

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Vol. 2, No. 13

ASHLAND, KY., MONDAY, AUGUST 1, 1932

Whole No. 29

The Life of H. Boyce Taylor

ELDER ROY O. BEAMAN, Murray, Ky.

Installment No. 1 HIS ANCESTORS

(This is the first installment of *The Life of H. Boyce Taylor*, of which we have made previous announcement. The author was first a student under Brother Taylor, and then an associate with him in the West Kentucky Bible School and an intimate friend. He has now been elected to succeed Brother Taylor as president of the school. The Lord willing, Brother Beaman is to write the complete life history of Brother Taylor for the Baptist Examiner. We expect to carry an installment in each issue from now until his entire life has been covered. The life story of this great man of God should appeal strongly to his many friends and admirers. We invite them to read it as it shall appear, the Lord willing, in this paper. We urge pastors that can do so conscientiously to make announcement concerning this feature of the Baptist Examiner, and seek to get subscriptions from their people. Pastors may also well mention the series of articles presenting a systematic study of Bible doctrine, the first of which appears in this issue.—Ed.)

The Taylor family is one of the most prominent and numerous in both England and this country. The name Taylor is worn, according to expert genealogists, by over a half million. Over fifty places in the United States bear this name. More than twenty-six hundred Taylors were enrolled in the Revolutionary War. Biographical sketches of ninety-seven Taylors appear in "Who's Who in America." Brother Taylor once said there were more Baptist preachers in Kentucky by the name of Taylor than any other name. Among them all none was greater than H. B. Taylor.

Since our brother was related on both the paternal and maternal side to the Taylors, it seems peculiarly fitting that we trace the Taylor history.

The line is traceable to the year 58 B. C., at which time Julius Caesar was surrounded by murderous barbarians while he was inspecting his camp at twilight. The courage and bravery of the Roman elicited the support of one of the barbarians. In return for this life-saving act, the barbarian was made a personal attendant of Caesar. He was allowed to bear arms (a sword and dart), from which his name Taliaferro originated. Compounded from the Latin "tatum" (a dart) and "ferro" (I bear), the name signifies "one who carries the dart."

A branch of the family descended from the heroic Taliaferro wandered to the ancient French province, Normandy, and, centuries later, the Norman Baron Taillefer accompanied William the Conqueror across the English Channel to England and fell in his presence in the van of his army at the battle of Hastings, England, October 14, 1066.

The death of the gallant Taillefer received vivid description in "The Last of the Saxon Kings," by Bulwer Lytton. The bold warrior of gigantic height rode in front of the cohort and seemed beside himself with the joy of battle as he chanted. He wildly threw his sword into the air and, catching it as it fell, he proudly flourished it. He spurred his horse to the front and challenged someone to a single combat. The fiery young sol-

dier who choose to match swords with him was soon pierced through by Taillefer's sword and trampled under foot by his fiery steed. A second shared the same fate at the hands of the laughing and shouting Norman.

But Taillefer must meet his death. Then Leofivine, the brother of the Saxon king, came forth with his spear over his head and covered by his shield. The daring Taillefer rushed forward, shivered his sword on the Saxon shield, and fell a corpse under the hoofs of the steed of his slayer, transfixed by the Saxon's spear. William the Conqueror led the wail of woe that came from the Norman ranks. Such is war which his noble descendant held to be unchristian!

The Conqueror rewarded the family of Taillefer with large landed estates in Kent County, England. Hanger Taylefer, his descendant, held lands in the tenure of Ospringe, County of Kent, in 1256, and from him comes the paternal progenitors of H. B. Taylor. Edward Taylor, of this line, came to New Jersey from London, England, in 1692. Richard Taylor, a maternal forbear, came to this country from Kent County, England, in 1608.

Through French influence the spelling of Taliaferro became Taillefer, later Taylefer, and then merged with Taylor. One part of the name tells a story of heroism; the other the story of a trade. Taylor is from the Latin "talea" (a rod or stick) used by the cutter and maker of clothes. "Tailor" became the spelling of the trade-name and "Taylor" of the surname. Stories in a name!

The Taylor Coat of Arms bears this motto in Latin: "Consequitur quodcumque petit," that is, "He obtains what he seeks," or "He accomplishes what he undertakes." The motto was exemplified in the descendant, H. B. Taylor.

Edward Taylor, mentioned above, came to this country to receive land bequeathed to him by Matthew Taylor, his brother. The Taylor family was related by marriage to Sir George Carteret, proprietor of East New Jersey. A deed dated November 19, 1681, conveyed from Poward and other Indians to the Lady Carteret, in trust for Matthew Taylor and others, a large tract of land in Somerset County, New Jersey. The grandsons of Edward and his wife, Catherine, settled in New York, Ohio, and the West and South.

Two brothers, Moses and Zachary, direct descendants of Edward Taylor, went south. Zachary (1707-1768) settled in Orange County, Virginia, and became the father of Col. Richard Taylor (1741-1826) and the grandfather of Zachary Taylor (1784-1850), the twelfth President of the United States. Moses settled in North Carolina in an adjoining county to his brother. MOSES TAYLOR (1729-1819) married Elizabeth Pervat, a French woman, who died March 3, 1833, and raised a large family of boys on a farm.

About the time the boys were grown and most of them married, Moses and his sons, falling in with the great rush of that day from North Carolina, moved west. At the headwater of the Cumberland River, they with some of their friends and

relatives built thirteen flatboats and came to their first disembarkment, then an Indian fort, now Nashville, Tennessee, where the company began to separate. One son and a Mr. Nash located there and started the city of Nashville, about 1783. One son went to Georgia, another to Alabama, and the other three came down the Cumberland to the Ohio River, thence up the Ohio. One went to Indiana, another near Lexington, Kentucky, and the other, the great grand-father of Brother Taylor, we shall now follow.

JOSEPH TAYLOR, Sr., son of Moses Taylor, was born in North Carolina April 21, 1765, and died in Kentucky January 25, 1853. The family of his wife "gained some political distinction in North Carolina." Going up the Ohio River, as related above, when Joseph reached the mouth of Green River, he went upstream about one hundred miles. He first settled on the south side of Green River in what is now Butler County and later on its opposite in what is now Ohio County, Kentucky. He removed to Warren County, Kentucky, around 1800.

The parents of Joseph were Methodists, and he and his wife had become Methodists in early life. In this connection Joseph began the ministry. Later he and his wife became Baptists and were baptized by Nathan Arnette of Tennessee. In September, 1804, they became charter members of Providence Baptist Church, Warren County, Kentucky. He moved in 1811 to Butler County, was licensed by Sandy Creek Church, joined Monticello Church and was her pastor until 1837. "He was a cooper by trade and a Baptist minister by profession and of course was poor." J. H. Spencer, Kentucky Baptist historian, says, "He was a preacher of small gifts." His grandson, Elder W. C. Taylor, Sr., says, "He was a good man, lived above reproach, and did some good as a minister of Jesus Christ.."

But perhaps the most notable feature of Joseph Taylor is that there have been at least fourteen Baptist preachers among his direct descendants. From three of his four sons these preachers have come. The first son, John S. (1793-1829), moved to Graves County around 1820. His two sons, Stephen and Burrell, were Baptist preachers for many years in West Kentucky and Texas. The second son, Joseph, Jr., (1800-1885), had six sons, three of whom were Baptist preachers: Richard P. (1825-1899) preached more than forty-five years; Alfred S. (1836-1909) more than fifty years; and T. R., born 1841, many years in Oklahoma. Richard P. had seven sons, three of whom have been Baptist preachers: Ed, Kelly, Hardy.

The fourth son of Joseph Taylor, Sr., was Elder Alfred Taylor, grandfather of H. B. Taylor. Alfred's three preacher sons were Judson S., James Pendleton, and William C. Brethren H. B. and W. C. are preacher sons of William C. Taylor.

We now turn aside to consider the ancestors of Brother Taylor on his mother's side, and his ancestry is here none the less remarkable. His mother is a descendant of the Stevenses of Maryland and the Taylors of Virginia. This Taylor line is traceable to Kent County, England, and to the daring Taillefer of 1066 and to the brave Taliaferro of 58 B. C. Since history claims that the tribes of Gaul were Japhetic, we may say that Brother H. B. Taylor was through both of his parents a son of Japheth, son of Noah, line of Seth, and son of Adam.

Richard Taylor came to this country in 1608 from Kent County, England. Simon Taylor was his son and John Taylor his grandson, who married Hannah Harrison of Virginia in 1726. Harrison Taylor, commonly known as "Old Harrison Taylor," was a son of John Taylor. John Taylor died without a will, and, under the feudal laws of that day, the eldest son inherited the property, which was said to be large, and Harrison was left shareless. Because he would be a "pensioner on his brother's bounty," he went to the frontier of Virginia, locating at Winchester, then but a village.

Here Harrison "took up the trade of a house carpenter." The following story of the mild and reticent Harrison's ill temper is said to be the only instance of such. A British re-

cruiting officer often tried to enlist young Taylor. He would gather a crowd at the tavern at night and hope to force men into the service of King George while they were drunk, or nearly so. Harrison Taylor was strictly temperate and could not be caught thus, but fatigue from labor gave the wily officer his opportunity. While young Taylor slept in a quiet corner of the tavern, the sly officer slipped the regular bounty (the amount given to induce men into the army) into the pocket of the sleeper. Upon awaking he heard the officer demand that he go to the barracks. The recruiter haughtily thought to overcome Taylor's objection by reference to the coin in his pocket as proof that he has accepted the bounty and was therefore a soldier of King George. When the coin whizzed by the head of the officer and the young man flew upon him with rage, the King's representative went home to bother Harrison Taylor no more.

After a short while in Winchester Harrison, born August 11, 1735, married Jane Curlet, born September 5, 1742, and settled far back into the woods of Frederick County, "where, with a single horse, he commenced clearing the forest and cultivating the land." Taking along his gun, like all frontiersmen, Harrison went one morning to hunt his belled horse. Apparently drawn by the report of his fire that killed a deer, turkey gobblers soon almost surrounded him and his unmounted horse. Amidst this danger with unloaded gun, Taylor's quick thought led him to slap his horse and dart into the undergrowth. The gobbling ring saw only the speeding horse. Upon arriving home Taylor found his horse standing ready to bear him and his young wife to the nearest fort to escape an Indian raid.

Later, on a stream by which passed the main road from the East across the Alleghenies to the then unsettled West, Harrison built a mill and, because of honest milling, became known as "Honest Old Taylor at the Mill." Tradition quotes a wagoner thus, "We wagoners would drive for miles to get feed from him rather than buy elsewhere. We were always sure of honest measure and fair prices."

Old Mrs. Harrison Taylor was a unique woman. Her kindness comes out in this story of an orphan boy, named Stackhouse. It was her custom to take bread to the mill "for the hungry turn-awaiting urchins." She took Stackhouse to her home for a full meal and gave him clothes that belonged to her boys. This lad soon became, as the tool of hardened villains, a horse thief, a prevalent and annoying crime in Frederick and adjoining counties in Virginia. When the governor ordered the thieves brought dead or alive, the catching of Stackhouse fell to the two oldest sons of Mrs. Taylor. One of them, Thomas, found the victim in a wood eating a stolen mutton, but the noise of breaking a stick on which he stepped warned Stackhouse. A chase ensued. Just as Thomas decided to fire, a vine entangled his foot until he fell. Though Stackhouse thus escaped, he was finally caught and imprisoned. Thomas, on visiting the prisoner, inquired how he escaped. When Thomas fell, Stackhouse darted into his den and would have fired at Thomas had not a thought of Mrs. Taylor made his finger fall from the trigger. As tears trickled down the face of the outcast, he said to Thomas, "Ah, had I been raised by such a mother as yours, I would never have been the wretched outcast that I am."

These stories further picture Mrs. Taylor. Tradition says her home became "an orphan asylum during the ravages of the Revolutionary War," in which Harrison served. She became the "principal surgeon and physician of the then backwoods settlement" and could "replace dislocated limbs, set broken bones, and lance or bleed as required." The shrewd and witty old lady once tried to engage in conversation a modest, aspiring lawyer, named Moses, who was in her home. Meeting with no success, she exclaimed, "Well! well! They say your name is Moses, and you are a young lawyer. Have you a brother Aaron to do your talking?" She, like her mother who lived into the nineties, had such a remarkable memory

that she could accurately relate history as far back as the days of Cromwell.

While the Taylors lived at the mill, they acquired considerable property and reared a large family of eight sons and four daughters. Induced by the visits of several of the sons to Kentucky, they sold the mill and located on a farm in Ohio County, Kentucky, three miles east of Hartford, near 1800. Here Harrison Taylor died and was buried November 22, 1811, and his wife August 5, 1812.

Brother Taylor's mother is the great-granddaughter of two of Harrison Taylor's sons, Richard and William, the first and the fourth. Richard's daughter, Susan, married Richard Stevens, and their son, Blackstone Stevens, was the father of Brother Taylor's mother. William's son, Septimus, married Althea Leach, and their daughter, Hannah Ann Taylor, married Blackstone Stevens. Their daughter, Mrs. F. A. Taylor, now in her eighty-third year, is the mother of Elder H. B. Taylor so recently gone to heaven.

How Mormons Preach the Bible

ELD. C. H. SHAFER, Fossil, Ore.

I received a rare treat the other night. I went to the Mormon church. One of the state presidents was the speaker. The treat was that he preached from the Bible—a thing which my wife, after having spent twenty years in the Mormon church, had never seen a Mormon preacher do.

He didn't tell us that he was using the Bible, nor did he at any time refer to any book in the Bible.

The substance of his sermon was that men are not judged strictly by the works they do, but only according as they do that which they know to be wrong. To prove this he picked up a copy of the Bible and said: "We are told in this ancient record," and then read: "AND THE BOOKS WERE OPENED: AND ANOTHER BOOK WAS OPENED, WHICH IS THE BOOK OF LIFE: AND THE DEAD WERE JUDGED OUT OF THOSE THINGS WHICH WERE WRITTEN IN THE BOOKS, ACCORDING TO THEIR WORKS" (Rev. 20:12). This did not seem to satisfy him as proof for his point, so he went on to say that he didn't believe this meant that all the people of a certain period would be run in and judged in a group, but that "he thought" each person would be judged separately. And he continued to dwell on the theory that men will be judged only as they do that which they know to be wrong. He knew this to be a fact from several incidents related in this "ancient record." One of these, he said, related to a man named Paul. This Paul was one time the leader of a mob who made it their business to do all they could to persecute the people of God. Paul was later called by Jesus Christ to be a leader of his people. To show that Paul was honest in persecuting the people of God he read Acts 26:9—"I verily thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth." "But suppose," said he, "that just prior to his conversion this man Paul had been killed; do you think, then, that he would have been condemned in the judgment? We can plainly see that he lived up to all the light he had. Don't you suppose that when he walked up to the judgment bar Jesus would have walked up and, putting his arm around him, said: 'Father, forgive him, for he knew not what he did?'" To support this motion he read the following words of Christ on the cross: "Father, forgive them for they know not what they do" (Luke 23:34). He also misquoted the words of Stephen in Acts 7:60, making them read the same way.

He further said: "Noah preached for many years to a people before the flood. He told them that unless they repented and believed they all would be drowned and lost. No one believed him except his own family. All of these others were drowned in the flood. But are we to suppose that they were lost? This would be our only conclusion were it not for

one particular verse in this record." He then turned and read 1 Pet. 3:18, 19.

He closed by saying that Paul did a thousand times as much wickedness as Judas did and asked if we were to believe that Paul would be saved and Judas lost just because Judas did not have time before his death to reconsider.

Brethren and sisters, there are thousands of men and women in this country following these damning heresies as conscientiously as you are following the truths of the Bible. Can we not in some way help to get them the truth?

THE CHURCH

Men's Conception vs. God's Revelation.

Men are woefully ignorant concerning the Church which is Christ's Body, on seven important points:

1. **The Church's Foundation.** Men say that it is Jesus of Nazareth (merely a man); God says it is the Lord Jesus Christ (the God-Man).

2. **The Church's Nature.** Men say it is an organization; God says it is an organism.

3. **The Church's Task.** Men say it is to civilize; God says it is to evangelize.

4. **The Church's Power.** Men say it is a spirit of enthusiasm; God says it is the Spirit of God.

5. **The Church's Worship.** Men say it is impressive entertainment; God says it is heart adoration.

6. **The Church's Resources.** Men say it is the pocketbooks of men; God says it is he himself.

7. **The Church's Destiny.** Men say it is some sort of a vague hereafter; God says it is "even with the Lord."—Faith and Works, Milan, Mich.

WANTED—Men and women to represent a large book and Bible publishing house in the sale of standard religious and educational books and a complete line of Bibles. If you will sign up for one hundred and twenty days of eight hours each, the company will give you a guarantee of three dollars per day, which is to be made up, if necessary, at the end of the one hundred and twenty days. During this period you get 40 per cent profit on all you sell. Then at the end, if you have not made \$360 the company pays you the difference. Extra time is allowed to make up lost time. Write us if you are interested. Please send six cents for postage.

"I cannot speak too highly of your paper. Was just reading your article on Adventism yesterday. It is fine. In fact, I don't know of any publication that I have ever received that has finer spiritual food than your paper. I hope you may be able to extend its circulation over a great field."—Pastor Roy Mason, Editor of Faith and Life, Plant City, Fla.

"Just a brief note to commend you for your able defense of the Truth. Your paper is on our exchange list, and I have read it with pleasure and profit, especially your recent articles on secretism and Catholicism. May God bless you and direct you in all things."—R. H. Pittman, Editor of Advocate and Messenger, Luray, Va.

"Let me thank you for your article on the use of wine in the Lord's Supper. It is a good article and comes at a good time."—Pastor George Ragland, Editor of the Sling and Stone, Lexington, Ky.

"I am inclosing 50c in stamps to keep the Examiner coming to my address. I will confess that I like it. I think the articles are timely, containing information we need."—M. L. Waldrop, Lubbock, Texas.

The Baptist Examiner

Published Semi-Monthly By The Editor
4758 Winchester Avenue
Ashland, Kentucky

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SUBSCRIPTION PRICE

Domestic Subscriptions, per year in advance - - - - \$.50
Foreign Subscriptions, per year in advance - - - - \$.75

The paper will not be sent to any one beyond time paid for, except by special arrangement.

Entered as second-class matter Jan. 6, 1932, at the post office at Ashland, Ky., under the act of March 3, 1879.

HOW THE UNCONVERTED GET INTO THE CHURCHES

The above sketch, which is taken from a longer article on the above subject, is timely and worthy of consideration. It touches upon a glaring and notorious evil, which is the evil of an unconverted church membership. This sketch suggests to us the question involved in the subject at the heading of this article. In reply to this question we wish to mention three ways by which the unconverted get into the churches. **(1) By the use of the mourners' bench.** Unconverted folks get into the church via the mourners' bench because of the undue excitement of the fleshly emotions and because of human pressure and coaxing, begging, etc., that go on in connection with it. Users of the mourners' bench are not willing to leave it to the Spirit to add folks to the Lord. They don't believe that the Word of God in the hands of the Spirit is sufficient to convert men. They think they must help the Spirit out. There is not a scintilla of scriptural authority for the mourners' bench. It is an invention of the devil for deceiving men and for "corkscrewing" professions of faith out of the unregenerate. It is also the devil's means of diverting the attention of sinners from the true way of salvation, which is by grace through faith and not by grace through prayer. Well does J. J. Taylor of Lamesa, Texas, say, in the Baptist Commoner, in commenting on the instructions of Paul and Silas to the Philippian jailor and his household: **"Had they been like modern preachers . . . they would have directed them to get down on their knees and had them praying to God for salvation instead of directing them in God's way, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'**" And truly does the same writer also say: **"No convicted sinner will fail to pray when he learns of God as He is revealed in His law and that he is dead in trespasses and sins."** But none of the sinner's praying will do him any good until he exercises faith. **"Who-soever shall call on the name of the Lord shall be saved,"** but the next verse shows that faith is a prerequisite to this calling. It says: **"How then shall they call upon him in whom they have not believed."** See Rom. 10:13, 14. The words of Christ in Matt. 7:21 show that prayer without faith is valueless. The publican prayed for salvation, and received it; but if he did not exercise faith when he prayed, then he was saved without faith. Therefore, since a deeply convicted sinner will pray spontaneously (if not verbally, then with groanings that cannot be uttered), but can get no audience with God until he exercises faith, the emphasis needs to be placed upon faith. And that is where New Testament preachers placed it. But many modern preachers place it upon prayer, and so start the sinner on a "cold trail." Now those who oppose the truth on

this matter slanderously report that we say that a sinner has no right to pray. We have never denied the right of the sinner to pray for salvation. All of them have a perfect right to pray, and all would pray if they saw themselves as they are. But an infinite amount of praying without faith would not bring salvation. Faith must accompany acceptable prayer. Nor is this saying that God will not hear a penitent sinner. A penitent sinner is a believing sinner, for repentance and faith are inseparable. The Scripture shows this clearly by mentioning only one of them so often, when both of them are necessary to salvation. Instance Luke 13:3. **(2) By misguided personal work.** Sometimes this goes along with the mourners' bench, and sometimes it is practiced by those who do not use the mourners' bench. Personal work is all right when it consists of preaching the word of God to sinners; but when it degenerates into an effort to get the sinner to say that he "accepts Christ," or a coaxing of the sinner to go forward for prayer, then it is all wrong. Most personal work in the audience during the service consists of one or the other of these false efforts. The true sphere of personal work is in getting the gospel to those who know it not, and not in trying to coax those who know it to believe it. This cannot be done. We can persuade men to make a profession of faith, but we cannot persuade them to believe except through the Word of God. Men must have a new mind before they can believe. See Rom. 8:7, 8, and 1 Cor. 2:14. This is imparted by the Spirit through the word. When this new mind is imparted men do not have to be coaxed to believe; they do it spontaneously. **(3) By inviting the lost to take a stand for Christ, or inviting all who will "accept Christ" to come forward and give the hand.** The whole evil of an unconverted membership is not chargeable to the mourners' bench. Some who spurn the use of the mourners' bench are quite as guilty as those who use it. The first form of invitation mentioned above calls upon the sinner for only a mental act. The second one, which is far more common than the first, confuses believing in Christ with making a profession of faith. It leads sinners to believe that they will be saved if they will simply go forward and give the preacher their hand. Such an invitation has absolutely no scriptural justification. It is just another means invented of the devil to deceive men and get false professions. He who uses it is following the ways of men instead of the ways of God, and is partly responsible for the present state of affairs in the churches.

The apostles are our guide in evangelism, as in everything else. And we have no record where the apostles ever gave what would be termed an "invitation" in modern evangelistic parlance. They preached the word with earnestness and power, and then left it to the Holy Spirit to convert men through the word. They did not tamper with the soul, or try to show men how to believe. Then they taught that when men had believed they ought to confess Christ publicly by presenting themselves for baptism. Perhaps there is not more than one Baptist preacher in a thousand that adheres strictly to apostolic evangelistic methods. But as for the writer, he means, by the enabling grace of God, to track these methods as nearly as he knows how. He means to hold tenaciously to them regardless of results, and regardless of who may not do so. We will stick (as we are now doing and have been doing for several years) absolutely to the earnest and faithful presentation of the word of God, asking God to make it fruitful as he has promised to do (Isa. 55:10, 11). Salvation is a sovereign act of God (John 6:44, 45, 65; Rom. 9:15, 16). Then we shall teach that believers should confess Christ by requesting baptism and thus follow him in baptism, which will put them into the body of Christ, the church (1 Cor. 12:13). We distinguish clearly between believing and making a confession or profession. And then we invite no professions except those that are to be followed by obedience in baptism. We have no confidence in any other. See John 15:23; 1 John 2:4. Note the absence of over-persuasion in the methods of Christ (John

4:9-26); of Peter (Acts 2); of Philip (Acts 8:29-37); and of Paul (Acts 16:30, 31).

CONVERTED MEMBERSHIP

Now what do we mean by "converted" membership? We mean a regenerated soul, a born-again man . . . In Acts 5:14 we read: **"And believers were the more added to the Lord."** And in Acts 11:24 it is written that **"much people were added unto the Lord."** The Lord did the adding, and He added them unto Himself. This is the secret of converted membership. It must consist of men and women who have first been added to the Lord. A church membership that is not of this kind is worth nothing. It is a dead weight to the churches. All we can do is to preach the Word faithfully and then recognize the addition by the Spirit of souls unto the Lord, and receive them through baptism into the fellowship of the churches. Many evangelists in these days are moving heaven and earth to get church members. But alas! they have never been "added unto the Lord." They are still out of the kingdom of God. How sad the thought! In this condition they will be left out of heaven also.—T. L. Blalock in "The Forerunner."

A LARGER FIELD FOR THE BAPTIST EXAMINER

Until recently there were four independent Baptist papers of a general nature in Kentucky. Now there are but two. The going of H. B. Taylor brought to an end the mighty career of News and Truths. Recently the American Baptist was moved from Lexington, Ky., to Texarkana, Ark.-Tex. This leaves only the Sling and Stone and the Baptist Examiner in Kentucky as Baptist publications of a general nature. These two publications are somewhat dissimilar, and, therefore, each has its field. The Sling and Stone is published at 548 W. Short St., Lexington, Ky., by Pastor George Ragland of the First Baptist Church of Lexington. It is what its name implies—an effective weapon in the hands of a David against the Goliath of evil and error. It is published biweekly. The subscription price is one dollar a year.

Now that there are but two independent Baptist papers left in Kentucky, there is an increased need and a larger field for each of them. And, as we are specially responsible for the welfare of the Baptist Examiner, we wish to speak now of it in particular. The passing of News and Truths, especially, should cause the friends of the Baptist Examiner to rally more loyally than ever before and push the circulation of the Baptist Examiner. No paper can ever really take the place of News and Truths, but the Baptist Examiner, in the main, is waging the same fight that News and Truths waged. We stand just where News and Truths stood on Modernism, unionism, Arminianism, and feminism. These, doubtless, are the four outstanding evils among us. They were so considered by the illustrious editor of News and Truths. Many of the enemies of News and Truths, perhaps, are rejoicing that it exists no more to torment them. But by the enabling grace of God and such assistance as he may give us through our friends, we will do our best to turn their laughter to mourning and their joy to heaviness. Also, the Baptist Examiner stands, as News and Truths stood, opposed to unscriptural practices within the denomination; the Baptist Examiner standing, we believe, even more consistently, pronouncedly, and distinctly for the independence and sufficiency of the church in carrying out the commission of Christ. We urge upon our friends, therefore, that they do their utmost to further the interests of the Baptist Examiner. **If your subscription has expired, renew immediately. If you are not a subscriber, subscribe now. If you are a subscriber, get others to subscribe. And if you are able, subscribe for those who want the paper and cannot subscribe for themselves. LAST OF ALL, WE EXTEND A CORDIAL AND URGENT INVITATION TO FOR-**

MER READERS OF NEWS AND TRUTHS TO SUBSCRIBE FOR THE BAPTIST EXAMINER. WITH ALL DUE RESPECTS FOR ALL OTHER PUBLICATIONS, WE DON'T BELIEVE YOU WILL FIND A MORE NEARLY SIMILAR DIET ANYWHERE ELSE.

[In mentioning only two independent papers, we are not forgetful of such publications as the Ashland Avenue Baptist (Lexington, Ky.) the Messenger of Truth, (Benton, Ky.) and Our Work, (Catlettsburg, Ky.) These are not mentioned because we speak only of general publications, and these are more or less local in scope.]

The Existence of God

The First of a Series of Articles Presenting a Systematic Study of Bible Doctrine.

By THE EDITOR

The fact of God's existence is both the logical and the scriptural starting point for a systematic study of Bible doctrine. It is the logical starting point because the fact of God's existence underlies and conditions all else. It is the scriptural starting point because the first verse of the Bible apprises us of the existence of God.

The Bible begins by assuming and declaring the existence of God without undertaking to prove it. This is a noteworthy fact. Commenting on this fact, J. M. Pendleton, in "Christian Doctrines," says: **"Moses, under divine inspiration, had, no doubt, the best reasons for the course he adopted. . . ."** We believe this is true; and, while there may have been additional reasons in the minds of Moses and the Spirit for this course, we believe that the chief reason was that the evidences of God's existence are so clear, forceful, and apparent that man intuitively assents to the fact of God's existence, and, therefore, needs no formal arguments to prove it.

With the exception of an insignificant minority all men assent to the fact of God's existence. Those who deny his existence do so because they want to, and not because of insufficient proof. **"They do not like to retain God in their knowledge"** (Rom. 1:28), therefore they seek by every conceivable argument to eradicate him from their thinking. As has been well said: **"Men do not will according to their reason, but reason according to their will"** (Fichte). And quite truly, as has been said also: **"Even the axioms of geometry would be disputed if men's passions were concerned in them"** (Hobbes). The deniers of God's existence are victims of an excessive degree of depravity. But there is evidence that avowed agnostics, skeptics, and atheists, with all their arguments and pretensions, do not succeed in completely effacing God from their minds. Hume said to a friend as he and the friend walked on a starry night: **"Adam, there is a God."** Shelley, who was expelled from Oxford for writing a pamphlet on the "Necessity of Atheism," delighted in thinking of a **"fine intellectual spirit pervading the universe."** Voltaire is said to have prayed in an Alpine thunder-storm, and, when dying, said: **"I am abandoned of God and men."** And Tyndale, in dying, said: **"Oh God—if there be a God—have mercy on me."** Therefore, we can conclude with Calvin and say: **"Those who rightly judge will always agree that there is an indelible sense of divinity engraven upon men's minds."**

It is true that we cannot demonstrate God's existence as we can a mathematical proposition, but that makes God's existence no less certain. God's existence is not the only fact that cannot be demonstrated by a strictly logical process. No man can logically demonstrate the existence of time, or space, or the reality of the material universe, or even his own existence. He cannot demonstrate that all he seems to see and hear and feel, and even his own self-consciousness, are not hallucinations. He cannot prove by strict logic that a block of wood is not having the same experience that he is having. Yet he

feels certain about these matters and never seriously questions them. An agnostic or atheist in spiritual matters, to be consistent, would have to be the same in regard to philosophy or any other of the sciences. When we deal with the facts of philosophy, or those of any of the other sciences, we must trust the intuitions of the mind. It is only in this way that we can know time, space, matter, and our own self consciousness. Our first knowledge of God comes in the same way. It is an intuition, which is knowledge that we perceive directly without a conscious process of reasoning. That our first knowledge of God is an intuition is proved by the following facts: (1) **The heathen accepts the acts upon a belief in the existence of a supreme being and men generally assent to the fact of God's existence prior to any attempt to reason it out.** Do you suppose the average heathen worshipper could give you a rational explanation of why he worships a god or gods? And is it not a fact, common to experience, that we assent to the fact of God's existence before we seek to reason it out? Doubtless, there are men who assent to this fact and never seek to reason it out. (2) **If belief in the fact of God's existence were primarily the result of formal reasoning, the strength of such belief would be in proportion to the development of the reasoning faculty.** But this is not the case, for the higher intellects of the world, for the most part, are more or less affected with agnosticism, skepticism, and atheism, while the common people, for the most part, assent to the fact of God's existence. It is in accord with this that we read of the common people, in contrast with the worldly-wise, hearing Jesus gladly. Contrast the attitude of men toward the fact of God's existence with their attitude toward the fact of the rotundity of the earth, and matters will be found just in the reverse. Do you find any educated people doubting that the earth is round? We have never known of such. But we have known several uneducated people that denied it. Doubtless, the average uneducated person doubts it. Why the difference? It is because belief in one is primarily an intuition and in the other it is a conclusion drawn from a rational demonstration.

Our intuitions are "first truths," without which all reflective thought would be impossible. Our minds are so constituted as to evolve these ideas upon the occurrence of proper conditions. The existence of God is the most fundamental of all "first truths." The assumption of God's existence underlies all else. E. Y. Mullins points out that, along with others, the following assumptions underlie the reasoning process: (1) **"That in this universe the parts cohere, or match each other, in both the physical and spiritual realm."** (2) **"That our faculties and powers when normally related to objective reality are reliable."** These assumptions demand a thinking, designing creator. Harris, in the "Philosophic Basis of Theism," says: **"The processes of reflective thought imply that the universe is grounded in, and is the manifestation of, reason."** Porter, in "Human Intellect," says: **"Induction rests upon the assumption as it demands for its ground, that a personal, thinking deity exists It has no meaning or validity unless we assume that the universe is constituted in such a way as to presuppose an absolute and unconditioned originator of its forces and laws We analyze the several processes of knowledge into their underlying assumptions, and we find that the assumption which underlies them all is that of a self-existent Intelligence."** Another says: **"Reason thinks of God as existing. Reason would not be reason if it did not think of God as existing. Reason is, only upon the assumption that God is."** Therefore, the atheist assumes the existence of God in seeking to disprove it. And, as A. H. Strong says: **"The most unreasonable people in the world are those who depend solely upon reason, in the narrow sense."** **"In matters of morals and religion, we are not to expect mathematical or demonstrative, but only probable, evidence, and the slightest preponderance of such evidence may be sufficient to bind our moral action"** (Butler, Analogy). The demand of some that moral and spiritual truth submit to the

test of logical demonstration is one of **"the oppositions of science falsely so called"** (1 Tim. 6:20).

So, while we cannot demonstrate the existence of God by a strictly logical process, just as we cannot demonstrate other plain facts, yet we may say: **"God is the most certain fact of objective knowledge"** (Bowne, Metaphysics), because it underlies and conditions all other facts. **"Belief in God is not the conclusion of a demonstration, but the solution of a problem"** (Strong, Systematic Theology); and that problem is the problem of the universe. **"The universe, as a great fact, demands a rational explanation, and . . . the most rational explanation that can possibly be given is that furnished in the conception of such as Being [as God]"** In this conclusion reason rests, and refuses to rest in any other" (Diman, Theistic Argument), **"We arrive at a scientific belief in the existence of God just as we do at any other possible human truth. We assume it, as a hypothesis absolutely necessary to account for the phenomena of the universe; and then evidences from every quarter begin to converge upon it, until, in the process of time, the common sense of mankind, cultivated and enlightened by ever accumulating knowledge, pronounces upon the validity of the hypothesis with a voice scarcely less decided and universal than it does in the case of our highest scientific convictions"** (Morrill, Philos. Fragments.) The common intuition of man is strong presumptive evidence for the existence of God, and it puts the burden of proof on the atheist. Unless he can logically demonstrate that God does not exist (which he never can do), then the only rational attitude is to accept the common intuition of man as trustworthy. The burden of proof is on the atheist just as it would be on a man who would deny the existence of the material universe or that of other things which we intuitively accept as realities.

It is only the fool, therefore, who says: **"There is no God"** (Psa. 14:1). The more a man meditates with an open mind upon his own being, the more meaningfully will he be able to say with David: **"I am fearfully and wonderfully made"** (Psa. 139:14); and the stronger will be his conviction that he came from the hand of an infinitely wise creator. His conscience warns him of the existence of moral law, and, therefore, of a lawgiver. And the more he likewise contemplates the universe, the more he will appreciate the words of David: **"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge"** (Psa. 19:1, 2); and the more he will perceive the force of Paul's words: **"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."** Paul says that the evidences of God's existence are so great that the heathen are without excuse in persisting, as they ever do, in rebellion against him (Rom. 1:20). Order, harmony, symmetry, and adaptation in the universe clearly evidence God's eternal power and Godhead. One might as well talk of books being written by the laws of spelling and grammar, or of a house being built by the principles of carpentry, as to say that the universe was fashioned by physical laws apart from an intelligence that governs those laws. And one might as well say that it is by chance that rivers always run by large towns and cities as to say that the order and design of the universe are products of chance.

Let us, therefore, boldly assume and declare the fact of God's existence as a certainty, a necessary, inescapable truth, and one that is normally apparent to men and constantly assumed by them.

(If you know of an agnostic, skeptic, or atheist, hand or send that one this paper. And if this paper falls into the hands of such a one, we shall be glad to hear from him).

"No one has any business in the church until he is already in the kingdom of God. There is only one way for all men to enter the kingdom of God, and that is the way of the new birth." T. L. Blalock, in the Forerunner.

Tri-State Baptist Bible School

RUSSELL, KY.

A Real Baptist School, Offering to Preachers and Bible Students a Three-Year Course in Bible Interpretation and Doctrine Along With Courses in Greek, English Grammar, Music, and Preparation and Delivery of Sermons. Free from Modernism, Arminianism, Unionism, and Feminism and Standing for the Whole Counsel of God. Believes the Bible as the Verbally Inspired, Inerfant, Complete and Sufficient Rule of Faith and Practice.

CONSTITUTION

Article 1—Name and Location—This school shall be known as the Tri-State Baptist Bible School, and shall be located at Russell, Ky.

Article 2—Purpose—The purpose of the school shall be to give scriptural training (2 Tim. 2:2) to those whom God has called to preach his word. Others are free to attend the school if they desire.

Article 3—Government—The government of the school shall be entrusted to a board of twenty directors. This board shall consist of Baptist men and shall be elected annually by a rally of representatives of Baptist churches giving financial support to the school. Individual Baptists who contribute directly to the financial support of the school shall also be entitled to membership in the rally. Contributing churches shall be entitled to as many representatives as they may send. The rally shall be held each year with the First Baptist Church of Russell, Kentucky, in connection with the closing exercises of the school. The rally shall name one member of the Board of Directors as chairman, and this chairman shall also be moderator of the annual rally. The Board of Directors shall elect annually an assistant chairman, a secretary and treasurer of the board, a president of the school and such teachers as are needed and available. The Board of Directors shall be responsible for the faithful handling of all funds contributed to the school, and funds shall be disbursed only as ordered by the board. The board shall hold monthly meetings at such times and places as it may elect, and the chairman, or assistant chairman, shall have the authority and responsibility to call special meetings of the board when such is needful; and in such cases the secretary of the board shall notify all members of the board at least two days in advance of the time of the meeting. Eight members of the board shall constitute a quorum. At the annual rally the Board of Directors shall make a complete written report of its activities and those of the school. This report shall show the number of meetings held by the board and the number of meetings attended by each member of the board, important items of business transacted at these meetings, the courses taught in the school and the teachers of the various courses, the number of pupils in attendance and the number graduating, and the receipts and disbursements of the school.

Article 4—Finances—No tuition shall be charged, but students shall be responsible for their personal expenses and for books. The school shall incur no debts. Offerings shall be gladly accepted from churches and individuals according as the Lord may lead them to give. Such funds as the school may receive are to be used in defraying the necessary expenses of the school and in assisting ministerial students with their personal expenses at the discretion of the Board of Directors.

Article 5—Length of Course and Graduation—The school shall consist of a three year course composed of such studies as the Board of Directors may prescribe from time to time. Those completing the required studies in this course shall be declared graduates from the school, and shall be awarded suitable tokens of graduation. Students from other Baptist Bible schools, or those who have the equivalent of studies offered in this school, may be given credit toward graduation from this school at the discretion of the Board of Directors.

Article 6—Doctrinal Position—This school shall take the Bible as its only, final, authoritative, and all-sufficient rule of faith and practice; and, with the exception of the last article, which is postmillennial, we assent to the New Hampshire Confession of Faith with the following amplifications and additions: (1) We believe the Genesis account of creation is to be accepted literally and not allegorically or figuratively, and that the creation of man was by a direct act of God and not by or through evolution from lower forms of life. (2) We believe in the absolute sovereignty of God, whereby he works all things according to his own purpose (Isa. 46:10; Eph. 1:11), efficiently causing all good and wisely and holily permitting all evil that comes to pass and overruling it for His infinite purpose and glory. (3) We believe that God's election of a part of Adam's race to salvation is from eternity and that

"IF"

By Grace Reynolds

If you can trust when every one about you
Is doubting Him, proclaiming Him untrue,
If you can hope in Christ, tho' all forsake you
And say 'tis not the thing for you to do;
If you can wait on God, nor wish to hurry,
Or, being greatly used, keep humble still,
Or if you're tested, cater not to worry
And yet remain within His sovereign will;
If you can say 'tis well when sorrow greets you
And death has taken those you hold most dear,
If you can smile when adverse trials meet you
And be content e'en tho' your lot be drear;
If you can be reviled and never murmur,
Or, being tempted, not give way to sin;
If you can fight for right and stand the firmer,
Or lose the battle when you ought to win;
If you can really long for His appearing,
And therefore set your heart on things above;
If you can speak for Christ in spite of sneering,
Or to the most unlovely one show love;
If you hear the call of God to labor,
And answer "Yes" in yieldedness and trust,
And go to tell the story of the Savior
To souls in darkness o'er the desert's dust;
If you can pray when Satan's darts are strongest
And take the road of faith instead of sight,
Or walk with God, e'en tho' His way be longest,
And swerve not to the left hand nor the right;
If you desire Himself alone to fill you,
For Him alone you care to live and be,
Then 'tis not you, but Christ who dwelleth in you
And that, O child of God, is Victory!

—Faith and Works, Milan, Mich.

ARMINIAN PREDESTINATION

I looked at the Arminian theory of predestination one day in the light of scripture and reason, and saw it fall to staves.

I submit some reasoning against this theory for the consideration of all who study the scriptures and think for themselves.

We preach and hear it proclaimed from the pulpit frequently that the blessing of salvation does not come to any one because of any merits found in man nor for the merits of anything that man can do, not even because of any merits belonging to their repentance and faith. That would be making repentance and faith the ground for a sinner's acceptance with God, wherefore the atonement made by Christ forms the only ground on which a sinner can be justified in the sight of God, both repentance and faith being gifts of God, graciously bestowed, and for this reason no one can plead any merits because of them (Acts 5:31; 11:18; 2 Tim. 2:25; Eph. 2:8).

Now, those who cling to the Arminian theory of predestination say that God in eternity looked ahead and saw who would repent and believe and so predestinated such ones on the merits of their foreseen repentance and faith. It is the contention of this writer that if God does not now save anyone because of any merits found in their repentance and faith, but solely on the merits of the atoning blood, then He certainly did not, from eternity, predestinate any

it was not based on God's foresight of the faith or goodness of those elected. (4) We believe that the church at present is not composed of all the regenerated throughout the earth, but that it is a local, independent democratic assembly, composed of scripturally baptized believers, and fashioned according to the New Testament pattern. (5) We believe that the authority to execute the commission of Christ as recorded in Matt. 28:18-20 was vested in the church, and we recognize no baptism as scriptural except that which is administered on the authority of a Baptist church, which is the only kind of a church we recognize as a New Testament church. (6) We believe that Baptist churches should not at any time join with other denominations in union meetings of any kind, nor practice pulpit affiliation with them. (7) We believe it is opposed to scripture for a woman to teach men (1 Tim. 2:12), lead in public prayer (1 Tim. 2:8), or speak in a public, mixed, religious assembly (1 Cor. 14:34). (8) We believe in the personal, premillennial return of Christ to this earth; the separate resurrections of the just and the unjust; the personal reign of Christ on earth during the millennium; the final consignment of the wicked to endless suffering in the lake of fire; and final endless bliss of the righteous in the presence of God.

Article 7—Teachers—Only Baptist men of upright lives who can assent to the above doctrinal declarations shall be eligible to teach in this school.

Article 8—Other Details—Details concerning the work of the school not covered in this constitution shall be in the hands of the Board of Directors.

Article 9—Rules of Order—The deliberations of the annual rally and those of all the meetings of the Board of Directors shall be governed by Kerfoot's Parliamentary Law and such subsidiary rules, not contrary thereto, as each body may impose upon itself.

Article 10—Amendments—The constitution may be amended by a vote of three-fourths majority at any annual rally.

Board of Directors

Preachers—W. C. Pierce, Catlettsburg, Ky., Chairman; W. K. Wood, Ashland, Ky.; V. B. Castleberry, Ashland, Ky.; O. C. Anderson, Ashland, Ky.; T. P. Simmons, Ashland, Ky.; J. R. Gilpin, Russell, Ky.; Eli Williams, Russell, Ky.; S. M. Meade, Grayson, Ky.; D. L. Brainard, Raceland, Ky.; Wm. Smith, South Portsmouth, Ky.; J. S. Thompson, Salyersville, Ky.; D. B. Eastep, Covington, Ky.

Laymen—L. D. Bruce, Russell, Ky.; J. C. Rock, Russell, Ky.; Chester Williams, Russell, Ky.; Leo Stogner, South Portsmouth, Ky.; Clarence Reynolds, Ashland, Ky.; E. E. Caldwell, Catlettsburg, Ky.

President—Pastor John R. Gilpin, Russell, Ky.

Vice-President—Pastor W. K. Wood, Ashland, Ky.

Treasurer—Pastor O. C. Anderson, Ashland, Ky.

School Convenes Four Days a Week—Tuesday to Friday. 1932-33 Session Opens on Tuesday, Sept. 27. (Closes on May 19, 1933).

Opening Exercises to be Held with First Baptist Church of Russell, on Monday, Sept. 26, 1932, at 8:00 p. m.

CLASS SCHEDULE

Time	Subject	Teacher
8:00 to 9:00 a. m.	Old Testament Interpretation	John R. Gilpin
9:00 to 10:00 a. m.	New Testament Interpretation	John R. Gilpin
10:00 to 10:30 a. m.	Devotional	In Charge of President
10:30 to 11:30 a. m.	Bible Doctrine	T. P. Simmons
Noon Intermission		
1:00 to 2:00 p. m.	Greek	T. P. Simmons
2:00 to 3:00 p. m.	English Grammar	T. P. Simmons
3:00 to 4:00 p. m.	Music	Yet to be elected

On one day a week, at the most convenient time, a class in Preparation and Delivery of Sermons will meet. And on one day a week Music will give way to a meeting of the ministerial society.

Those interested in attending the school and others desiring further information about it should write to President John R. Gilpin, Russell, Ky. Prices on rooms and board and available opportunities for self-help will be given upon application to President.

Those interested in the school are urged to contribute to its support. Send all contributions of money directly to Treasurer O. C. Anderson, Westwood Station, Ashland, Ky. Teachers draw no salary. All money contributed is to be used for incidental expenses of school and for assistance of ministerial students. Gifts of food stuffs will be gladly accepted. Send or deliver same to Mr. J. C. Rook, Russell, Ky.

Gifts of books gladly accepted for the school library.

one **because of any** foreseen merits of their repentance and faith, but according to **His own purpose and grace** He predestinated us **unto** the adoption of sons. We were predestinated **unto** adoption, not **because we were to be adopted on the merits of our repentance and faith**. We were elected according to the foreknowledge of God **unto obedience**, not **because of our obedience**. We were chosen to salvation **through** sanctification of the spirit and belief of the truth, not **because of** our sanctification and believing. The elect get the blessing of salvation when through faith they get into Christ, for their election is in Him, and this blessing of salvation was merited alone by Christ.

By grace are ye saved **through** faith, not on **account of** faith, but **through** that faith which is the gift of God, and which carries with it no merit whatever. It is true now; it was true from eternity. —J. S. Hunnicut in Our Work.

WEST KENTUCKY BIBLE SCHOOL TO CONTINUE

Elder Roy Beaman Is Elected President

Doubtless many have wondered about the future of West Kentucky Bible School since the death of Brother H. B. Taylor. The friends of the school will be happy to read the following announcement, which we received recently:

"Friends of the West Kentucky Bible School voted in a mass meeting at Murray, Ky., July 15, 1932, to continue the school and elected Roy O. Beaman as president.

"A Board of Advisors was chosen. The membership is to be made up of five chosen at this meeting and one from each of the cooperating churches. The five chosen at this meeting are: Elder A. M. Hawley, Hazel, Ky.; John R. Flynn, Paducah, Ky.; D. W. Billington and E. B. Holland, Murray, Ky.; A. A. Taylor, Memphis, Tenn.

"Every church that is interested in the school is encouraged to elect a member of the Board of Advisors. There will be a joint meeting of the friends of the school and the Board of Advisors in Murray at ten o'clock August 9, 1932.

"Those who seek further information respecting the school should write the president at Murray.

"Will every interested friend who can, attend the meeting at Murray, August 9, 1932. The continuance of the West Kentucky Bible School depends on the loyalty of its supporters."

The Baptist Examiner endorses the West Kentucky Bible School and free space is at its disposal for announcements and advertisements. The Tri-State Baptist Bible School is in no wise set up in opposition to the West Kentucky Bible School. Had it not been that West Kentucky Bible School is so far from this section, the Tri-State Baptist Bible School would never have been launched. The two schools stand at the opposite ends of the state with the same purpose—the teaching of the whole counsel of God. We rejoice that West Kentucky Bible School is to continue, and we bid it Godspeed. May it ever stand and prosper to fight Modernism, Arminianism, unionism, feminism, secretism, post-millennialism, man-made institutionalism, and every other ism and error.