

Report of a Committee
on
Baptist Faith and Message

As presented to and adopted by
The Southern Baptist Convention
Session 1925---Memphis, Tenn.

(From the minutes, under date of May 15)

M. A. Phillips, Louisiana, offered the following resolution which, under suspension of the rules, was adopted:

"Whereas the action of the Convention yesterday upon the Statement of the Baptist Faith and Message is being interpreted by some as an endorsement of Evolution, Therefore be it resolved:

- 1. That such an interpretation is a misinterpretation.**
- 2. That no paragraph, sentence or word in our Statement of Faith and Message can truly be cited as an endorsement of Evolution."**

On motion of M. A. Phillips, Louisiana, the Sunday School Board was instructed to print the Statement of Baptist Faith and Message and the above resolution, and mail copies of the same to every pastor in the Convention.

Baptist Sunday School Board
Nashville, Tenn.

Extracts from official record as found in 1925 Annual.

The Report of the Committee on Statement of Baptist Faith and Message was presented as follows, by E. Y. Mullins, Kentucky: (See page 3.)

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C. P. Stealey, Oklahoma, moved to amend the Report by inserting the following statement in place of Section 3 on "The Fall of Man":

THE CREATION AND FALL OF MAN

We believe that man came into this world by direct creation of God and not by evolution. This creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life. Gen. 1: 27: "God created man in his own image, in the image of God created he him." Gen. 2: 7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

Man was at first in a state of holiness under the law of his Maker, but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness, whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

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While C. P. Stealey was discussing the motion the time for consideration of the Report expired and the Convention adopted the motion to extend the time indefinitely. After further discussion by C. P. Stealey and E. Y. Mullins, upon motion of A. J. Barton, Missouri, the call for the previous question was sustained, the house dividing on the question with 2,259 ayes and 218 noes.

The motion to adopt the amendment to the Report was lost, the house dividing on the question with 950 ayes and 2,013 noes.

The Report of the Committee on Statement of Baptist Faith and Message was adopted.

Pages 3-4—About Baptist Confessions.

Pages 5-11—The Revised New Hampshire
Confession of Faith.

Pages 12-14—Science and Religion.

(Presented to the Southern Baptist Convention, in session
at Memphis, Tenn., May 14, 1925.)

Your committee beg leave to report as follows:

Your committee recognize that they were appointed "to
consider the advisability of issuing another statement of the
Baptist Faith and Message, and to report at the next Con-
vention."

In pursuance of the instructions of the Convention, and
in consideration of the general denominational situation,
your committee have decided to recommend the New Hamp-
shire Confession of Faith, revised at certain points, and with
some additional articles growing out of present needs, for
approval by the Convention, in the event a statement of the
Baptist faith and message is deemed necessary at this time.

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**The present occasion for a reaffirmation of Christian
fundamentals is the prevalence of naturalism in the mod-
ern teaching and preaching of religion. Christianity is
supernatural in its origin and history. We repudiate
every theory of religion which denies the supernatural
elements in our faith.**

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As introductory to the doctrinal articles, we recommend
the adoption by the Convention of the following statement
of the historic Baptist conception of the nature and func-
tion of confessions of faith in our religious and denomina-
tional life, believing that some such statement will clarify
the atmosphere and remove some causes of misunderstanding,
friction, and apprehension. Baptists approve and circulate
confessions of faith with the following understandings,
namely:

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(1) That they constitute a consensus of opinion of some Baptist body, large or small, for the general instruction and guidance of our own people and others concerning those articles of the Christian faith which are most surely held among us. They are not intended to add anything to the simple conditions of salvation revealed in the New Testament, viz., repentance towards God, and faith in Jesus Christ as Saviour and Lord.

(2) That we do not regard them as complete statements of our faith, having any quality of finality or infallibility. As in the past so in the future, Baptists should hold themselves free to revise their statements of faith as may seem to them wise and expedient at any time.

(3) That any group of Baptists, large or small, have the inherent right to draw up for themselves and publish to the world a confession of their faith whenever they may think it advisable to do so.

(4) That the sole authority for faith and practice among Baptists is the Scriptures of the Old and New Testaments. Confessions are only guides in interpretation, having no authority over the conscience.

(5) That they are statements of religious convictions, drawn from the Scriptures, and are not to be used to hamper freedom of thought or investigation in other realms of life.

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1. THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and religious opinions should be tried.

2. GOD.

There is one and only one living and true God, an intelligent, spiritual and personal Being, the Creator, Preserver and Ruler of the universe, infinite in holiness and all other perfections, to whom we owe the highest love, reverence and obedience. He is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

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3. THE FALL OF MAN.

Man was created by the special act of God, as recorded in Genesis. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2: 7.)

He was created in a state of holiness under the law of his Maker, but, through the temptation of Satan, he transgressed the command of God and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and in bondage to sin, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

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4. THE WAY OF SALVATION.

The salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who by the Holy Spirit was born of the Virgin Mary and took upon him our nature, yet without sin; honored the divine law by his personal obedience and made atonement for our sins by his death. Being risen from the dead, he is now enthroned in Heaven, and, uniting in his person the tenderest sympathies with divine perfections, he is in every way qualified to be a compassionate and all-sufficient Saviour.

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5. JUSTIFICATION.

Justification is God's gracious and full acquittal upon principles of righteousness of all sinners who believe in

Christ. This blessing is bestowed, not in consideration of any works of righteousness which we have done, but through the redemption that is in and through Jesus Christ. It brings us into a state of most blessed peace and favor with God, and secures every other needed blessing.

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6. THE FREENESS OF SALVATION.

The blessings of salvation are made free to all by the gospel. It is the duty of all to accept them by penitent and obedient faith. Nothing prevents the salvation of the greatest sinner except his own voluntary refusal to accept Jesus Christ as teacher, Saviour and Lord.

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7. REGENERATION.

Regeneration or the new birth is a change of heart wrought by the Holy Spirit, whereby we become partakers of the divine nature and a holy disposition is given, leading to the love and practice of righteousness. It is a work of God's free grace conditioned upon faith in Christ and made manifest by the fruit which we bring forth to the glory of God.

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8. REPENTANCE AND FAITH.

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour.

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9. GOD'S PURPOSE OF GRACE.

Election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. It is per-

fectly consistent with the free agency of man, and comprehends all the means in connection with the end. It is a most glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility. It encourages the use of means in the highest degree.

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10. SANCTIFICATION.

Sanctification is the process by which the regenerate gradually attain to moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in their hearts. It continues throughout the earthly life, and is accomplished by the use of all the ordinary means of grace, and particularly by the Word of God.

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11. PERSEVERANCE.

All real believers endure to the end. Their continuance in well-doing is the mark which distinguishes them from mere professors. A special Providence cares for them, and they are kept by the power of God through faith unto salvation.

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12. A GOSPEL CHURCH.

A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth. Its Scriptural officers are bishops or elders and deacons.

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13. BAPTISM AND THE LORD'S SUPPER.

Christian baptism is the immersion of a believer in water in the name of the Father, the Son and the Holy Spirit. The act is a symbol of our faith in a crucified, buried and risen Saviour. It is prerequisite to the privileges of a church

relation and to the Lord's Supper, in which the members of the church, by the use of bread and wine, commemorate the dying love of Christ.

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14. THE LORD'S DAY.

The first day of the week is the Lord's day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead, and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, works of necessity and mercy only excepted.

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15. THE RIGHTEOUS AND THE WICKED.

There is a radical and essential difference between the righteous and wicked. Those only who are justified through the name of the Lord Jesus Christ and sanctified by the Holy Spirit are truly righteous in his sight. Those who continue in impenitence and unbelief are in his sight wicked and are under condemnation. This distinction between the righteous and the wicked holds in and after death, and will be made manifest at the judgment when final and everlasting awards are made to all men.

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16. THE RESURRECTION.

The Scriptures clearly teach that Jesus rose from the dead. His grave was emptied of its contents. He appeared to the disciples after his resurrection in many convincing manifestations. He now exists in his glorified body at God's right hand. There will be a resurrection of the righteous and the wicked. The bodies of the righteous will conform to the glorious spiritual body of Jesus.

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17. THE RETURN OF THE LORD.

The New Testament teaches in many places the visible and personal return of Jesus to this earth. "This same

Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The time of his coming is not revealed. "Of that day and hour knoweth no one, no, not the angels in heaven, but my Father only." (Matt 24: 36.) It is the duty of all believers to live in readiness for his coming and by diligence in good works to make manifest to all men the reality and power of their hope in Christ.

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18. RELIGIOUS LIBERTY.

God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The state owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

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19. PEACE AND WAR.

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the accept-

ance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

We urge Christian people throughout the world to pray for the reign of the Prince of Peace, and to oppose everything likely to provoke war.

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20. EDUCATION.

Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

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21. SOCIAL SERVICE.

Every Christian is under obligation to seek to make the will of Christ regnant in his own life and in human society; to oppose in the spirit of Christ every form of greed, selfishness and vice; to provide for the orphaned, the aged, the helpless, and the sick; to seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth and brotherly love; to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and his truth. All means and methods used in social service for the amelioration of society and the establishment of righteousness among men must finally depend on the regeneration of the individual by the saving grace of God in Christ Jesus.

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22. CO-OPERATION.

Christ's people should, as occasion requires, organize such associations and conventions as may best secure co-operation

for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner. Individual members of New Testament churches should co-operate with each other, and the churches themselves should co-operate with each other in carrying forward the missionary, educational and benevolent program for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary co-operation for common ends by various groups of Christ's people. It is permissible and desirable as between the various Christian denominations, when the end to be attained is itself justified, and when such co-operation involves no violation of conscience or compromise of loyalty to Christ and his Word as revealed in the New Testament.

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23. EVANGELISM AND MISSIONS.

It is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.

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24. STEWARDSHIP.

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to him. We have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in our possessions. We are therefore under obligation to serve him with our time, talents and material possessions; and should recognize all these as entrusted to us to use for the glory of God and

helping others. Christians should cheerfully, regularly, systematically, proportionately and liberally contribute of their means to advancing the Redeemer's cause on earth.

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25. THE KINGDOM.

The Kingdom of God is the reign of God in the heart and life of the individual in every human relationship, and in every form and institution of organized human society. The chief means for promoting the Kingdom of God on earth are preaching the gospel of Christ, and teaching the principles of righteousness contained therein. The Kingdom of God will be complete when every thought and will of man shall be brought into captivity to the will of Christ. And it is the duty of all Christ's people to pray and labor continually that his Kingdom may come and his will be done on earth as it is done in heaven.

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Since matters of science have no proper place in a religious confession of faith, and since it is desirable that our attitude towards science be clearly understood, your committee deem it proper to submit the following statement on the relation between science and religion, adopted in 1923 by this Convention at Kansas City, and request that it be published in the minutes of the Convention.

SCIENCE AND RELIGION

1. We recognize the greatness and value of the service which modern science is rendering to the cause of truth in uncovering the facts of the natural world. We believe that loyalty to fact is a common ground of genuine science and the Christian religion. We have no interest or desire in covering up any fact in any realm of research. But we do protest against certain unwarranted procedures on the part of some so-called scientists. First, in making discoveries, or alleged discoveries, in physical nature, a convenient weapon of attack upon the facts of religion; second, using the

particular sciences, such as psychology, biology, geology and various others as if they necessarily contained knowledge pertaining to the realm of the Christian religion, setting aside the supernatural; third, teaching as facts what are merely hypotheses.

The evolution doctrine has long been a working hypothesis of science, and will probably continue to be, because of its apparent simplicity in explaining the universe. But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis.

We protest against the imposition of this theory upon the minds of our children in denominational, or public schools as if it were a definite and established truth of science. We insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts.

2. We record again our unwavering adherence to the supernatural elements in the Christian religion. The Bible is God's revelation of himself through men moved by the Holy Spirit, and is our sufficient, certain and authoritative guide in religion. Jesus Christ was born of the Virgin Mary, through the power of the Holy Spirit. He was the divine and eternal Son of God. He wrought miracles, healing the sick, casting out demons, raising the dead. He died as the vicarious, atoning Saviour of the world, and was buried. He arose again from the dead. The tomb was emptied of its contents. In his risen body he appeared many times to his disciples. He ascended to the right hand of the Father. He will come again in person, the same Jesus who ascended from the Mount of Olives.

3. We believe that adherence to the above truths and facts is a necessary condition of service for teachers in our Baptist schools. These facts of Christianity in no way conflict with any fact in science. We do not sit in judgment upon the scientific views of teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm.

But we do insist upon a positive content of faith in accordance with the preceding statement as a qualification for acceptable service in Baptist schools. The supreme issue today is between naturalism and supernaturalism. We stand unalterably for the supernatural in Christianity. Teachers in our schools should be careful to free themselves from any suspicion of disloyalty on this point. In the present period of agitation and unrest they are obligated to make their positions clear.

We pledge our support to all schools and teachers who are thus loyal to the facts of Christianity as revealed in the Scriptures.

Signed by the Committee,

E. Y. MULLINS, Chairman;

S. M. BROWN,

W. J. McGLOTHLIN,

E. C. DARGAN,

L. R. SCARBOROUGH.