

# 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).

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## Constructive Work

By THE EDITOR

We wish to pass on to our readers the following self-explanatory article from *The Sling and Stone* edited by Pastor George Ragland of Lexington, Ky. Our own comments follow.

### "WILL WORK CONSTRUCTIVELY"

Editor Masters Commends "Modest" Paper

Recent mail has brought us, with request for exchange, the initial issue of "The West Kentucky Baptist," published at Benton, Kentucky, by Editor L. V. Henson and Associate Editors J. E. Skinner and L. R. Riley. It seems that the initial issue went likewise to the Western Recorder, for Editor V. I. Masters makes editorial commendation of it in the Recorder of September 8, 1932.

An editor's work brings him constantly into study and use of words. He has unusual opportunity of knowing the meanings of words. The use he makes of words is not, therefore, accidental but expressive and meaningful. Editor Masters' commendation of the initial issue of the paper is, therefore, interesting. It says (type emphasis ours):

"The West Kentucky Baptist makes its bow from Benton, Ky, in Volume 1, Number 1, in the issue of August, 1932. It is a **modest** little sheet with Rev. L. V. Henson as Editor, and Rev. J. E. Skinner and L. R. Riley as Associate Editors. It is **evident** that The West Kentucky Baptist **will work constructively to build up our Baptist faith and fellowship.**"

Editor Masters' commendation is interesting in view of the matter contained in the August issue. We are taking the liberty, therefore, of sharing with our readers some of the matter contained in the issue he praises.

In the first article of the West Kentucky Baptist Editor Henson makes reply to an article of Editor Dewey Jones of the Messenger of Truth and says in part the following (type emphasis is ours):

"Any man who says I manifested the most intense hatred of divine truth is a **slandrous liar.**"

Is this what Editor Masters calls "a modest little sheet?"

In the same article Editor Henson says in part the following:

"My critic quotes Dr. George Ragland as saying 'The Words in Mark 8:38 and John 10:26 are not the same words.' Dr. Ragland may be 'a very highly educated man' but when he puts his word against the authorities I have given, his egotism becomes more outstanding than his scholarship. My critic also quotes Dr. A. T. Robertson as saying 'I do not find therefore in any translation of Mark 8:38.' If the learned Doctor never found therefore in any translation it is because he never read the Bible. . . . Any man who says I have no authority in the original language for what I said is either densely ignorant of Greek or he wilfully and knowingly misrepresents the truth."

Editor Masters says that Editor Henson's **modest** words about Brethren Robertson and Ragland "will work constructively to build up our Baptist faith and fellowship."

Dr. A. T. Robertson of the Southern Baptist Theological Seminary is a recognized authority on the Greek of the New Testament. He can make his own reply to the ugly slur Editor Henson **modestly** makes with Editor Masters' approval con-

cerning his ignorance of Greek or his wilful and knowing misrepresentation of the truth.

Editor Henson modestly says with Editor Masters' commendation that "Dr. Ragland may be 'a very highly educated man' but when he puts his word against the authorities I have given, his egotism becomes more outstanding than his scholarship." What are the facts on which Editor Henson makes this modest reference with Editor Masters' approval?

In a letter dated March 3, 1932, a Baptist layman wrote us in part as follows:

"Could you spare a few moments of your time to give an ignorant Baptist layman some information?"

"Just a few weeks ago I heard a sermon, entitled 'The Bible Doctrine of Election,' preached by an Arminian Baptist of our country (name furnished on request) and he stated that the word translated 'because' in John 10:26 could and should be translated 'therefore.' He also stated that the same word is used in Mark 8:38 and translated 'therefore.'"

"Knowing that you are thoroughly familiar with Greek, I am asking that you please advise me if the word translated 'therefore' in Mark 8:38 is the same word as is used in John 10:26 and translated here 'because.' I am of the opinion that the word 'because' in John 10:26 cannot be translated 'therefore,' however I know nothing about the original Greek."

On March 5, 1932, we made reply to the layman as follows:

"Your letter of March 3, 1932, has just been received and I am hastening to make reply though my reply must be hurried and brief.

"The words in Mark 8:38 and John 10:26 are not the same words. The word in Mark 8:38 is the Greek word **gar** and means 'for.' The word in John 10:26 is the Greek word **hoti** and means 'because.' The word used in John 10:26 is the same as the word used in Matthew 2:18 "**Because** they are not."

When the correspondence took place we had only a limited acquaintance with the layman. At the time we had never seen Editor L. V. Henson and did not have before us any authorities cited by him. The correspondence itself shows that we were seeking to give an honest answer to an honest question and were not contending for a meaning we desired nor putting our word against any authorities cited by any one. Editor Henson's slur, therefore, in which he implies that we put our word against authorities he cited is false in its implication and unworthy of both real scholarship and Christian courtesy.

But now that Mr. Henson has brought his implied charge and cites his authorities it is befitting to give consideration to them.

Mr. Henson says: "I have in my possession two Greek Testaments. The two Greek Testaments I have, both have the same Greek word in Mark 8:38 and John 10:26. They both have the Greek word **gar** in both passages." Mr. Henson does not say what "two Greek Testaments" he has. Why not when he is citing authorities?

We have in our possession three Greek Testaments. The three Greek Testaments we have, all have different Greek words in Mark 8:38 and John 10:26. They all have the Greek word **gar** in Mark 8:38 and the Greek word **hoti** in John 10:26.

And what are the three Greek Testaments that give this testimony?

1. Westcott and Hort—a recognized textual authority on the Greek New Testament, declared by Professor Eberhard Nestle as the “nearest in its approach to the goal.”

2. Nestle—“the resultant of a collation of three of the principal recensions of the Greek Testament which appeared in the latter half of the 19th century, viz. those of Tischendorf; of Westcott and Hort; and of Bernard Weiss. The readings adopted in the text are those in which at least two of these editions agree.”

3. Weymouth's Resultant Greek Testament—“exhibiting the text in which the majority of modern editors are agreed.”

Two unnamed Greek Testaments in Mr. Henson's possession say the Greek words in Mark 8:38 and John 10:26 are the same.

Westcott and Hort, Nestle and Weymouth, three recognized Greek Testaments, after a careful survey of readings and a scholarly acceptance of the best reading say that the Greek words in Mark 8:38 and John 10:26 are not the same but different words.

Does this justify Mr. Henson's attack and his slur of egotism more outstanding than scholarship?

Mr. Henson says “The Englishmen's Greek Concordance has the Greek word *gar* in Mark 8:38 and John 10:26.” In both of his references to this work he calls it “The Englishmen's Greek Concordance.” Probably he meant “The Englishman's Greek Concordance.” In a discussion of words spelling is important.

Why didn't Mr. Henson tell all that The Englishman's Greek Concordance said about *gar* in Mark 8:38 and John 10:26?

Why didn't Mr. Henson tell that The Englishman's Greek Concordance called attention to the difference in translation of the word in the two passages, rendering it in Mark 8:38 by “therefore” and in John 10:26 “because”?

Why didn't Mr. Henson tell that The Englishman's Greek Concordance was more concerned with cataloguing words than with establishing textual readings in each case and that its note calling attention to the difference in translation was therefore significant?

Does this showing justify Mr. Henson's attack and slur of egotism? Had Mr. Henson been as much concerned about showing scholarship as he was about slurring egotism, would he not have told the whole truth about the testimony given by The Englishman's Greek Concordance?

Mr. Henson says “According to the Concordance of Various Readings, the Greek Texts of Complutensian, Erasmus Beza, Elsvier, Lachman, Alford and Wordsworth all have *gar* in Mark 8:38 and John 10:26.”

What does Mr. Henson know about these authorities?

He gives “Complutensian” among the list of men he mentions as authorities. Does he mean the adjective “Complutensian” which refers to the place Complutum (Alcala) at which the Complutensian Polyglot was printed? If so, why list it as a man?

He mentions Lachman in the list of authorities. Probably he meant Lachmann. In a discussion of words spelling is important.

Did Mr. Henson know that Lachmann's text was formed “not giving what he would consider being the true text, but the transmitted text of about the fourth century”? Did he know that “since Lachmann's time fresh manuscript evidence has come to life, some of the most valuable uncials having been more carefully collated, and some hitherto unknown having been discovered”?

Why did not Mr. Henson say that such resultant texts as Weymouth's considered such authorities as those he mentioned and upon proper textual consideration came to the conclusion that the words in Mark 8:38 and John 10:26 are not the same but different words?

While he was naming authorities why did not Mr. Henson tell that the Authorized Version, the Revised Version, the American Standard Version, Weymouth's Translation and Goodspeed's American Translation all translate the words in Mark 8:38 and John 10:26 as different words?

Does this showing of authority justify Mr. Henson in attacking any man's scholarship?

In the “Salutatory” of his paper Editor Henson says in part the following (type emphasis ours):

**“Nor is the purpose of this paper to wage war on other people or papers that disagree with our views upon matters that may be presented from time to time in these columns by the Editor and others who may write for its pages. Although it does not agree with all that is being said and written these days, and shall not ‘shun to declare the whole counsel of God’ upon matters that are vital to our Baptist churches and people its discussion, even open controverted questions, shall be conducted upon a high plane of honorable and brotherly consideration of facts involved, and not of personal failures and shortcomings.”**

Editor Henson's first article with its statements concerning Brethren Robertson and Ragland is in striking contrast with the professed plane upon which he promises to conduct his paper. Maybe Editor Masters read only the “Salutatory” and did not read the article in which Editor Henson puts Brethren Robertson and Ragland on “a high plane of honorable and brotherly consideration.”

Editor Henson has as Associate Editor Pastor J. E. Skinner, well known to Kentucky Baptists in connection with recent doings in Murray, Kentucky. The story is sadly sad. His connection with the new paper is strikingly significant, as is the time too of the starting of the new paper—after News and Truths had ceased publication.

Editor Masters thinks that the paper of Editors Henson and Skinner with its slurring attack on Brethren Robertson and Ragland because their textual conclusion did not accord with Mr. Henson's gives evident promise of constructive building of Baptist faith and fellowship. The Recorder is a denominationally owned paper. Its Editor is careful in his praise of men and things. Editor Masters' commendation of the new paper of Editors Henson and Skinner and his choice of words are, therefore, all the more significant and interesting. He may be sure that fair and thoughtful Kentucky Baptists will view with interest this latest expression of his editorial attitude.

So much for the article from The Sling and Stone. We now wish to enquire further into the grounds of Editor Master's conclusion that The West Kentucky Baptist “will work constructively to build up our Baptist faith and fellowship.” We believe we can point straight to the secret of his conclusion. **It is, we believe, the fact that there is going on in Blood River association a fight over the Apostasy Program, otherwise known as the Cooperative Program, and the editors of The West Kentucky Baptist are leaders in the fight for this program.** In the eyes of the machine, of which Editor Masters is a part, a defense of the Apostasy Program covers a multitude of sins. Editor Henson is fighting the Benton Baptist Church, but that makes no difference to Editor Masters. He is supporting the Apostasy Program, and that makes his work “constructive,” no matter what else he seeks to tear down. Associate Editor J. E. Skinner connived with the godless element in Murray to oust Pastor H. B. Taylor but that makes no difference to Editor Masters. Mr. Skinner is for the Apostasy Program, and that makes his work “constructive” even though he did supplant one of the foremost Baptist preachers of this century, who had made the Murray Baptist Church, according to Secretary J. F. Love, the greatest missionary church on earth. Editors Henson and Riley deny the faith of Baptists on election as taught by the old Waldensian and by both the Philadelphia and New Hampshire Confessions of Faith and by Carroll, Graves, Broadus, Eaton,



Pendleton, Dargan, Strong, Boyce, Mullins, et al., and even formerly by J. E. Skinner; but that makes no difference to Editor Masters. Messrs. Henson and Riley are for the Apostasy Program, and that makes their work "constructive" even though they are rank heretics in the light of Baptist confessions and the teachings of Baptist theologians and writers. It is all right for these men to tear down anything else so long as they favor the Apostasy Program. On the other hand it matters not what others may stand for, their work is not "constructive" if they do not favor the Apostasy Program.

Editor Master's commendation of the paper published by these heretics is not surprising in the light of the past. He has quite often given space to the empty ravings of E. G. Sisk, a notorious heretic, a professional divider of churches, and a pestulant meddler in other men's matters. But when the Old Bethel association a few years ago made request for the publication of Elder C. D. Cole's sermon on election, which was delivered before that body and was true to the historic faith of Baptists, Editor Masters did not give space to it until some of the subscribers to the Western Recorder in the Old Bethel association either stopped their subscription or threatened to do so.

In an article on the Apostasy Program in the second issue of The West Kentucky Baptist J. E. Skinner says in part: **"There is not an item of work included in it that was not taught and exemplified in principle by the Lord Jesus, and by his apostles, and by early churches."** This is certainly a bit of news. Wonder where Mr. Skinner finds that the Lord Jesus Christ and the apostles taught the churches to give money for the support of hospitals. And where does it say or hint that secular education was to be a part of the mission program of the churches? And we are just wondering who was B. Y. P. U. secretary in that early day. Probably it was Jezebel (Rev. 2:20). She must have met with great opposition from the Apostle Paul, for Paul said that the women should keep silent in all the churches of the saints (1 Cor. 14:34—R. V.), and that he suffered not a woman to teach (1 Tim. 2:12), which women habitually do in B. Y. P. U.'s. And then we do not read of mission secretaries in that early day gobbling up exorbitant salaries out of mission funds and leaving missions to suffer. Neither do we read in the New Testament of the unionism which is now quite common among the employees of our foreign mission board. And where in New Testament days did there exist an institution like the Southern Baptist Theological Seminary with its distinct leanings toward Modernism and its positive advocacy and practice of unionism? Also where were the churches authorized to enter into an arrangement whereby the execution of the commission of Christ would be turned over to other agencies, the churches merely furnishing the money? **These are a few of the items in the Cooperative (Apostasy) Program which were not taught or exemplified either in substance or principle by the Lord Jesus, or by his apostles, or by the early churches.**

The Cooperative (Apostasy) Program is anti-scriptural in both form and content. It is anti-scriptural in form because it involves the transference of the commission of Christ from the hands of the churches into the hands of humanly created boards. It is anti-scriptural in content because it includes things that have no place in the commission of Christ. God is overruling much in the Cooperative (Apostasy) Program and is making it glorify him just as he makes the wrath of man to praise him (Psa. 76:10). But this program is not of the Lord because it is not according to his word. **"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). The object of the devil in the Cooperative (Apostasy) Program is, first of all, to get the commission of Christ out of the hands of the church, which is the body of Christ (1 Cor. 12:27), the temple of the Holy Spirit (1 Cor. 3:16), and the pillar and

ground of the truth (1 Tim. 3:15). Then the devil knows that it will be quite easy to inject the venom of error into the work. When he has side-tracked God's appointed guardian—the church, then his battle is nearly won. The Cooperative (Apostasy) Program is permeated through and through, more or less, with Modernism, Arminianism, feminism, and unionism. It is a part of the great apostasy which now envelops the vastly greater part of professed and nominal Christianity. It is for that reason that we call it the Apostasy Program.

## HOW ABOUT CRIME?

CRIME IS DECREASING, even though the sensational press has made the world crime conscious.

U. S. Bureau of Census records, 1910 to 1928, prove crime rate decline almost 40 per cent, even with added arrests for "new laws" on drugs, liquor and motor traffic.

"New York crime figures show more arrests in pre-prohibition years than since, despite tremendous population increase; homicide rate 31 per cent greater; felonies 11 per cent greater, drunkenness 129 per cent greater in wet years.

Marked decrease in every one of the fifteen major offenses, 1921-1931, even in rebellious Chicago: survey under Chief Justice Sonstebj, Municipal Court.

Alexander G. Jamie, director Chicago's Secret Six: "Prohibition violation crimes in the last year or two have shrunk to a size that can no longer command the chief attention of the forces waging war on the underworld; several active criminal industries bring more revenue, than bootlegging, to the underworld.

"Alcohol links the lowest elements of the underworld with the millionaires financing the fight to overthrow prohibition and lower their taxes . . . having the taxes come from the wives and children of the workingmen who would spend their wages in saloons as they did before prohibition.

"Four per cent beer will not do away with the criminal use of the machine gun, bomb, acid vial, torch, and the quick getaway afforded by auto and airplane."

**"Crime caused by liquor belongs on the doorstep of every supporter of the liquor traffic."**—Signal Press.

## "WILD" YOUTH?

Educators in colleges and high schools of the country are almost unanimous in saying behavior conditions are better and less drinking among students since prohibition, even though enrollments have increased by the millions.

More than 1,075,000 signatures of young people from 14 to 30 years of age, to a pledge of total abstinence and prohibition support, were presented to President Hoover, December, 1931, by delegates representing the Young People's Branch, W. C. T. U.

4,000 delegates to the Young People's Luther League in convention in Chicago, July, 1931, passed ringing resolutions in favor of support for prohibition.

"A nation freed from the curse of intoxicating liquor if it takes fifty years": slogan adopted by International Christian Endeavor Convention, representing several million young people July, 1931.

Jane Addams: "Drunkenness was the worst feature of pre-prohibition dance halls. A recent search of 4,500 dance hall patrons revealed only three flasks."

Judge Mary Bartelme, Chicago Juvenile Court: "Formerly about ten drunken girls were brought into my court weekly; since prohibition they have almost disappeared."

Robert Ropp, chairman of Allied Youth: "For every boy who carries a hip flask there are 999 who will not touch liquor."—Signal Press.

**"I am enclosing a dollar. Use the extra 50c any way you please; the paper is worth a dollar to me."**—Pastor E. E. Spickard, Livermore, Ky.

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## PREVAILING PRAYER

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take your case or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would as you know, come from the sale of the little house the man occupies and calls home; but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off."

"Well, yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least. You see I found the little house easily enough and knocked at the outer door which stood ajar. Nobody heard me, so I slipped into the hall and saw, through the crack of another door, on a bed, with her silver head way up high on the pillows, an old lady, who looked as my mother did the last time I ever saw her. And down on his knees by her side was an old white-haired man. Well, he prayed. He reminded God they were still His submissive children, mother and he; and no matter what He saw fit to bring upon them they shouldn't rebel at His will! Of course, 'twas going to be terribly hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they'd seen sadder things than ever that would be; nothing could be so sharp as the parting with their three sons—unless mother and he should be separated. But at last he fell to comforting himself that the dear Lord knew it was through no fault of his own, that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse; a place they prayed to be delivered from entering if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessing on those who were about to demand justice"—the lawyer sat in silence for a moment

then continued more slowly than before, "I believe I'd rather go to the poorhouse myself, tonight, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayers, eh?"

"Bless your soul, man, you could not defeat it!" roared the lawyer, "it doesn't admit of defeat! You see, I was taught that kind of thing myself in my childhood; and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, I greatly want the money the place would bring but was taught the Bible all straight when I was a youngster; and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was intended for my ears and yours, too, and God Almighty intended it. My mother used to sing about God moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in, in the morning, if you like, and tell mother and him the claim has been met."

"In a mysterious way" added the lawyer, smiling.

—Selected.

## HAS PROHIBITION INCREASED DRINKING?

22.43 gallons of liquor was the average for every man, woman and child in the United States per year from 1910 to 1914.—U. S. Department of Commerce Statistics.

Can anybody believe that is true now?

One retail liquor dealer for every 74 families in 1908.

The government measured the amount of hops, corn sugar, rye, barley, etc., raised and imported, then subtracted the amounts used in known legal enterprises, and has reported that the amount of raw material left would make less than one-third of the former liquor consumption.—Col. Ames W. W. Woodcock.

If making a business an outlaw and chasing it down dark alleys increases its volume of sales, there is something radically wrong about the theory of advertising—and WHY did the 175,000 saloons of old pay the high rent for the most prominent corners?

The Chicago Tribune (wet), June, 1914, revealed the startling fact that, "14,000 women and girls frequent the back rooms of the saloons on Madison, Clark and Cottage Grove Avenue."

Compare 1932 conditions with 14,000 women staggering through legalized saloons every day of the year in just one small section of one city.—Signal Press.

## NOTICE

The issue of Aug. 1, which carried the first installment of "The Life of H. Boyce Taylor," as well as the first article in our series of Bible studies, is exhausted. Therefore, we cannot furnish this issue any further to new subscribers. But we hope to replenish the first installment of Brother Taylor's life after the last installment has been issued. We will also replenish our first article in the Bible study if our new readers desire it. We are prepared to begin new subscriptions with the issue containing the second installment of both the above.

"Your great issue of June 1, 1932, just received and read."  
—Missionary C. R. Peterson, St. Louis, Mich.



## The Life of H. Boyce Taylor

ELDER ROY O. BEAMAN, Murray, Ky.

### Installment No. 3

Harvey Boyce Taylor, Sr., was born in Ohio County, Kentucky, September 29, 1870, and died in the Baptist Memorial Hospital, Memphis, Tennessee, May 31, 1932, being in his sixty-second year. He was the oldest child of Elder W. C. Taylor, Sr. and F. A. Stevens, whose lives and lineage our former articles traced. The other children are Prof. A. A. Taylor, a teacher in Central High School, Memphis, Tennessee, and W. C. Taylor, Jr., a missionary in Brazil since 1915.

The name of Brother Taylor suggests two prominent Kentucky Baptists and was interestingly chosen. At the birth of their firstborn, the happy father called over to the equally happy mother the names of such Baptist stalwarts as Broadus, Williams, Boyce, and others. The mother chose "Boyce" because she felt it could not be turned into a nickname, which her family history led her to dislike. When Boyce was in school at Auburn, Kentucky, he developed a dislike for a single name, for some of the children would call him "B. Taylor." He therefore, chose William, the first part of his father's name. At the birth of W. C. in Mayfield, Kentucky, the failing health of her husband led to the mother to choose his initials for him whom she rightly thought would be their last child. William Boyce was asked to drop the William of his name out of deference to his baby brother, as it was self-assumed anyway. Elder W. P. Harvey had been in the Taylor home and had taken a fancy to the oldest child. Brother Taylor, therefore, named himself Harvey Boyce in honor of Brother Harvey. He wore the names worthily.

That he was worthy of such a name is indicated by the fact that the wide-spread love and admiration of the people led over one hundred parents to choose "Boyce" as the name of their fair sons. One of the first things he did after his book, "Why Be a Baptist," came from the press was to send an autographed copy to all his namesakes whose whereabouts he could find. And he found that they were not all Baptists, though he sent that wish with the book, of course.

Brother Taylor once showed that he had lived in nine Kentucky counties—Ohio, Warren, Logan, Graves, Christian, Union, Carroll, Jefferson, and Calloway. When he was quite young, his father removed from the log house in Ohio County, where his firstborn was born, to Warren County within seven miles of Bowling Green. Later, the family located in Auburn, Logan County, and when Boyce was about twelve in Mayfield, Graves County. When his father's break in health came, he removed to Russellville, Logan County. Later, Brother Taylor lived in Christian and Union Counties, probably teaching school, in Carroll doing pastoral work, in Jefferson studying in the Seminary and in Calloway working at his life's task.

Boyce Taylor was converted and baptized into Auburn Baptist Church in the fall of 1879 during a meeting in which his father was aided by the noted J. S. Coleman, a son in the ministry of the boy's grandfather, Alfred Taylor. The nine-year-old lad presented himself for church membership and baptism. His father asked him to wait until he could talk with him. The boy came the next evening and was refused as before. His father requested Dr. Coleman to converse with him, and the preacher reported thus, "Brother Taylor, that boy is as much saved as I am." Deacon Ford heard the boy's story and reported as strongly. Mrs. Taylor's sister talked with him as he came from school and reported favorably. Mrs. Taylor was yet cautious, desiring not to deceive the child, and said, "Why then don't you think your child is saved?" The answer was, "She has not been taught in the home as your boy has." His third attempt to join the church proved successful. This lasting impression, coupled with a conviction of scriptural principle, made Brother Taylor

regard highly and preach strongly the importance of church membership and believer's baptism. He was wont to say, "The kind of salvation I got made me want to join the church."

An editorial in News and Truths on his forty-first birthday (September 29 1911) gives fitting testimony to his experience of grace: "Born anew when only nine years old, through all these years that friend that sticketh closer than a brother has never once failed or forsaken. His mercies have been new every morning. His goodness and mercy have followed me all the days of my life. He has known my frame and remembered that I was dust and borne long with my frailties and faults and follies and sins. His grace has always been sufficient. Others have misunderstood, He never has. Others have forgotten that even a Pastor and Editor needed a hand held out in pity, a kind word or smile; He never once forgot or failed to send seasonable help. When criticisms and censure have been most bitter and relentless, His presence has been most real. When disappointments have come, He has always shown them to be his appointments and for my good. Few and evil have been the years of my pilgrimage, but the Lord has been mindful of me, slow to anger and of plenteous mercy. When the tongue of calumny or slander has risen against me, the Lord has been my shield, my fortress, and my rock of defence. Innumerable evils have compassed me about, yet the Lord has sustained. By the grace of God I am what I am; and I hope that His grace has not been bestowed upon me in vain; but that through grace the once delivered faith has been kept and the truth of the gospel has been proclaimed. To Him I owe my all for redeeming grace, justifying grace, renewing grace, sanctifying grace preserving grace, working grace, and witnessing grace. Recognizing His ownership and my stewardship of time, money, talents, gospel, and faith I earnestly covet the prayers of all that I may minister the same as a good steward of the manifold grace of God."

In January 1880, following his conversion in the preceeding autumn, the youth was seized with a ten-weeks spell of typhoid. Deacon Blakely of Auburn Church was the only one who did not give up all hopes of his recovery and said that the boy would live to make a Baptist preacher. Brother Taylor often drew a spiritual lesson from the treatment of cold baths which his father gave him. Fifteen minutes of every two hours were spent in reducing a temperature of 106 to 103. The boy complained that he was afraid of the cold water; his father told him to trust him, providing in later years a lesson of trust in God. The child even argued that his father would not do such if he were his father and loved him; the father protested that he was doing it for the good of his son because he did love him. How rich the lesson he later drew of how we misunderstand our heavenly Father's chastisement, how we push aside the hand of love that dips us in life's trials for our spiritual good, how we complain that our lot would be different if our Father loved us! How richly the deacon's faith has been rewarded!

When our Brother was about fourteen, he got into doubts about his condition. He went forward for prayer in a service of Mayfield Baptist Church. Some one read or quoted to him 2 Timothy 1:12, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Joy was soon his because he saw the truth of the promise. He often said that he had never doubted his salvation in Christ from that day. This experience had a determining influence in his life. He saw that the testimony of Jesus Christ assures of salvation, that "good feelings" are the result of assurance, not the ground.

He never preached anything to stir the feelings but Jesus Christ and His word of truth. His high regard for the testimony of God on all questions on which it speaks came in embryo or was augmented by this lasting impression. 2 Timothy 1:12 remained to his dying day a much loved and used proof-text and sermon-text.

H. B. Taylor worked at many tasks as one of his crisp editorial sentences concerning himself demonstrates: "He has farmed, been a book agent, taught school, clerked in a grocery store, at a soda fountain, in a book store, and a postoffice, been connected with four papers in various capacities, and preached the gospel." After his father's death and during his school-life at Bethel College, he cropped one summer with his uncle Silas Stevens in Ohio County. He worked at the soda fountain of Roland Clark, at the book store of George Clark, and at the postoffice in Russellville to aid him through school.

"Between college and seminary days Boyce Taylor taught school in Fayette and Ohio Counties, Kentucky." We adopt two pertinent articles from *News and Truths* (July, 1914) describing a meeting he held at Cooper's Schoolhouse in Ohio County, just about a mile as the crow flies from the spot where he was born. His friends and relatives claimed that he owed it to them to return every year because of the start which they gave him. This he did for a number of years. He preached out of doors under the shade of the trees under which he used to play. At some services more than half of the audience was related to him by blood or marriage, and the house was too small to accommodate the crowds. "It was there that the Editor's father taught school many years before his marriage and the blushing blue-eyed girl who later became his wife went to school to him." It was there that the same blue-eyed girl taught three or four spring schools before her marriage. It was there long years later that their firstborn also taught school many years ago. Only three of the pupils of those former days were present during the meeting. They were scattered from the mountains of Kentucky to El Paso, Texas, and some were dead. Strange to say that of the former pupils present one was a Baptist one a Campbellite, and one a Catholic. He felt pleasant and unpleasant memories because of the ravages of time, error, sin and death. He observed the prevalence of deadly heresies, sabbath desecration, and widespread worldliness, the utter lack of spirituality in many of God's children, and the lack of vital godliness in the rising generation.

Brother Taylor once told the Bible School how he gained the pupils in one of his early schools. The failure of former teachers to solve a certain problem lent suspicion that the new boy would fall down too. His immediate solution of the problem made him the community hero and thus obviated the disciplinary troubles of his predecessors.

At the death of W. C. Taylor, Boyce was eighteen years of age and W. C., Jr., was in his nineteenth month. The problems of support and school created many problems. The burdens fell rather heavily on the shoulders of the firstborn son. He had a great part in training his baby brother and years later helped ordain him to the ministry and support him in Brazil. The kindness of Mayfield Church has already been detailed. At the death of Elder R. W. Mahan in February, 1908, Brother Taylor wrote thus of his close West Kentucky friend of his father, "When W. C. Taylor died R. W. Mahan for four years sent a contribution each year to his widow to help his boys through Bethel College."

During his school days Brother Taylor was walking one day on the sidewalk. He had outgrown his trousers, and when he passed some women, he overheard the remark "He surely is a fat boy." His soul was as sensitive to such as any of ours is, yet he told it to the Bible School one day with laughter.

Brother A. F. Williams of Bethel College visited W. C. Taylor the day before he died and heard in half audible tones

these words, "Brother Williams, you encouraged me to come to Russellville. I thank God that I did so, and now I am going. I leave my boys in care of you brethren. Raise them for God, to be upright, useful, and honest." The life of H. B. Taylor exemplified the dying wish of his godly father.

We cannot do better than set after the above entrustment these words from *News and Truths* of April 19, 1907: "It was with genuine sorrow that we heard last week of the death of Prof. A. F. Williams. We learned to love him years ago when a student in Bethel College. Through his recommendation to Brother H. W. Harding the editor was called to the pastorate of Murray Baptist Church. Through all these years he has been an unfailing friend."

H. B. Taylor was not lacking in scholastic attainments. He was a close student all his days and possessed a very logical and analytical mind. He gained his A.B. and M.A. degrees from Bethel College and his Th.M. degree from the Seminary at Louisville. Broadus was still living, and Brother Taylor often referred to his matchless teaching. His D. D. degree was conferred on him later by Hall-Moody Institute, Martin, Tennessee. Many people do not know that he had these degrees because he always preferred to be called "Brother" or "Elder." He studied Hebrew at the Seminary but regretfully neglected it when his pastoral work at Murray became heavy. He took courses in Classical, New Testament, and Modern Greek and continued his use of Greek until his death, preferring, however, because of his modesty usually to quote the translations and comments of recognized scholars instead of his own; yet he never became a tiresome quoter of others in his preaching or teaching. Murray and elsewhere knew that a learned man lived among us, but never one who made less display of his knowledge or trusted God more fully for wisdom.

In early life Brother Taylor had impressions for missionary work in Brazil. Inexplicably to him these impressions became more and more indistinct; yet his missionary spirit and practice grew by leaps and bounds. In November, 1914, his brother W. C. surrendered to go to Brazil and wrote his mother of his decision. His mother at first said, "Lord, I can't give my baby boy to go that far away." Instantly she was reminded of her promise to the Lord years before when Boyce was talking of going to Brazil. Bereft of her husband, she felt she needed her oldest son in rearing the other boys and promised, therefore, her youngest son to Brazil if the Lord would retain her oldest son in this country. The pliable soul of the mother relented saying, "Take him, Lord," and now rejoices that she has a missionary son in Brazil.

For many years Mrs. Taylor has lived with her firstborn son in Murray. She testified in his presence some years ago that he had never spoken unkindly to her through all the years she made her home with him. Envious record!

If the earlier years are a prophecy of the later years, rich pictures await us in the studies which are to follow.

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## Is Unconditional Election A Baptist Doctrine?

By THE EDITOR

The doctrine of unconditional election is that God, in the beginning, purposed to save a part of Adam's race; and that his purpose was not based upon his foresight of the faith or goodness of those to be saved, but only upon his sovereign good will and pleasure.

It is impossible to get a statement concerning this doctrine from each individual Baptist. It seems impossible to get a statement on it from even a representative number. This we tried to do a few years ago, but failed. However the great majority of those from whom we heard favored unconditional election. We have but three sources from which to draw information on this matter. These three are: (1) Confessions of faith, (2) representative preachers and writers, and (3) the Scriptures. We will consult these in the order named.

### 1. Confessions of Faith.

The Paterines are among the progenitors of Baptists, and W. A. Jarrell, on page 139 of his Baptist history, says of them: "They appealed to the texts in the ninth chapter of Romans, employed by others, in proof of the doctrine of UNCONDITIONAL PREDESTINATION."

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief on this matter as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The belief of the Anabaptists, the immediate ancestors of Baptists, is expressed by one of their preachers thus: "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God HAS GIVEN TO HIM FOR A POSSESSION."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestinated, or foreordained to Eternal Life through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925: It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness

and ability to repent and believe. This is entirely consistent with free agency in its only proper meaning, which is expressed above.

### 2. Representative Preachers and Writers.

Prof. T. H. Jenkins, former Bible teacher in Will Mayfield College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain . . . . His [God's] program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc.) necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Editor Livingston Johnston, Biblical Recorder, Raleigh, North Carolina: "Now that this is a most mysterious doctrine, I am ready to grant. How it can be reconciled with free agency, I have not been able to see; but they are both undoubtedly taught in the New Testament, and there must be some way of reconciling them if infinite minds were equal to the task."

Pastor J. W. Lee, Batesville, Mississippi: "I believe that God foreordained before the foundation of the world that he would save certain individuals and that he ordained all the means necessary to bring about their salvation on His terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

Pastor J. Dean Adcock, Orlando, Florida: "I believe in the statement of our Lord that before the foundation of the world the kingdom was prepared, the Lamb was slain and the elect were chosen . . . . I believe in election according to grace, which is not only the unmerited, but the unmeritable favor of God. I believe this election logically took place in the counsel of the Godhead back beyond the vanishing point of the eternities . . . . With the aid of his power we become willing to do his will, then our election takes place in our own experience. I believe with Paul and rejoice with him in the fact that I did not merit such a display of his grace . . . . since I had nothing to do with it, and my name was mentioned back in the counsels of eternity before the world was."

Pastor Roy Mason, Tampa, Florida, Editor of Faith and Life, teacher in Baptist Bible School of South Florida, and also author of "The Church That Jesus Built": "God in sovereign grace, acting upon good and righteous grounds known only to himself, in eternity before the foundation of the world, chose certain persons from among the race of mankind for himself. At the same time that God UNCONDITIONALLY elected these unto eternal life, he likewise ordained the means sufficient to bring the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and the end—the salvation of the elect—is inseparably connected with the means ordained of God to bring to pass the thing he has ordained."

Evangelist S. J. Cannon, Louisville, Kentucky: "Missionary Baptists as a whole believe that God before the foundation of the world, of his own eternal purpose and good pleasure elected some to be saved . . . . Baptists did not get the doctrine of election from John Calvin, nor from any such man, but directly from the New Testament."

The late J. G. Bow, Louisville, Ky.: "The inclosed slips give our position on election." And he inclosed slips containing relevant parts of the Philadelphia Confession of Faith.

Elder W. J. Puckett, Cave City, Kentucky: "Unquestionably unconditional election is the Baptist position as our theologies and confessions of faith abundantly show."

Pastor F. F. Gibson, Louisville Kentucky: "First, election

is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

The late George W. McDaniel, former president of the Southern Baptist Convention: "The Baptist position on election recognizes both divine sovereignty and free moral agency. The Baptists did not get their present position on election from John Calvin, but from the Apostle Paul."

The late J. J. Taylor, former Associate Editor of the American Baptist: "My own view is that means and ends are equally foreordained. Whatever God would bring to pass takes place according to his plans, and in eternity there is no before or after; only one eternal now. The finite mind cannot conceive it, but so it is revealed."

B. H. Carroll, in Commentary on Ephesians, page 79: "To ordain is to decree, and foreordination is a decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. **IT COULD NOT BE ACCORDING TO ANYTHING IN US; IT WAS ANTERIOR TO OUR BEING.**"

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians; and the absolutely sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his 'determinate counsels' his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omnicent God is incapable of doing wrong; and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrines," page 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because he foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election . . . The Arminian view is without foundation in the word of God! for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan in "The Doctrines of our Faith," page 128: "Are there conditions to God's choice? Does he choose because he foresees that men will repent, or on the condition of faith? No; in choosing to save men God is sovereign, free, untrammelled, gracious; acting on his own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because of their good works or because he foresees that they

will believe the gospel when it is preached to them? Beyond doubt God foresees their faith. Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in "Systematic Theology," page 427: "God of his own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him of them; but of his own good pleasure."

### 3. The Scriptures.

We turn now from the words of men to the Word of God. With Baptists the Bible is the court of last appeal, the supreme standard by which all human conduct creeds, and opinions must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of his people was made in eternity and that it was not conditioned on anything he foresaw in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father." (John 6:64, 65).

"Ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26).

"As many as were ordained to eternal life believed" (Acts 13:48).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7, 8).

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; he cannot know them, because they are spiritually discerned" (1 Cor. 2:14).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 15:16).

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