituary some day: "Like most people my age, I have accomplished a number of things in my life, but those things are not important and need not be listed here. The thing that is important is my relationship with the Lord. I came into this world with nothing, and I'm leaving the same way. The only thing I am taking has already gone on before me, my works for God. I am compelled, constrained to say that: 'I LOVE JESUS, because He first loved me!' and 'Tis only one life, 'twill soon be past, only what's done for Christ will last.'

Friends and family are invited to a Memorial Service, Wednesday 10/2/2013, at 2:00 pm, Chapel of the Pines Funeral Home, 2855 Cold Springs Road, Placerville, CA. Online condolences may be posted at [chapelofthepinesfunerals.com](http://chapelofthepinesfunerals.com)

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In 1999 the History & Archives Committee of the Cooperative Association of Missionary Baptist Churches of California requested that Jerry develop a website for our committee. He was later elected to the position of committee webmaster. It was a genuine pleasure working with him in this project. After numerous e-mails, phone calls and personal visits the project was completed and has been updated on a regular basis. RWC



**MODERATOR'S OPENING SPEECH**  
**1964—State Association at Tulare, California**  
**by Roy M. Reed**  
**Pages 1 & 2**

It is coincidental that the messengers to the California State Association are meeting today in the city of Tulare. 21 years ago I was attending the old California State Association at Riverbank, as a messenger from the Tulare church, when I surrendered to preach. It was here in Tulare, by the authority of the Tulare Missionary Baptist Church, that I was ordained to the ministry in Feb., 1944. Little did I realize then that I would return to Tulare some day and stand before the state association today as its moderator. But such are the *ways of providence* and so we are here. Last year, upon my return to California after an absence of 19 years, you honored me, you honored the church of which I am pastor, and you honored the great school which I represent, with this, the highest office in associated work in this state. For this I am extremely grateful.

I Pledge to you today to do my best to fill this chair with special favor to none, with fairness to all, and, I trust, in such a manner as to honor our Lord and bring credit to His work.

For a few moments, I want to present a few remarks for your consideration on this very important subject:

**FOR WHAT PURPOSE DO WE GATHER HERE TODAY?**

From all over California people are gathered here in Tulare for this associational meeting. What is the purpose of our gathering?

First, let us define who "we" are. "We" are messengers. Messengers who come here representing free, sovereign and independent churches—old time-Bible loving—Bible believing—Bible preaching—Missionary Baptist churches.

We are not here today to act in the capacity of superior court of the churches which we represent. We are not here to exercise any ecclesiastical authority over any church, any messenger, any missionary or any missionary Baptist in the world.

A few days ago in federal court in Dallas, Jack Ruby was tried and convicted of killing Lee Harvey Oswald, This was the judgment of a jury of 12 men and women who heard the facts in the case and rendered their decision, However, we now know that the Judgment of this federal court is not *yet* final. It is subject to review by an appellent court and then, possibly, by the United States Supreme Court.

We understand the United States Supreme Court to be *a court of last resort* in our American system of law. From the decision of the Supreme Court there can be no appeal,

In past years it has been evident that some of our misguided brethren have thought of a messenger meeting, such as this, as a kind of Appellant Court from the decisions of local New Testament churches. This is a tragic error.

I do honor to you today—fellow-messengers—brothers and sisters in Christ—I believe there are no greater people in this state or in the world than you. But you are not, in any sense, an Appellant Court for the Missionary Baptist churches in California or anywhere else. A local New Testament church is the Supreme Court of our Lord's kingdom work here on earth. From the decision of a local New Testament church there can be no appeal, save an appeal in prayer to the great God of Heaven.

This is not to *say* that the local New Testament church is infallible, nor to infer that churches are sovereign, separate and apart from the sovereignty of Christ, who is her head and lawgiver.

Nevertheless, there is no higher authority on this earth, in matters concerning the Lord's work, than a local New Testament church.

No grievances, whether individual or church differences, can be brought before a messenger meeting for review or settlement. Dr. A.T. Powers, speaking before the American Baptist Association in 1958, said: "To bring an appeal from the decision of a local church here for our ruling would be like appealing the decision of the United States Supreme Court to the Justice of the Peace court at Deadwood Branch and asking it for a ruling."

*Why*, then, do we gather here today? May I here quote from our own State Association minute, The Articles of Agreement, Article II:

"The object of this association is to encourage cooperation and Christian activity among 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."

This, then, is our purpose—our object—our goal.

*[Continued on page 3]*

*[Continued from page 2]*

And so, my fellow-messengers, visitors and friends; let us here and now resolve to lay aside the weights of envy, intolerance, jealousy, quick tempers and unforgiving spirits, if and where they may exist; and let us get on with the running of this race before us—the business which we come here to do.

May we speak the truth in love; may each esteem others better than themselves; may we cultivate Christian sympathy in feeling and courtesy in speech; may we be slow to take offense but always ready for reconciliation; may we not have a zeal against impurity that is itself impure; and, finally, may we do all for the glory of God.

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## **1965—MODERATOR'S OPENING SPEECH**

**(State Association at Tulare, California)**

**April 13, 1965**

**by Roy M. Reed**

**Pages 4—7**

### **WHAT KIND OF BAPTISTS ARE WE?**

There is probably no person among us today who has not been asked the question, perhaps a great many times, "What kind of a Baptist are you? There are so many different ones I can't tell the difference."

It is true that among modern denominations, Baptists are most prominent; it is also quite true that among Baptists there are a great many variations. Many of these different Baptist groups have much in common, sharing the same basic doctrines and contending generally for the same fundamental truths. Others have so radically departed from the historic Baptist positions, as to disqualify them from any ties with our ancient Baptist forefathers.

In a few moments today, I would like to take this opportunity to briefly answer the question: "What kind of Baptists are we?"

Among the different groups of Baptists in the world are what used to be called Northern Baptists, now known as the American Baptist Convention; Southern Baptists, Fundamental Baptists, Bible Baptists, Primitive Baptists, Conservative Baptists, Regular Baptists, United Baptists, Free-Will Baptists, Orthodox Baptists, Independent Baptists and Missionary Baptists. Our group of Baptists are, of course, known far and wide by the general and generic term of Missionary Baptists.

When I consider the identifying name of other Baptist groups I find that the name Baptist may be modified in many ways, and still identify the group assembled before me today, in this capacity, as messengers from the Missionary Baptist Churches of California.

### **WHAT KIND OF BAPTISTS ARE WE?**

We are Fundamental Baptists. By this statement I do not mean that we are a part of the modern fundamentalist movement which was publicized and spawned by the late J. Frank Norris. We are not Fundamentalists by name, but we are fundamental in belief and practice, in the sense that the word means that which is fundamental, and pertinent to a foundation or basis. Missionary Baptists regard as absolutely fundamental the adherence to Bible teachings and examples as the norm for our faith and practice.

We are Bible Baptists. We have no real association with those who use that term as a part of their name, but we hold that the Bible is the only guide book and authority for the church today. Missionary Baptists literally preach the word of God and nothing else.

We are Southern Baptists in the sense that most of the churches and people of our fellowship are of southern origin.

We are Northern Baptists in the sense that in recent times our Missionary Baptist churches have sprung up in the northern states, and we have extended our arms of fellowship to people in the North as well as the South, East and West.

We are American Baptists. Our National Association carries the name "The American Baptist Association," and has worn that name since 1925, which was 35 years before the Northern Baptist Convention adopted the name American Baptist Convention for their national organization. We are certainly American Baptists in the sense that our people espouse good citizenship and Americanism on the part of all citizens of this nation. We are proud to salute the flag of the United States and pledge to that flag and to the Republic for which it stands. We are proud to uphold its laws and to defend its liberty with our very lives.

We are Convention Baptists in the sense that convention means fixed and generally accepted custom. We Missionary Baptists honor the conventions and customs of our Baptist forebearers, because we believe them to have been born of wisdom based on a multitude of counsel.

*[Continued on page 4]*

*[Continued from page 3]*

BUT—MAKE NO MISTAKE ABOUT IT—we have no affiliation, nor do we espouse or defend those organizations known as the American Baptist Convention nor the Southern Baptist Convention. We believe the churches composing those organizations, though in the majority among Baptists, have radically departed from the beliefs and practices of old time Missionary Baptists.

We are Primitive Baptists. We hold no brief for the doctrines and practices of that group of hardshell, anti-missionary, fatalistic, unconditional election churches, which use the word primitive as a part of their name; but we certainly contend for our primitive Baptist history, which dates back to the days of Christ on earth, and spans an unbroken chain of churches from the days of Christ until now.

8. We are Conservative Baptists in the sense that our people have a universal and unanimous opposition to socialism in any form, whether it be in a political government or in a church organization. We are for more local control and against centralized government on a national, state and local level, as well as in our churches.

9. We are regular Baptists in the sense that we have made no radical departures from the generally accepted practices of Baptists down through the ages, from the days of Christ until now.

We are United Baptists in the sense that we abhor the doctrine of isolationism. We believe in doing things together. We believe in carrying on mission work and Christian education in a united effort because we believe that in unity there is strength, and that in isolation there is nothing but loneliness, frustration and inadequacy.

We are Independent Baptists. Every Missionary Baptist church in our fellowship is a completely autonomous body. Each local congregation is completely self-governing and is sovereign under Christ. I defy any person in the world to prove that there are any churches more independent than the local, visible Missionary Baptist churches such as are represented by their messengers here today.

#### **What kind of Baptists are we?**

It is probably evident to this listening audience by now that names by themselves mean very little. One might hang a sign around the neck of a skunk which says "This is a rabbit," but that wouldn't make it so, and sooner or later the smell would tell people the difference.

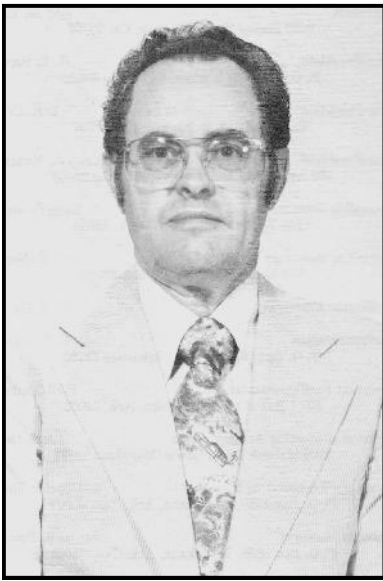
The name of this association does not, by itself, tell people about the kind of Baptists we are. This association is known by the name "The Cooperative Association of Missionary Baptist Churches of California." We use the word "Cooperative" in our name because we believe it describes the Scriptural practice of our churches in carrying out the Lord's work on earth. As evidence of this practice we submit that the churches of this association, last year, gave over sixty thousand dollars to mission activities and nearly thirty thousand dollars to Christian education, in the support of two Bible Institutes in the state. On a national level these same churches cooperated with other churches throughout the nation in supporting over 50 missionaries in the 50 states and 17 foreign countries.

We are Missionary Baptists because we believe fervently in missions. We believe in the Scriptural propagation of Bible truths to every creature in the world, without regard to race, color or national origin.

We are an association instead of a convention. Our assemblage here today are messengers but not delegates. They represent their churches as individuals with no delegation of authority. They are here to counsel together and to recommend but not to legislate. The late and lamented Dr. Ben M. Bogard illustrated an association such as ours by the example of two horses standing side by side facing in opposite directions, using their tails to swat flies from each other's face. They were thus achieving the ultimate cooperation and association, but without surrendering their individual identities, nor their independence and sovereignty. They were independent of each other but interdependent upon each other. It is in this manner that we associate together in the work of Christ.

This is our objective here today. We are in California with California on our hearts. We are not here to legislate to the churches nor to compromise their sovereignty in any way. But we are here to work, to serve, to build, to evangelize, to teach and preach the truth until Jesus comes.

My brethren and sisters in Christ, it is with great pride, mingled with sincere humility that I now open this 15th annual session of the Cooperative Association of Missionary Baptist Churches of California.



## PRESIDENTS ADDRESS Let Brotherly Love Continue

Today is June 21, 1977, the beginning of the 52nd annual session of the American Baptist Association. It occurs to me that we may be one of the few organizations left in the world which allows freedom of speech and unlimited debate in all its deliberations. This is a freedom which we must guard jealously. It is also a dangerous possession which must be used with wisdom and caution.

We come here as messengers from every section of the nation and a few foreign countries to discuss issues, hear reports and to make decisions on matters of mutual benefit to the churches we represent. We are not here as delegates to a legislative denominational conclave. Rather, we are here as messengers of independent, autonomous congregations who share a curricula of basic Bible doctrines.

This annual messenger meeting is an independent session. Previous messenger assemblies have wisely made provision for continuity from one year to the next. They have done this so that we may systematically honor the precedents set before us, avoid some of the past mistakes and sponsor an ongoing ministry in missions, publications and youth activities. At the same time, we enjoy an autonomy in every session which allows

us to make changes which may be necessary or desirable to stay abreast of the times.

As messengers, we are servants of the churches we represent. Our authority is limited to making recommendations to those churches. Our decisions, no matter how carefully thought out or zealously adopted, will carry no more power than each local church chooses to accept.

We have no legislative nor judicial authority over the churches which make up this association. We are not an ecclesiastical court of last resort to which appeals may be made in matters of doctrine or practice. As one of my illustrious predecessors pointed out, to bring an appeal from the decision of a local church to an association for a ruling would be like appealing a decision of the United States Supreme Court to a local Justice of the Peace.

When we take such a stand, we stand on hallowed ground. Beginning with the ministry of John the Baptist, our Baptist forefathers have earnestly contended for the position I take on New Testament church truth: J. R. Graves, J. M. Pendleton, C. H. Spurgeon, J. N. Hall, Ben M. Bogard, J. W. Harper, A. J. Kirkland, and A. T. Powers. These with millions of others have loved the truths which we proclaim.

Our purpose in meeting here is a noble one. It is clearly set forth in Article II of our Articles of Agreement, which was drafted many years ago by our forefathers in this faith:

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

Any effort to divert the American Baptist Association from its original objective should be resisted. Any deviation from the basic doctrinal distinctives of our illustrious forefathers must be condemned. I support every sincere effort to contend illustrious forefathers must be condemned. I support every sincere effort to contend earnestly for the faith. I support every sincere effort to admonish those who practice heresy and after a fair admonition to reject them.

However, I wish to sound a warning to every messenger, to every brother in the faith, who may either hear or read these words—a warning against radical extremism and intolerance. Sometimes we get so concerned about the rules that we forget we have rules.

Abraham Lincoln once said, concerning the security of our nation:

"At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some transatlantic military giant to step across the ocean and crush us at a blow? Never! All the armies of Europe, Asia and Africa combined could not be force take a drink from the Ohio nor make a track on the blue ridge in a trial of a thousand years. At what point, then, is danger to be expected? I answer, if it ever reaches us, it must spring from amongst us. It cannot come from abroad. If destruction be our lot, we ourselves must be its author and finisher. As a nation of free man, we must live through all times or the by suicide."

I submit that these words from a great American president contain applicable wisdom and wise counsel for the churches of the American Baptist Association. A house divided against itself cannot stand. Churches, associations of churches, fellowships and godly councils have never had much difficulty standing against outside opposition. A frontal satanic attack seems to weld us closer together in ties that bind our hearts in Christian love.

*[Continued on page 6]*

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The real danger, in the local church, the state or regional fellowship or in the national association lies in allowing freedom of speech, unlimited debate, and messenger meetings which are not bound by formal rules, from developing into a narrow-minded intolerance, an intolerance that is not in keeping with Baptist polity.

There is a zeal against impurity that is itself impure. There is a spirit which contends for the faith but which is in conflict with the faith. It is possible to become so self-centered in narrowness, which one designates as holding truth, that the very principle for which a man contends may be excluded from his own life and service. Behind every zeal for truth there must be the spaciousness of brotherly love or else the truth will never reach its target. We must dedicate ourselves to contending for the faith without being contentious, to disagree without becoming disagreeable, to take sides without being lopsided.

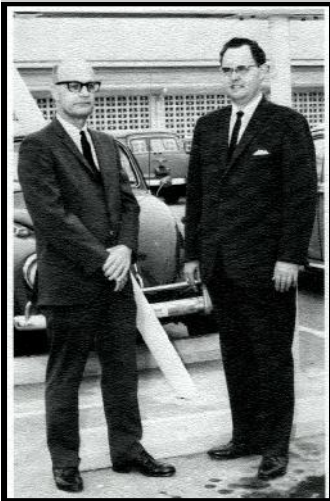
Brotherly love, respect for the other person, preferring one another in honor, are just as much Baptist doctrines as are our distinctives on baptism, church government or the Lord's Supper. To exclude these virtues from our lives makes us no less guilty of heresy than if we denied some basic church truth.

I have no dramatic policy statement to make to the world on behalf of the American Baptist Association. What I have to say here tonight will be of little interest to the news media. Instead, I have a plea to make to the messengers of God's churches which I fervently pray will provoke us to honor basic Bible principles in matters of brotherly love, common courtesy and respect for the rights and dignity of every individual, especially those of the households of faith.

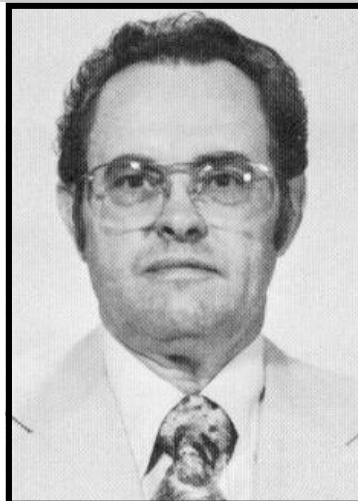
Or, to use the inspired words of a great Baptist forefather, "Let brotherly love continue."

1977 ABA Yearbook, pages 19—22

## Roy M. Reed—Photo Array



L. M. Branch & Reed  
1969 CMBI Yearbook



1975 ABA  
Yearbook



Roy M. Reed  
President of C.M.B.I.  
11/14/62 to Present

1978 CMBI  
Yearbook



1980 CMBI  
Yearbook



1968 Cooperative Association Yearbook, page 3



1969—CMBI Yearbook



1980—CMBI Yearbook

# 1987 CMBI Yearbook—Roy M. Reed Remembrance



## 25 Years, and a, Life



Bro. Reed was saved at the age of 12 in 1938. Pictured with his sister, Grace.

Who's Who In Religion lists many outstanding contributions made by Dr. Roy M. Reed to the cause of Missionary Baptists, but none of his contributions left such a lasting impression on the lives of so many as did his twenty-five years as president of C.M.B.I.

Dr. Reed provided the 700 men and women who have sat in our classrooms with a most commendable role model. He was a man of integrity, biblical honesty and moral excellence. For the preacher he was an excellent example of pulpit behavior and effective preaching methods. He was a student of the Word up to the time of his death, a sought-after counselor, a man of God who was highly regarded by all his brethren.

Not only was Dr. Reed an outstanding administrator of C.M.B.I., but also one of its most valued faculty members. He wanted his students to know the Scripture and to use it with good grammar. More importantly, he wanted them to be able to give an account of what they believed.

The following pages give a small review of the life of a truly great champion of the cross and of the cause of Christ.

May he long be remembered for giving of himself to each of us that we might have more to give to others.

His friend, brother in Christ, and fellow minister.  
L. E. McCalister

Volume 19, No. 1—January, 1977

## Truth In Labeling By Roy M. Reed

There is such a thing as trying to be too fundamental.

The federal government has a new "Truth in Labeling" law, the gist of which is that every product must actually contain what its label says it contains. I.e: If the label says "Pork and Beans" the can must contain more pork than beans. The contents of a "Chicken Dinner" must contain chicken.

If religious labels are to have any meaning, any credence, then our various doctrinal positions must also undergo some kind of a "Truth in Labeling" test. It's getting so folks can't tell what a man believes merely by his name tag. It used to be that if someone were called a METHODIST people knew what he believed. Who could define Methodist doctrine today? Or Lutheran? Or Baptist doctrine?

Even in Baptist ranks there is such a confusion of labels its hard to find a common denominator that will clearly identify anyone as definitely being in one particular camp or theological group.

Some of our common labels are: LIBERAL, FUNDAMENTAL, CONSERVATIVE, ORTHODOX, EVANGELICAL, HYPER-CALVINIST, PRE-TRIB, MIDTRIB RAPURIST, POSTTRIB RAPURIST, NEW LIGHTER, MOSS-BACK, RADICAL, AD NAUSEUM.

Annual associational meetings are seldom completed without a few resolutions either "against something," "for something" Or "going on record" about creeping heresies? Which: is not to imply that

such resolutions are either bad or improper. Indeed many of them are not. It is certainty in order for each new generation to affirm its position on Bible truths. Future generations will benefit from a published reaffirmation of things surely believed among us.

### Truth In Labeling

There is, however, a danger. A danger of crossing over a thin line between. contending for the faith and of becoming a radical extremist. There is also a danger that religious leaders, good men and true, may be falsely slandered for assuming a moderate and sensible position.

A spoonful of sugar improves the flavor of a cup of tea. But putting three tablespoonfuls in the same cup would make the concoction nauseous; which is a crude analogy of the scattergun attacks one often hears against all sorts of doctrinal issues.

A man is not necessarily a heretic, nor, is he necessarily contending for the faith if all he ever does is oppose some fad or practice with which he disagrees.

I can understand one's concern if the issue is the Deity of Christ, the inerrancy of the Scriptures, the plan of salvation, the mode of baptism or any vital doctrine. At the same time I submit that every opponent of heresy should make an honest research effort to assure that his "doctrinal position" is really the time-honored position of his forefathers and is really proven by the Scriptures. HERE ARE SOME EXAMPLES:

[Continued on page 8]

[Continued from page 7]

# 1987 CMBI Yearbook—Roy M. Reed Remembrance



## We Will All Miss Brother Roy M. Reed



### I. POLITICS

Are all born again Christians right-wing conservatives? Are all liberal politicians atheistic sinners? I am a political conservative and a religious conservative. Should I therefore equate political conservatism with, genuine Christianity and thus imply that anyone who is a liberal democrat (or Republican) is a hell bent sinner? Is there some sort of scriptural alliance between right-wing politics and biblical fundamentalism? If so, which are more scriptural: the Democrats, the Republicans or the Independents?

It is true that Bible scholars have more political insights than others because the Bible has much to say prophetically and also teaches much about the philosophy and ethics involved. However party labels are not a criterion for parting the saints and the sinners.

### II. BIBLE VERSIONS

In recent years, to my personal knowledge, one church split because the pastor declared from the pulpit that the Authorized or King James version was the only true Bible. However, in another church of the same national association a pastor was fired because he said in his pulpit that the King James version was not the best translation available. Personally I use the King James version as a matter of preference in my public readings. I acknowledge, however, that it is not the only acceptable version nor necessarily the best translation, especially in some passages. A serious student of the Word will have a deep respect for every translation which is based on honest scholarship, regardless of the date of the translation or the style of language.

### III. PASSING FADS

During the last decade we've gone through the mini-skirt, long hair, beards and sandals phase of "modern civilization." Preachers have all had their say about the modesty, decency and morality involved. Just for the record I don't prefer long hair, beards or short skirts. However, my own tastes are not necessarily to be equated with spirituality or scripturalness.

### IV. END TIME POSITIONS

I have read some really good, fundamental, conservative, orthodox, biblical sermons by Spurgeon. I've also seen many photographs of Spurgeon, all with his long flowing locks and his full beard.

The point is that our value judgments may often be tied to time periods and personal preferences rather than eternal things. Some of our judgments may be based on a preference for narrow lapels, extra-wide ties, two-tone shoes and other memories of more pleasant days in the past rather than upon actual Bible prohibitions.

When will the Lord return? Is His Second Coming to be premillennial, post-millennial or a-millennial? Will the judgments of the Lord upon saints and sinners be general or separated by a thousand years?

In some schools of thought I should be branded a heretic for even raising such questions. There are brethren who share my personal views on premillennialism who feel that all postmillennialists are unsaved ministers of Satan. They might be shocked to learn that many great Baptist leaders around the turn of the century were either postmillennial or amillennial (believing that the millennium will be only a day's duration).

*[Continued on page 9]*

*[Continued from page 8]*



Likewise does it grate on sensitive ears when the tribulation is mentioned. Brethren seem to feel that any (other) view of the tribulation than his own is rank heresy. My personal preference is that of pretribulation rapture. However I have both respect and appreciation for the views of brethren who hold a mid-tribulation or a posttribulation viewpoint of the rapture. (Oops, I forgot to mention the split-rapture. Does this omission also constitute heresy?)

Perhaps the bottom line is that we spend more time arguing about the rapture than we do getting ready for it.

In a recent issue of Eternity magazine Dr. Leslie Farr put it very well when he said:

"In the area of eschatology we would do well to agree to disagree agreeably."

#### **V. SPIRITUAL ETHICS**

From a superfundamentalist point of view sin is largely defined as immoral sex,stealing, murder, gambling, drinking, racing and card playing (and maybe smoking).

Certainly these acts are wrong. Moral purity and personal honesty are demanded. Bible students are aware that much of the preaching of Jesus was an expose of sins which are seldom mentioned by modern preachers. Sins of the flesh are to be condemned but so are sins of the spirit.

Are the fruits of the spirit love, joy, peace, patience, gentleness, goodness, faith? Then would not the lack of such fruit in a Christian's life be sin?

If a prosperous layman buys a piece of property from a poor and ignorant widow, then sells the same property a week later for a 2000% profit, gives his tithes and brags about how good the Lord has been to him, is this genuine Christianity?

How much preaching do we do about ethics as compared to alcohol?

#### **VI. ABSOLVES--VS—IDEALS**

Personally I have little sympathy for so-called situation ethics. Neither do I buy the fuzzy relativism of modern theologians. There are many absolutes taught in the scriptures which we should hold firmly.

Not everything, however, is clearly black or white, yea or nay. Not everything in the Bible is either/or. (You're either a died-in-the-wool, true-blue something or other or you're a compromising, wishy-washy, soft, fuzzy-headed, treasonous something else.) Such extremist mentality approaches every issue with a closed mind. An even slightly dissenting view-point is shot down without a hearing.

There are some questions about which good men will honestly disagree.

#### **VII. THE GLORIOUS TOMORROW AND THE NON-EXISTENT NOW**

Evangelistic preaching should emphasize not only life after death but living until death. Not all the benefits of the gospel are deferred assets. People who have a claim on eternal life after death have just as scriptural a claim on life until they die.

I have no sympathy for the so-called social gospel program. I do believe that Jesus had as much if not more to say about how people ought to live until death as he did about their eternal future.

Evangelistic preaching which motivates sinners to purchase eternal "fire insurance" falls short of meeting the needs for day to day Christian living.

#### **CONCLUSION**

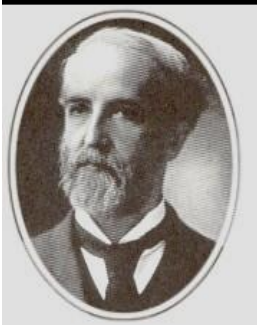
**"Consistency thou art a jewel."**

I accept, with a certain amount of pride, some labels which identify my affiliations and my positions: Landmark, ABA, Missionary, Fundamental, Conservative, Orthodox. Independent, Bible-believing, Evangelical, Old-fashioned, Cooperative, Baptist, I stand for the inerrancy of the Scriptures, the virgin birth, salvation wholly by grace without works, the security of the believer; baptism only by church authority, the local church, closed communion, congregational church government, etc. I stand against universalism, open communion, the reception of alien immersion and all the other heresies in the catalogue.

After we have voiced all the positions, the positives and negatives, we should accept a little self criticism. We could start by admitting that our "closed shop" philosophy (Brother if you ain't with us you ain't scriptural') is sometimes detrimental. We're not the only fish in the Baptist water even though we do swim a little deeper.

It may come as a shock to some of my dear brethren but there are others who really do love the Lord even though they are honestly mistaken about some of His truths.

I make a motion we take sides without being so lopsided.



Dr. T. T. Eaton, the great editor of the Western Recorder for about twenty five years, and one of the soundest of the sound Baptist, and who was a personal friend of this editor, frequently asserted that we should not be intolerant toward those who do not agree with us and should insist on unity in essentials and in non-essentials there should be liberty.



Dr. Roy M. Reed, was born near Coalgate, Oklahoma, June 17, 1926, the son of James Hershel and Roxie Reed, and passed from this life June 19, 1986. He began his public schooling in Oklahoma City, although most of it was received in Stamford, Texas. While he was still a teenager his family moved to Tulare, California, where he completed his high school work.

Dr. Reed surrendered to the ministry of the gospel at an association meeting in Riverbank, California, in November of 1943 and was ordained a year later by the Missionary Baptist Church in Tulare, California. He received a year of Bible school training in Fresno and then enrolled in the Missionary Baptist Seminary in Little Rock, Arkansas, in 1944. While in the Seminary he met and married Doris Scroggs, who attended the last year of seminary with him. To this union was born four children: Timothy Reed, Jeanie Cash, Philip Reed, and Tammy Yarbrough, all of whom now live in Southern California. He is also survived by one sister and seven grandchildren.

Dr. Reed served as pastor at the Landmark Baptist Church, England, Arkansas: Holly Creek Missionary Baptist Church, Dierks, Arkansas: Pauline Baptist Church, Monticello, Arkansas: First Missionary Baptist Church of Bellflower, California, where he served for almost 24 years, coming there in November, 1962. He served this church longer than any other pastor.

Dr. Reed was active as both student and teacher in the Oklahoma Missionary Baptist Institute where he earned his Doctor of Theology degree before coming to Bellflower. There he served as president of the California Missionary Baptist Institute and Seminary for almost 24 years - its longest resident president. As president he has been both school administrator and classroom instructor, while also pastoring the sponsoring church. During this time he also edited the Baptist Sentinel for brief periods.

The associated work of Missionary Baptist was of prime interest to Bro. Reed throughout all of his ministry, and he served as moderator of the Baptist General Assembly of Oklahoma from 1956 to 1962, and president of the American Baptist Association in 1976-77. He has also served as a writer of our Sunday School literature, as well, as clerk of the American Baptist Association from 1955 until 1976. He served as moderator of the California Cooperative Association of Missionary Baptist in 1964 and 1965 and was association parliamentarian for the last several years of his life, both in California and in the national association.

Dr. Reed was also recognized as an author, having written a number of books which continue to be in demand after a number of years on the market.

Yet, all these achievements do not describe the real Roy M. Reed. His counsel was widely sought and respected. He was a man of character and love for his brethren. When a brother was in need Bro. Reed was there to help. He traveled much of the world helping missionaries in the Far East, and toured much of Europe and the Middle East as well. He was one of the most thorough men to ever step into a pulpit. He prepared himself for any job he was asked to do, and was widely used of the churches both as an evangelist and conference speaker.

*From Booklet: In Memory Of—Compiled by Dwight Patterson*

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**Ben M. Bogard wrote:**

*“Short of what the New Testament teaches they dare not stop;  
beyond what is there taught these churches dare not go,  
since the Scripture is the All sufficient rule of faith and  
practice in missionary work as well as all other church work.”*

*The Baptist Way Book, Chapter 5, The Way of Mission Work, page 17*

