

**INFIDELITY AMONG
SOUTHERN BAPTISTS
ENDORSED BY
HIGHEST OFFICIALS**

EXPOSED BY

DR. J. FRANK NORRIS

PASTOR FIRST BAPTIST CHURCH

Fort Worth, Texas

and

TEMPLE BAPTIST CHURCH

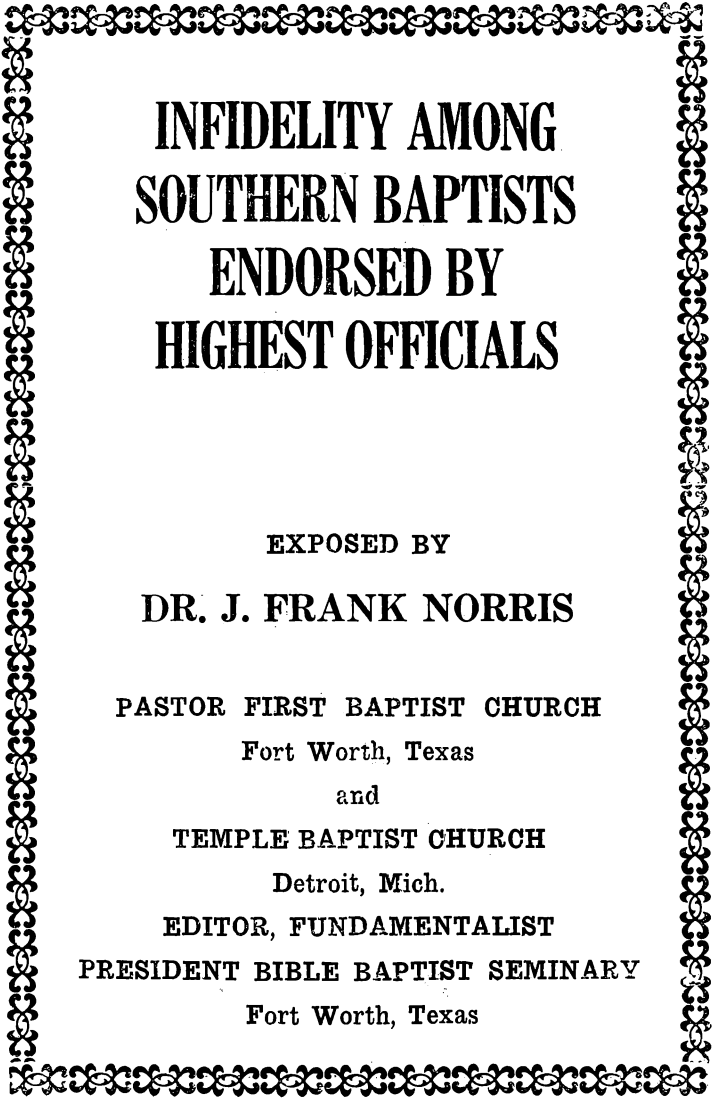
Detroit, Mich.

EDITOR, FUNDAMENTALIST

PRESIDENT BIBLE BAPTIST SEMINARY

Fort Worth, Texas

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DR. J. FRANK NORRIS

Great Daily Newspaper Retreats And Apologizes To Dr. J. Frank Norris

THE ABILENE REPORTER-NEWS

Sunday Morning, March 24, 1946

Dr. J. Frank Norris Not A Gun Totin' Parson

In our issue of December 2, 1945, we published an article entitled "NORRIS TO SPEAK AT BAPTIST MEET."

This article, on the whole, was laudatory of Dr. Norris, and we deeply regret that the statement occurs as follows: "known as the gun totin' parson." This is not true, and there is no record in any court of law where such was ever charged, much less proven.

Dr. Norris is pastor of the two great churches, First Baptist Church of Fort Worth, where he has been for thirty-seven years, and pastor of Temple Baptist Church, Detroit, where he has been for twelve years, alternating between these two great churches.

He has the distinction of being pastor of the largest combined membership in the world under one minister, and has the two largest Sunday Schools in America.

The following is a report of the twelve years' joint pastorate: Twen-

ty Thousand Five Hundred additions to both churches; \$2,300,000 raised for all purposes; two and a half million, six hundred forty-four thousand copies of Fundamentalist, weekly paper, has carried the gospel to the uttermost parts of the earth; during the time (thirty-seven years in Fort Worth, twelve years in Detroit) the pastor has traveled 864,000 miles.

Both Sunday Schools use the Bible only as a textbook in all classes, instead of hop-skip International lesson series. Both churches support New Testament Fundamental Baptist Missionary Fellowship, and have no part or lot in any ecclesiastical machine.

The year just closed, the two churches had the remarkable record of over 2,300 additions, and over \$400,000 raised. Dr. Norris is also President of the Bible Baptist Seminary and Editor of the Fundamentalist.

Associated Press Letter

The Associated Press has written the life of Dr. Norris, and the following letter from the Chief of Bureau of the Associated Press tells its own story. It only shows how things have changed:

Dallas 2, Texas

April 8, 1946

“Dr. J. Frank Norris,
“Pastor First Baptist Church,
“Fort Worth, Texas

“Dear Dr. Norris:

“Miss Martha Cole gave me your letter of April 3 and I know you will be pleased that she has written a new biographical sketch of you for all Associated Press newspapers. Also, she plans to write another news story based on tributes to be paid you by your friends in Fort Worth.

“I would like to thank you for your cooperation and assistance in giving Miss Cole the information she needed.

“Very sincerely yours,

“Frank H. King

“Chief of Bureau.”

Word Of Explanation

A word of introduction and explanation as to why this booklet.

The issue is squarely joined as to whether Southern Baptists will be led into the camp of the Philistines.

The Sunday School Board, Promotional Secretary, Dr. J. E. Dillard, and Chairman of the Executive Board, Dr. J. M. Dawson, have circularized and endorsed the rankest infidelity, namely, that Jesus was an illegitimate child and Mary an adultress.

Several Baptist papers have made a protest against this infidelity, among them the Baptist Standard of Dallas, and the Baptist and Reflector of Tennessee.

Herewith is the discussion as given over radio KFJZ by Dr. Norris and from his pulpit and also as published in the Fundamentalist.

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The following is photostatic copy of a sample of the blasphemous infidelity endorsed by J. M. Dawson, J. E. Dillard, and Sunday School Board:

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By JOHN ERSKINE

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BAPTIST STANDARD TAKES BACK WATER

WAS JESUS AN ILLEGITIMATE CHILD, AND WAS MARY A SCARLET WOMAN?

Dr. J. M. Dawson Signed His Name to a Review of An Infidel Book in Which Dawson Acknowledges "Gratefully Received," and Dawson Says in His Own Words, Not a Quotation, Not a Review, the Views of This Infidel "May Dominate the Future Judgment of Mankind"

As to the person of Dr. J. M. Dawson we have but the kindest words, he is a very fine gentleman. Three weeks ago he was commended in a superlative eulogy by Dr. Jeff D. Ray in the Star-Telegram as the pastor of the First Baptist Church in Waco for thirty years.

Year before last he preached the annual sermon of the Baptist Convention of Texas, and was highly commended on that occasion in a prayer by the late and lamented Dr. George W. Truett, whom the whole world respects.

He was Chairman of the Committee on Religious Education in the recent Baptist Convention which held its annual session in Fort Worth two weeks ago.

Dr. E. D. Head, President of the Convention, highly recommended Dr. Dawson and called on him for the closing word of the Convention. He is on several boards of the Convention.

Dr. Dawson's record on modernism, as published and well known, up to date is as follows:

First, some twenty years ago at the Beaumont Convention he read a paper, not an oral address, but read a paper in which he flatly denied the verbal inspiration of the Scriptures. He took the commonly accepted modernistic view that the "thoughts" of the Scriptures were inspired but that the words were not inspired, and he did not refer

to any translation of the Scriptures but specifically mentioned the original words used by the Old Testament and New Testament writers.

The Convention (the Laymen and Pastors Conference, which is practically the same thing) endorsed by a vote the paper read by Dr. Dawson, in which he denied the verbal inspiration of the Scriptures.

It is fair to say that most of the brethren were deceived, but soon there was a storm of protest throughout the whole Convention, and this storm proved of such proportions that Dr. W. R. White, then Secretary of State Missions, came out and issued a statement on the verbal inspiration of the Scriptures as follows:

“In order that the wise and unwise, yea, even the most humble Baptist in the forks of the creek may not misunderstand, I gladly make another statement. I believe the Bible, God’s Revelation, the Holy Scriptures were verbally inspired word for word, and that even though men of old spake as they were moved upon by the Holy Spirit, the sacred Scriptures were just as much the very words of God as if He had written every word in heaven and handed the Bible down to man ready made.”

But the school men and the powers that be had Dr. White fired out of the Secretaryship for making this ringing orthodox statement on the inspiration of the Scriptures.

Second Example of Dr. Dawson’s Modernism

He published in the Baptist Standard that Sodom and Gommorah were not destroyed by fire and brimstone rained down from heaven, but that there was an “explosion of bituminous gases and it was like an oil well on fire.”

Thus he flatly denied the words of Jesus Himself on the destruction of Sodom and Gommorah when our Lord said:

“But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.” (Luke 17:29).

This does not look like “an oil well fire.”

The third example of Dr. Dawson's modernism was the miraculous judgment on Lot's wife. Dr. Dawson denied the specific and plain statement of the Scriptures when he said that "she was enveloped by a wave of mud and slime." But here is the description given by the word of God:

"Then the Lord rained upon Sodom and Gomorrhah brimstone and fire from the Lord out of Heaven:

"And he overthrew these cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

"But his wife looked back from behind him and she became a pillar of salt." (Gen. 19:24-26).

A Fourth Example of Dr. Dawson's Modernism

He is and has been for years a "contributing editor" of *The Christian Century* of Chicago, the rankest modernistic paper on the American Continent—"birds of a feather flock together."

Running with the modernistic crowd, contributing to them, writing for them, he is guilty of the "doctrine" of Balaam who taught Balak to corrupt the people who could not be cursed. II Peter 2:15-16 says on this grievous sin:

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

"But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet."

What's needed today among Baptists is the voice of this same "dumb ass." It is more than interesting that this "dumb ass" saw the Lord while the straddling, compromising, pussyfooting modernist on his back did not see the Lord.

There is much that Dr. Dawson and other modernists could learn if they would listen to the "dumb ass" speak.

This "dumb ass" is not to be confused with the "dumb dogs" of Isaiah 56:10:

“His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.”

This is a Scripture for the modern “D. D.’s.”

A Fifth Example of Dr. Dawson’s Not Modernism But Worse Than Modernism

The papers were full of his apology for the Japanese atrocities. When Colonel Dyess came back and told about the Death March of Bataan, Dr. Dawson came out in the papers and said that “the Japanese atrocities have been greatly exaggerated.”

We are sure that by this time Dr. Dawson has been made a convert, and realizes the folly of his defending the Japanese atrocities.

If he had attended the funeral of James Newman in the First Baptist Church a few weeks ago, and if he had heard, or if he had read what the papers said about what this dear boy said, who was on that ill-fated Bataan Death March—when the doctors told Jimmy Newman that he could not live he said, “Then take me back to the little white cottage in Fort Worth that I left seven years ago.”

If Dr. Dawson would talk to the widow of Colonel Moses, son of Dayton Moses, who was beheaded by the Japanese after being taken a prisoner, he would be a convert to the truth of the Japanese atrocities.

And if he would read the series of articles published by General Jonothan Wainwright he would be a convert and he would never fall from grace any more.

Dawson Defended And Eulogized A Japanese Traitor

The readers of this paper will recall how the editor exposed Toyohiko Kagawa when he was touring this country several years ago. Some of our Baptist leaders were hailing him as the greatest Christian of the age, but particularly Dr. Dawson was very fond of Dr. Kagawa and wrote several articles extoling him to the skies. But now the secret archives of Tokio have brought to light that Kagawa was an official spy of the Japanese military machine. It was all

exposed in *Time Magazine* a short time ago, and in several other leading magazines.

These two instances, first, where Dawson apologized for and defended the Japanese atrocities, and second, where he extolled and eulogized the traitor, a Japanese spy—if there be those who say “What has this to do with Dawson’s modernism?”

“Much every way.”

For one thing it shows that Dawson is not a creditable witness or authority on the historic faith held by Baptists.

When W. J. Bryan was defeated in 1896 Ingersol said, “Bryan has no future.”

Bryan replied, by saying: “What I understand of Mr. Ingersol he is not a competent judge of future events here or hereafter.”

Therefore, any man who will defend Japanese atrocities, and defend a now revealed Japanese spy, is not a competent judge or authority on Bible truths or Baptist orthodoxy.

Some might say what has Dr. Dawson’s apology of Japanese atrocities to do with his modernism?

The answer is very evident and plain. It’s a question of the credibility of the witness that is involved.

If a man would be so far wrong as to defend or apologize for in any way Japanese atrocities, then he is hardly a creditable authority on Bible teaching.

In Texas we have a law against cattle stealing, and it is the one unforgiveable sin. Whenever a yearling’s hide is found in the barn of a neighbor with another man’s brand on it and is introduced into court, it is considered prima facie evidence of the guilt of the defendant. But if there be a long record of cattle stealing and the defendant has served several terms, all of his record is admissible before the jury.

Far be it to make any parallel between cattle stealing and Dr. Dawson. Five times in the New Testament our Lord’s coming is likened to a thief coming in the night.

The only point in the illustration of the cattle stealing is what is the habit of the defendant before the bar.

So, therefore, we have here the long-standing published record of Dr. Dawson. He seems to have a certain quirk of mind that is characteristic of most of the modernists.

But Now, Worse Than Any of the Above Examples Of Modernism

Dr. Dawson published in the Dallas News a few weeks ago, over his own signature, a review of John Erskine's *Life of Jesus*, and in the heading he says, "John Erskine's *Life of Jesus* is Sincere But Controversial."

Perhaps Dr. Dawson and this infidel that he commends have forgotten that the same infidelity was spewed out by old Celsus and was answered by Origen in his day, over fifteen hundred years ago.

When Dr. Dawson signs his name and gives currency to this infidel book, he thereby bids him God speed.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds." (II John 1:10-11).

Furthermore, when a man reviews and gives currency—much less endorsement as Dr. Dawson does—to an infidel book, he is under solemn obligation to repudiate it.

I was under the great B. H. Carroll four years, who was Dr. Dawson's predecessor, and the great Dr. B. H. Carroll never allowed infidelity to lift its hydra head up, but that he would smite is hip and thigh.

Who is there among the students of Dr. Carroll who can ever forget his message on II Timothy 4:1-4?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

“And they shall turn away their ears from the truth, and shall be turned unto fables.”

I have the photostatic copy of the entire article signed by Dr. Dawson, and at the proper time will publish this photostatic copy.

Baptist Standard Challenged to Publish and Answer It

The Baptist Standard, official organ of the Baptist Convention of Texas, edited by David M. Gardner, a most estimable gentleman. It is his solemn duty to expose and rebuke all infidelity in Baptist ranks.

Therefore, we will wait for a proper time to see what the esteemed editor of the Baptist Standard does with this infidelity.

We will find out whether he is a free man exercising free speech and a free pen as an editor.

We will soon see whether he is owned boots, bag, and baggage by the educational hierarchy of Texas Baptists.

Let patience have a perfect work—no need to be in a hurry, for it's practically a year from now until another Baptist Convention.

One Association Already Heard From

I have on my desk a letter from one of the best known Baptist pastors of Texas, whose name will not be given for the present but he writes:

“Be assured we had a regular ‘Baptist’ time throughout every discussion at which I brought this up. Some were silent, some dissented, but the majority ‘Amen’d’ and stood up to speak out against such practice of straining the ‘gnat’ against Pres. Truman and swallowing the ‘Camel’ of Dawson’s approval of such infidelity and blasphemy.

“Pray for us and know we always enjoy your sermons and your stand ‘for the faith once for all delivered to the saints’.”

This courageous pastor did not say not to publish his name, but for good reasons we will withhold it for a while because there will be other Baptist pastors that will write in.

He called up by long distance—it's several hundred miles away—and asked for the infidel article in which Dr. Dawson commends the infidel, and I sent it to him. That's what the mails are for, and it's the courteous thing for one Baptist pastor to give information on infidelity that is endorsed by the outstanding spokesman of the Baptists of Texas. His name is Rev. Jim L. Adkins, pastor First Baptist Church, Seeley, Texas, a "convention" church.

Before going into the dictum of this infidel article endorsed by Dr. Dawson, it should be noted that there are four classes of Baptist preachers among us.

First, there are those who are heart and soul with Dr. Dawson, but haven't the courage to come out and say so. In fact, Dr. Dawson is to be commended for having more boldness in expressing his modernistic views than the silent crowd going with him who fear the "tan yard." (We haven't had a "tan yard" among Texas Baptists for several years, but now we are starting a full size "tan yard" and will be running day and night."

The second class are those who are indifferent, as was the Roman officer when Paul was before him. They belong to the class described in I Samuel 2:36:

"And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests offices, that I may eat a piece of bread."

The third class is that group of pastors, fine men, who are soundly orthodox in their hearts but consider the wind. They belong to Obadiah's class of Fundamentalists. Obadiah was as much of a Fundamentalist, or as soundly orthodox, as was Elijah but he was afraid for Jezebel to find it out.

The fourth class, and they are a large number, are like

the prominent pastor whose letter we quote above, who have the courage of their convictions and are going to speak out in meeting.

We are not speaking for any man or passing judgment on any man, but, for example, one of the finest men of my acquaintance, a thorough going Christian gentleman, pastor of the Broadway Baptist Church, Dr. Forrest Feezor, is soundly orthodox, and is doing a great work and is much beloved in the City of Fort Worth—he and I are quite good friends—and I know that Dr. Feezor would not be a party for one second's time to the brazen infidelity endorsed by Dr. Dawson.

While I do not know the new pastor of the First Baptist Church in Dallas, Dr. W. A. Criswell, yet I feel sure he does not endorse it, and we are glad to hear of the fine start he is making in that great pulpit, a most difficult place to hold among Baptists.

Now, these are the four classes.

Remember, there will be many a pastor who will privately say, "I don't endorse Dawson's modernism," but when the Convention meets there will be little hopping jays jumping on the platform exclaiming, "Put me in the priest's house, I pray thee, that I may have a piece of bread."

Just a sample of some of the infidelity of this infidel's article, and a few pious comments thereon:

1. Any man who gives currency by signing his name becomes particeps criminis to the document that he publishes, save and except that he openly repudiates it, which Dawson does not do.

In morals and in law when a man publishes, over his own signature, a document of any kind, infidelity of any degree, he thereby gives his moral support to the circulation of this infidelity. But Dawson goes farther and endorses this infidelity.

2. Columbia University is the hot bed of modern infidelity in America. That's where the professors openly advocate companionate marriage. For example, Professor

Dewey wrote a book endorsing companionate marriage, and even advised his own daughter to try companionate marriage.

3. Dawson commends the infidel Erskine in these words:

“That he does so amiably and with sincerity.”

There is no justification of the outstanding spokesman of Texas Baptists paying such a tribute to a rank infidel and his brazen infidelity.

4. This “amiable and sincere” infidel takes up the ancient infidelity of Celsus of the fourth century when he, in effect, says that Mary was a prostitute and Jesus was a bastard in these words:

“In accounting for the origin of Jesus he therefore thinks that Mary, the young girl, married to an elderly widower, committed ‘an error’ and Joseph, the carpenter of Nazareth, proved himself the great lover by quickly marrying her upon the discovery.”

5. He denies the divine Sonship of Jesus in a very insinuating manner in the following words:

“Mary, the mother, instilled in her little son, Jesus, the conviction that he was a mighty man.”

6. He denies the deity of Christ when he says:

“Gradually, in his development, he came upon the truths which eventually constituted his message and his more dynamic Mission.”

7. He denies the atonement of Christ in the following words:

“His death was not that of a victim but the militant choice of himself by which he would liberate men through the power of love.”

8. He, Dawson, pays tribute to this infidel when he uses the term “fine selectivity.”

9. Dawson commends this infidelity in the following words, which are Dawson’s words:

“Thus we are brought to consider the basic principles of the Master.”

The answer is what are the basic principles left to us if Jesus was a bastard and his mother was a prostitute, and Jesus Himself was not the Son of God?

10. This infidelity denies the bodily resurrection of Jesus in these words:

“Erskine verges a little farther to the left, however, in regard to the Resurrection, in that he thinks Jesus not only did not rise from the grave with a physical body—that is Jesus’ resurrection was wholly spiritual.”

11. He denies the miracles of Jesus by explaining them on the grounds of “psychiatric therapeutics.”

These are two high-sounding words, and they are used to make people think that the authors are smart men. But these “smart men” forget that Jesus used very simple language.

On the basis of ‘psychiatric therapeutics’ Jesus stood at the grave of Lazarus when he had been buried for four days, and worked His hypnotic powers on that silent tomb and Lazarus got up and came out.

12. It is blasphemy added to infidelity when he says that Jesus had some trouble with a woman:

“For example, he thinks during the eighteen silent years of Jesus, intervening between the boy in the temple and the man entering on his public ministry, he might have had a family. In any event he believes Jesus at some time suffered a serious hurt from a woman.”

13. Dawson acknowledges his gratitude to this infidel in the following words:

“In fact, many of the constructions are naive, startling or shocking, and some of them to be gratefully received even by those holding traditional beliefs.”

14. Dawson endorses and pays tribute to this infidel when he says that his views “may dominate the future judgment of mankind.”

Dawson uses the following language not as a review but as his, Dawson’s own words:

“To sum up: Erskine has probably taken the track

that leads to the view of Jesus that may dominate the future judgment of mankind.”

Therefore, Dawson, in giving this review and endorsement, would have us to believe that the future hope of the world is black because it has a Saviour that we claim is divine but, according to this infidel that Dawson acknowledges with gratitude and says that his views may “dominate the future judgment of mankind”—his views are that Jesus was a bastard and that Mary was a prostitute, and that Jesus had serious trouble with a woman.

What stronger language of endorsement could be used, not a quotation, not a review, but Dawson’s own words, when he says:

“To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind.”

What view? That Mary “committed an error?”

What view? That Jesus was an illegitimate child?

What view “may dominate the future judgment of mankind?” That Joseph, when he found out that Mary had “committed an error” married her to cover up her sin?

What view “may dominate the future judgment of mankind?” That Jesus had trouble with a woman?

If we should remain silent in the face of such published blasphemy we should preach again on:

“For the stone shall cry out of the wall, and the beam out of the timber shall answer it.” (Hab. 2:11).

What Will the Leaders of the Texas Baptist Convention Do?

This is a pertinent question.

A church is responsible for the conduct of its members.

A congregation is responsible for the conduct of its pastor.

The directors of a bank are responsible for the conduct

of the officials in the bank. That's why if one bank official is caught embezzling, instantly, without any delay, the directors will dismiss that official and turn him over to the tender mercies of the Federal Court.

Why should there be an exception among the great body of Texas Baptists, rather, I should say among the leaders?

Here is the long-standing published record of one of their leaders, in fact, their main spokesman, who holds one of the leading pulpits of the state, who is on their boards, who preaches the Convention sermon, is Chairman of important committees—what will the leaders of the Texas Baptist Convention do? And is Chairman of the Executive Committee of the Southern Baptist Convention. Will the Convention at Miami reappoint Dawson to this most important office among Southern Baptists?

I know that President Pat M. Neff of Baylor University has no part, lot, or sympathy with any writing, author, endorsement, or publication of any infidel book that, in effect, says that Jesus was a bastard and Mary his mother was a prostitute.

Pat Neff made a great Governor of Texas for two terms, one of the greatest in the history of Texas.

When he became President of Baylor University he cleaned house, expelled them in carload lots for misconduct, and the great body of Baptists, as well as the entire population of this state, honored him for his courageous stand.

Therefore, we know that in his high position as President of Baylor University, and President of the Southern Baptist Convention, he does not and will not endorse this fifteen hundred-year-old rank infidelity that declares that Jesus was a bastard and his mother was a prostitute.

A New Argument for the Bible Baptist Seminary

In the providence of God the Bible Baptist Seminary has been raised up.

Where the great B. H. Carroll laid down his armour, after having fought for forty years for Baptist orthodoxy

in Texas, the Bible Baptist Seminary has taken it up.

It is nothing short of a tragedy that one of Dr. B. H. Carroll's successors, the pastor of his great church in Waco, has come out and endorsed such flagrant infidelity, and hardly less tragic that his successor, the present President of the Southwestern Baptist Theological Seminary should not only remain silent but should give his personal and official endorsement of J. M. Dawson, as he did at the recent Baptist Convention of Texas.

It is time for judgment to begin at the house of God, and with everything at our command the Bible Baptist Seminary, without fear of man or devils, but fear of God only, taking the whole Bible as the verbally inspired Word of God from the first preposition "In" of Genesis to the last "Amen" of Revelation, we propose to go forth in the words of the shepherd lad when he said:

"I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand, and I will smite thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel." (I Sam. 17:45-46).

We of the Bible Baptist Seminary are not unmindful of the overwhelming forces against us, but we put our faith in the Lord of hosts, the God of Israel.

Everything Stirred Up At Southwestern Seminary Over Dawson's Endorsement Of Infidel Book

Group of Southwestern Students Have Been Down to Bible Baptist Seminary and Made Full Report of the Seething Volcano Now On At Southwestern

No small discussion even among the Faculty and they are divided. But why should there be any division on the issue of making Mary a scarlet woman and Jesus an illegitimate child?

The sage, the palladium of what is left of the once powerful Sanhedrin, will make some kind of an answer, or rather defense of Dawson. It is good to have an octogenarian around who unites the long past with the present turbulent hour.

Therefore we will publish in this paper with great delight the cogitations, perhaps to use a quotation from Dr. Dawson's infidel friend that he endorsed—perhaps the palladium will give us full description of “psychiatric therapeutics.” The reader will recall that Dawson's friend, the infidel of Columbia University, said that the miracles of Jesus could be explained on the basis of “psychiatric therapeutics.” We will have more discussion but we would like for the distinguished octogenarian—and it is great to reach 80—the palladium of Baptist affairs, to tell us his opinion. It will undoubtedly be scintillating.

The Old Method of Attacking the Main Witness is Now Being Followed

When old man Bill Crawford, the most noted criminal lawyer that ever lived in Texas, defended a red-handed murder he always attacked the state's star witness against his client.

That was the method that was followed twenty-five

years ago when the pastor of the First Baptist Church exposed evolution and other unbaptistic and unscriptural practices among Baptists.

It would be thought that most of them had learned better but like animals there are three classes—some open their eyes the first day they land, some in nine days, and a few never. There is no hope for the third class.

Because there were some minor typographical errors in the article "Was Jesus an Illegitimate Child, and Was Mary a Scarlet Woman?" a further comment is in order.

Let it be clearly understood by all parties that at the proper time a photostatic copy of the full article signed by "J. M. Dawson" will be published in the Fundamentalist.

We hope the Baptist Standard will publish this article in full, explain, commend or deny the responsibility of J. M. Dawson's endorsement of the infidel book.

Here are some of the "replies" that will be given:

First, it's the opinion of only one man, namely, J. M. Dawson.

But the answer is, he is endorsed, sponsored and is the official spokesman of the Baptist Convention, and closed the recent Convention in Fort Worth, and was endorsed and introduced by Dr. E. D. Head, President of the Southwestern Seminary.

Second "reply", that it was only a "book review."

The answer is that Dawson sponsored the book, endorsed it and said in his own words:

"To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind."

The photostatic copy is the exact language of Erskine which Dawson endorses.

Furthermore, we have taken time to go back and get a larger record of Dr. Dawson's modernism and endorsement of infidelity.

He has the very peculiar quirk of reviewing and endorsing the rankest of modernistic books.

Now let it be borne in mind that he is the official spokesman of the Baptist General Convention of Texas.

He preached the Convention sermon.

He closed the recent Convention in Fort Worth by the approval, endorsement and introduction of Dr. E. D. Head, President of the Southwestern Theological Seminary.

As this discussion goes on—and from all the repercussions it has just started—more and more tragic examples of infidelity endorsed by the official spokesman of the Baptist General Convention will be published.

The machine is facing one of two alternatives.

First, silence. Second, answer.

In view of the tremendous uprising and protest among the Baptists of the whole state they cannot keep silent.

If they should keep silent it would be a confession of guilt.

No wonder there is pandemonium on Seminary Hill, and no wonder the headquarters at Dallas is running hither and yon arguing to answer or not to answer.

To keep silent reminds me of the negro and white man who went fishing. The mosquitoes were eating them up but the old negro paid no attention to them. But the mosquitoes tormented the life out of the white man.

Finally he said to the old negro, "Mose, don't these mosquitoes run you crazy?"

Mose: "No, sir; I pays no attention to them. I'll tell you what I can do. I can pull off my shirt, lay down on the ground on my face and go sound asleep."

White man: "I'll give you a dollar if you can pull off

your shirt and lay down on the ground on your face for an hour.”

Mose: “For a dollar I’ll do it.”

Off went his shirt and down he went on his face and soon he was snoring, sound asleep, and the mosquitoes played baseball all over his back.

The white man saw he was going to lose his dollar and pulled out a sun glass, and held it the proper distance from the black skin between Mose’s shoulders and soon the black skin was sizzling. Mose groaned and said: “Boss how much more time has I got?”

White man: “Your time is half gone.”

Mose: “Boss, I don’t mind them mosquitoes but I’ll give you half of that dollar to kill that horsefly betwen my shoulders.”

So with the great body of honest, orthodox Baptists aflame and in protest there is no such thing as keeping silent.

Why They Can’t Get Rid of Dawson

They waited too late. He is too strongly entrenched.

Not that the majority of the Baptists of Texas endorse his rank modernism which now out-Herods Herod, but the officialdom which has Baptists around the throat are set and determined to protect Dawson at any cost.

It’s just like the question of party—Democrat or Republican—they’ve got to stand by their nominee regardless of what is brought out on his character.

Dawson to Make Orthodox Address

It is planned to have Dawson out to the Seminary, or on some important occasion, to make an ‘orthodox’ address. This will be published and heralded, showing that he is orthodox, et cetera.

That’s one of the oldest schemes of the modernists, when they are attacked they will come out with an orthodox statement. They are like the Pythian oracle of ancient

Greece. They send forth any oracle that suits the emergency and change more rapidly than the chameleon.

But we will see whether this scheme is carried out for the "orthodox" address.

Photostatic Copy Tells Its Own Story

Herewith is photostatic copy that speaks its own blasphemous method.

"In fact, many of the constructions are naive, startling or shocking, and some of them to be gratefully received even by those holding traditional beliefs."

Let the reader analyze the above photostatic copy:

First, he clearly refers to, this infidel does, to the Birth of Jesus.

Second, Mary, the mother of Jesus, married an elderly widower.

Third, Mary "committed an error."

Fourth, Joseph proved himself "the great lover by quickly marrying her upon the discovery of her condition."

It is very clear that it makes Mary anything else but a pure virgin.

The implication is also clear that Mary and Joseph had illicit relations or how was it that Joseph was "the great lover"?

It would make Mary married twice.

In any case she was an adultress.

Five, Joseph "upon the discovery" that she was to become a mother married her.

This is almost verbatim the language of the ancient atheist Celsus.

If Jesus was not born of the Virgin Mary then we have no Saviour.

We believe in the Virgin Birth of Christ, and the statement of our faith is as follows:

We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and that He is both the Son of God, and God, the Son.

If He was not the Virgin-born son of Mary He was not the Son of God.

Contrast the statement of the infidel which Dawson endorses with the plain statement of the Scriptures.

Isaiah 7:14: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Luke 1:35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

And this infidel is endorsed by J. M. Dawson in the following language. Let the photostatic copy speak for itself:

"To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind."

The above photostatic copy is not Erskine's words, it's Dawson's own view.

What view? That Mary "committed an error"?

What view? That Jesus was an illegitimate child?

What view "may dominate the future judgment of mankind"? That Joseph, when he found that Mary had "committed an error" married her to cover up her sin?

What view "may dominate the future judgment of mankind"? That Jesus had trouble with a woman?

If we should remain silent in the face of such published blasphemy we should preach again on:

"For the stone shall cry out of the wall, and the beam out of the timber shall answer it." (Hab. 2:11).

"Jesus Had Trouble With a Woman"

The following photostatic copy:

"For example, he thinks during the eighteen silent years of Jesus, intervening between the boy in the temple and the man entering on his public ministry, he might have had a family. In any event he believes Jesus at some time suffered a serious hurt from a woman."

The published endorsement over the name of J. M. Dawson is the above blasphemy.

We'll wait and see what the palladium has to say since he has been appointed to answer.

There isn't a Jewish Rabbi in the world that would

say that Mary was an adultress, that Jesus was a bastard and that Jesus had trouble with a woman.

On the contrary they say He was a good man and the natural son of Joseph and Mary, and nowhere do they impute iniquity to either Mary or Joseph.

On denying the miracles of Jesus, Dawson is guilty of no less responsibility when he endorses Erskine's statement as follows, namely, that His miracles are explained on the ground of "psychiatric therapeutics."

These are two high sounding words which mean in everyday language that by His hypnotic power Jesus performed His miracles.

For instance, according to Erskine, who is sponsored by Dawson, Jesus looked at the paralytic who had been lying at the Pool of Bethesda for thirty-eight years, and worked his "psychiatric therapeutics" on him and the fellow got up and went home with his bed on his shoulder.

The man that was born blind, couldn't see, but Jesus worked His "psychiatric therapeutics" on him and he saw.

And the incurable leper out on the roadside, when Jesus came by, He worked His "psychiatric therapeutics" and made him every whit whole.

When He wanted money to pay taxes He worked His "psychiatric therapeutics" on the fish and the tax money was in the fish's mouth.

According to Dawson, Erskine and company, Jesus stood at the grave of Lazarus where he had been dead four days and worked His "psychiatric therapeutics" on him and Lazarus came forth.

Dawson acknowledges with gratitude the conclusions of Erskine:

"In fact, many of the constructions are naive, startling or shocking, and some of them to be gratefully received even by those holding traditional beliefs."

"To be gratefully received." What is "to be gratefully received"? That Mary was an adultress?

What is "to be gratefully received"? That Mary was not a Virgin?

What is "to be gratefully received"? That Joseph and Mary lived in adultery?

What is "to be gratefully received"? That Joseph married Mary to cover up her sin?

What is "to be gratefully received"? That there was no supernatural work of God in the miracles of Jesus but that it was by "psychiatric therapeutics," hypnotic powers, no God in it?

What is "to be gratefully received"? That Jesus had trouble with a woman during His 18 years of silent life?

One Hundred Thousand Copies Published in Tract Form

We are going to publish one hundred thousand copies of Dawson's modernism and endorsement of infidelity.

We have a stack of back issues of his publications and they will be published.

If the Baptist leaders want to sponsor, cover up, protect and defend this most blatant infidelity they have that choice.

Jumping on Norris is Out of Date

His two great churches are in the greatest revivals in their history. They have already had over 2200 additions, new members this year.

The Bible Baptist Seminary stands for the whole Bible against every phase and form of modernism and infidelity.

In the words of Winston Churchill to me when I was his guest, "The issue is faith or no faith, Bible or no Bible, God or no God."

THINGS INCREASINGLY RED HOT ON DAWSON AMONG TEXAS BAPTISTS

One Hundred Thousand Tracts On Latest Chapters On Dawsonism Now On the Press

No one has any grounds to object to these tracts being "scattered abroad."

Twenty-five years ago the machine published a series of tracts, and every Saturday the membership of the First Baptist Church would be circularized and the next day, Sunday, they would hire boys to stand at the entrance of the church and hand them to the people as they came to the services.

The pastor never got mad about it, but took the tracts and urged everybody to read them.

In Dallas last Sunday, December 9th, the machine crowd, had a multigraphed statement handed out—this only added interest to the meeting.

The "Square-baled" campbellites who were so thoroughly defeated in the Norris-Wallace debate ten years ago—as a proof of their defeat they went into the court and asked for an injunction to prevent their side from being published—they are now sending out circulars. Thereby they are giving us free advertising, and a large supply of the Norris-Wallace debate is going rapidly.

But, anyway, the machine has no room to throw connip-tion fits now because of the exposure, the truth being told on Dawson publishing and endorsing the infidelity of one Erskine, who declared that Jesus was an illegitimate child and Mary an adultress.

On with the battle.

The leaders have met and re-met, adjourned, and then re-met. They have not yet come to any conclusion of a definite course of answer.

Their silence will admit their guilt in covering up the latest modernism among Baptists.

They went to the Dallas News and got the article in question signed by "J. M. Dawson" and found that it was all true as published in the Fundamentalist.

They still hold the view that Dawson will deliver an "orthodox" address and that will "answer" everything. As for his delivering an "orthodox" address, it's just like a habitual horse thief joining the church, saying, "I'm through horse stealing." But the District Attorney expects him to make an atonement or satisfaction for his past history of horse stealing, a term of free board and bed.

But the next issue of the Fundamentalist will have still more and startling information. This battle will go on until the rankest of modernism is purged from Texas Baptists.

**Sunday School Board, Southern Baptist
Convention, and Executive Board,
Endorses the Rank Infidelity
As Photostatic Copy From
Erskine's Book Here
With Shows**

**"In accounting for the
origin of Jesus he there-
fore thinks that Mary, the
young girl, married to an
elderly widower, commit-
ted 'an error' and Joseph,
the carpenter of Nazareth,
proved himself the great
lover by quickly marrying
her upon the discovery.**

It is the saddest day among Southern Baptists that the Sunday School Board would endorse and circulate the book which denies the Virgin Birth of Christ, as the above photostatic copy from the above book shows.

And not only the Sunday School Board, but the Executive Board through its Promotional Secretary, Dr. James E. Dillard, endorses this same book.

As we go to press we learn that the Baptist Standard has repudiated the infidelity of Erskine's book thereby en-

dorsing the position taken by the Fundamentalist. We could have wished that the Baptist Standard had taken the initiative, but that's the way its been for the last quarter of a century, the Fundamentalist does the John the Baptist act for the rest of the brethren.

It was sad enough for the Texas Convention through its official spokesman to endorse it in the Dallas News of November 11th.

Photostatic copies of all these series of indictments will be published in the Fundamentalist that none can question or deny.

Why do the papers of the Southern Baptist Convention remain silent?

Why did the Baptist Standard remain silent until smoked out by the Fundamentalist?

There have been many meetings and conferences already and confusion reigns on every hand in the halls of the Sanhedrin.

Let patience have her perfect work—there is plenty of time between now and the meeting of the Southern Baptist Convention in Miami, Fla., for it to be brought out.

Baptist Standard Endorses Exposure of Erskine's Book By Fundamentalist

Now, will the Baptist Standard, having taken one good step, will it go all the way and repudiate Dawson's endorsement of Erskine's book, James E. Dillard, Promotional Secretary's endorsement, and the Sunday School Board's endorsement?

Things red-hot over the endorsement of infidelity by a spokesman in the Baptist Convention of Texas, and now endorsed by the Sunday School Board of the Southern Baptist Convention, and endorsed Dr. Jas. E. Dillard, Promotional Secretary of the Executive Board of the Southern Baptist Convention, who said concerning this infidel book: "A book every student of the Life of Christ should read, mark and re-read."

Photostatic copies of all these documents will be published in due time.

Glad that the Baptist Standard has come out and repudiated the Erskine book, and now with the Baptist Standard "having begun a good work should perform it to the day of completion"—repudiate Dawson's endorsement, repudiate the Sunday School Board's endorsement and also repudiate the endorsement of the Promotional Secretary of the Executive Board. We'll wait and see what the esteemed editor, Dr. David Gardner will now publish. The battle is on to a finish.

Last Sunday night a fine group of students of Southwestern Seminary came to see Dr. Norris at the close of the service. It was a very happy discussion. Their views will be presented fully over the radio at 10:15 next Sunday

night. They are entitled to a hearing. Their position will be made clear.

Next Sunday morning Dr. Norris will bring another message on the Birth and Person of Christ vs. the infidelity that is now endorsed by high Baptist circles and officials.

After the views of the students of Southwestern Seminary are presented next Sunday night over the radio Dr. Norris will give the position held by historic Baptists throughout the ages.

THE ATOMIC BOMB AMONG SOUTHERN BAPTISTS

Next week's Fundamentalist will carry the full account of the atomic bomb that has been exploded in the denomination throughout the South on the endorsement of infidelity that denies the Virgin Birth of Jesus.

A big fight is on. On the one side is the Chairman of the Executive Board of the Southern Baptist Convention, Dr. J. M. Dawson, and one of the main officials of the Texas Baptist Convention, and with him is the Sunday School Board of Nashville, and the Executive Board through its Promotional Secretary Dr. James E. Dillard, and the educational hierarchy.

On the one side is the great body of the rank and file of Southern Baptists and now led by Dr. David M. Gardner of the Baptist Standard who challenges in a statesmanlike manner this infidelity.

It is interesting to note in passing that nothing was said about this infidelity until it was exposed by the Fundamentalist a month before.

A full account will be published in next week's issue including a resolution that will be offered in the Southern Baptist Convention demanding the resignation of all who have endorsed this infidelity.

Radio Discussion of Infidelity of Erskine's Book Endorsed By J. M. Dawson, Sunday School Board and Executive Board of Southern Baptist Convention But Condemned by Baptist Standard

Before a large crowd Sunday night, January 13, there was a discussion over the radio of the issue which is now dividing the whole Southern Baptist Convention as follows:

(There have been certain additions, and names have been added, that were not given on the radio.)

DR. NORRIS: A fine group of students came from Southwestern Seminary last Sunday night, and I never enjoyed a half hour's talk more in my life than I did with that fine group of students. And I received letters from them, and I wrote them a nice letter, and,—is Thomas in here? Where is Thomas? I said, "Thomas, I've got to go to the radio and I wish you would get the names of these young people"—I gave them all a copy of my book on Daniel and my book on Romans. Come here, Thomas, please, sir,—one of our young men here—and I said Thomas, if you will,—I just wanted their names, not to turn over to a collecting agency, for preachers haven't got anything, nor to the Bureau of Investigation, no, because I knew the Federal Bureau of Investigation wouldn't investigate preachers. I just wanted to keep their names as a matter of souvenir,—I love to keep the names of people I meet,—and, so, I said, "Thomas, I wish you would get all those names." Did you get those names, Thomas? (No, sir. You didn't.) Why? Thomas said, "They were afraid their

names would be published." I see. That's all right. Thank you very much.

Now, we talk about freedom of speech.

Now, that's just one of the little things that come in the every day affairs of life. Young preachers afraid of the faculty of the Southwestern Seminary.

Last Monday a very fine young man came to me and he said, "I want to talk to you about this discussion,"—I'll state the issue in a moment— and I said, "All right." He said, "First, I want to know if I can have this talk in confidence." I said, "You certainly can."

So, this young man said, "You said yesterday you would give anybody an opportunity to discuss this matter over the radio." "Well," he said, "all right," so the next day he came back and brought me a statement, and he said, "You said the sky was the limit?" "Yes, sir." "You said, you can say anything you want?" "Yes, sir." "Well," he said, "I'm going to trust you, and I'll be down next Sunday night." Now, that young man came the latter part of the week with tears streaming down his face and said, "You know, they'll hang me if I go down there and read over the radio." "Well," I said, "you won't be the first preacher that was ever hung and it doesn't make any difference (laughter) as far as that is concerned," but he was serious about it, he did not want to be hung.

So, I have here present another young man from Seminary Hill and he is going to do the reading act for this young man, and that's satisfactory.

Now, what is your name?

Raymond Vann, sir.

DR. NORRIS: Raymond Vann, and you live here?

RAYMOND VANN: 1800 Broadus.

Dr. Norris: 1800 Broadus; that's out on Seminary Hill?

Raymond Vann: Yes, sir.

Dr. Norris: You were educated in the public schools?

Raymond Vann: Yes, sir.

Dr. Norris: All right, and then you went from there to what school?

Raymond Vann: To Ponner's College, and from there to Oklahoma University.

Dr. Norris: Oklahoma University, and then you went from there to where?

Raymond Vann: Southwestern Seminary.

Dr. Norris: Now, you have kindly agreed to help this young man out who is scared of being hung,—you aren't scared of being hung, are you?

Raymond Vann: No, indeed.

Dr. Norris: Well, now, we are not going to have any hanging, and, so, therefore, you will do this kindly act of reading this paper, will you?

Raymond Vann: Yes, sir.

Dr. Norris: All right, proceed to read.

RAYMOND VANN: (Reading for the absent student)

“To the radio audience and every one here:

“As a student of the Southwestern Baptist Theological Seminary, I am glad to accept the invitation to present what I consider a fair view concerning the now much discussed book, ‘The Human Life of Jesus,’ by John Erskine.”

The student goes on and says: “I am accepting Dr. Norris' word of honor that I can say what I believe, and to use his own words, ‘the sky is the limit,’ in taking my time on the radio.”

DR. NORRIS: Let me interrupt you. I want you to

read just what is on the paper, no interpolations at all, or comments, just read what's there and then we will do the commenting afterwards, and you can comment, if you want to, and then I shall make a few pious remarks. (Laughter).

Raymon Vann: (reading on): "I have asked for the privilege of making this statement and do not care for my name to be involved, for, as a young minister, I don't want to be an object of controversy.

My purpose in making this statement is, not to defend the infidelity of this book, but to make a protest against holding the Southwestern Seminary and the whole denomination responsible for the book as has been the clear implication and as published by Dr. Norris.

I make this statement in the kindest and frankest spirit.

I want it clearly understood that I not only do not endorse the book but I condemn it with everything at my command, and when the book makes a false reflection on the birth of my Lord, I join with Dr. Norris in making the protest.

The Baptist Standard is the official organ of the Baptists of Texas, and in the issue of January 3, the following was published:

"EDITORIAL . . .

"The Human Life of Jesus."

Brother M. B. Smith, pastor of the Calallen Baptist Church, writes saying: "A few days ago I received material under the head of literature from the Baptist Sunday School Board in which there was advertised a book—'The Human Life of Jesus,' by John Erskine." He goes on to say, and truthfully say: "Erskine denies the following truths in the book.

"1. The Virgin Birth of Jesus Christ.

"2. The Death of Christ.

“3. He denies the necessity of the Blood Atonement.

“4. He denies the miracles of the Lord.

“5. He denies the literal, bodily resurrection of the Lord Jesus Christ.

“6. He makes the statement that in the silent years of the life of Jesus, that Jesus had some kind of trouble with a woman, and that He might have even been the father of a son.”

Now, we do not know Brother Smith personally, but we do know that every word he says about John Erskine's book, “The Human Life of Jesus,” is true. The publisher claims that: “John Erskine offers a new interpretation of Christ's life in terms of his great humanity.” In reality, it is not an interpretation of Christ at all, but a dangerous misinterpretation of Christ's character, claims, miracles, and teachings. It is more dangerous because the gifted author cunningly and cleverly twists and distorts the gospel record, or leaves out statements of facts too plain for his purpose, and falls back upon legendary or Roman Catholic traditional stories to enforce his false notions.

Here is an example in the First Chapter:

“Mary was young, but Joseph was an old man, or at least he was advanced in years; a widower, with sons and daughters. He needed a wife of suitable age. Perhaps, as legend tells, he foresaw the peril of marriage to a mere girl, but he loved her and convinced himself that it was the thing to do. Mary and he were betrothed. It is said of him also that he was a just man, and the story proves it. When Mary was found to be with child, he married her at once, though the child was not his. Did he blame himself, indirectly, for her plight?”

Now the main trouble with that quotation from page two of the “The Human Life of Jesus” is that most of it is false.

1. The statement that “Joseph was an old man—a

widower with sons and daughters” is based on Roman Catholic tradition or legend, as a foundation for the Roman Catholic dogma known as Mariology, or the theory that Mary was a perpetual virgin, which developed into the more dangerous dogma of Mariolatry, or the worship of Mary. Matthew 1:25 plainly says that Joseph “knew her not till she had brought forth her first born,” which implies that, after the birth of Jesus, Joseph and Mary lived together in all marital relations. Mark 6:3 gives the names of four sons of Joseph and Mary besides sisters, whose names are not given.

2. The statement that: “When Mary was found to be with child, he married her at once, though the child was not his,” is not only false according to the plain statement of the gospel record which the author claims to follow, but blasphemous in its implication. Matthew 1:18 plainly says, “When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.” And verse 19 plainly states: “Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.” The author forgot to say Mary was found with child of the Holy Ghost. And it is apparent that he purposely implies that Joseph hurries to marry Mary to hide her shame. This is a deliberate twisting and distortion of the record. Matthew 1:20 makes plain the fact that Joseph seriously considered putting away his betrothed privately, and doubtless would have done so but for the appearance of the angel of the Lord, saying, “Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

3. The subtle suggestion that Joseph blamed himself indirectly “for her (Mary’s) plight” is a part of the pat-

tern the author employs throughout. He assumes that Joseph blames himself indirectly, and thus plants a subtle suggestion that Mary had proven unfaithful to her betrothal vow. That is a cunning denial of the virgin birth and also of the deity of our Lord.

The pattern, plan, and purpose of the entire book, "The Human Life of Jesus," is revealed in this quotation from the first chapter. The author is neither logical nor consistent in his efforts to eliminate the supernatural element even from His virgin birth to the resurrection. For instance, the author says, in his preface: "I call this book 'The Human Life of Jesus,' not because I don't believe in him, but because I do." There are many other similar statements in the book that have the ring of sincere devotion; yet the author tortures and twists the Scriptures after such fashion as to force the impression upon the reader that the Gospel record is a riddle and not a revelation.

When he comes to the "years of which nothing is known," the author's imagination runs riot. He confesses that there is no basis in fact for his blasphemous theories, yet, he declares that "it is not improbable that he (Jesus) did fall in love and have some experience of parenthood." Note how careful and deliberate the author is to slander and besmear the character of Jesus. "Here I try to choose my words carefully, not to start unworthy thought, or to seem to invent for the Saviour any acquaintance with cheap romance. But reading his words carefully, as I have done all my life, I long ago had the impression that he understood women very well indeed, with the special understanding of a man who had been hurt by one of them." That is enough to brand the book as a blighting and blasphemous product of a polluted imagination.

Baptist Standard Condemns Sunday School Board

Brother Smith raises the question in his letter as to the propriety of a denominational publishing house advertising such salacious and heretical literature, and indirectly he raises the question as to the wisdom of advising preachers to read such "rot," Without the least hesitancy, we assert that, in our opinion, no Baptist publishing house should publish heretical literature of any type, and should not publish, handle, or sell the modern type of foul fiction.

We would not say that a denominational publishing company should not handle heretical books on theological questions, but we do say that if and when such books are advertised by our Baptist boards, that the truth should be told as to the contents of the book, regardless of the author, whether he be a Baptist or a pagan. Not all preachers should read heretical literature. There are too many good books for youthful preachers to be wasting their time on trash. But many of our preachers ought and must read these books and thus keep posted as to the heresy the intellectual pagans of modern times are feeding the public. Preachers must come to grips with heresy of any and all forms, in order to be able to help the heretics and also keep our people warned."

END OF EDITORIAL

DR. NORRIS: Now, that's the editorial from the Baptist Standard that you have just finished reading?

Raymond Vann: Yes, sir.

Dr. Norris: Now, you are going on reading the student's comments.

Raymond Vann: Yes, sir.

I endorse the above editorial 100 per cent and it ought

to end the controversy. I think it should satisfy all fair minded persons and end the discussion, except for those who want to stir up strife.

May I make a further observation? Is not the cornerstone of the Baptist faith freedom, freedom of speech, freedom of the pulpit? And are not Baptists big enough to have within their ranks men who hold diverse views?

What if there be men high in the ranks of the denomination who endorse Erskine's book, should the denomination be responsible for their individual views though we do not agree with their views?

Another important question that I would like to ask, should the denomination be constantly stirred and schisms provoked and promoted by these whose chief business it is to make trouble in our ranks?

Another question. Is it not the business of the denomination to clean their own house rather than have those who are on the outside of our ranks to dictate to the denomination what it should do?

Have not Texas Baptist and Southern Baptist leaders sense enough and courage enough to correct errors that rise in our midst without the interference of those who are known as professional trouble makers?

Another question. Should we not promote unity in this time of great distress?

We have just gone through the world's greatest war, and hundreds of thousands of our dear boys are not back home yet and our country is torn asunder by internal strife, and surely should we not promote unity rather than division and strife?

Has not the Baptist denomination proved itself to be the greatest religious body in the world, and has it not given a sufficient testimony not to be criticized?

Is it fair to hold a great institution like the South-

western Baptist Theological Seminary responsible for what a few officials of the denomination do or endorse?

Is it fair to embarrass the great army of our foreign missionaries in distant lands because of what are the mistakes a few men will make?

Should not this whole matter have been better solved by leaving it to the good and great men at the head of the denomination rather than for this whole matter to have been stirred up and now a lot of unseemly discussion?

I have the greatest admiration for the First Baptist Church and all the churches in the so-called Mission Fellowship and wish them the very best.

We are not interfering with their work or undertaking to dictate to Fundamental Baptists what they should do, believe or practice.

We Should Be Fair To Dr. Dawson

I have known Dr. Dawson for many years—was under his ministry for four years while I was in Baylor.

He is one of the sweetest spirited men I ever knew. (Laughter) He is no fighter. He is no sensationalist. He is no trouble maker or divider of the brethren, and I think you should publish his entire article as printed in the Dallas News, November 11, 1945.

Quoting from the Dallas News:

**“John Erskins’s Life of Jesus is Sincere
but Controversial”**

“The Human Life of Jesus—By John Erskine, New York: Morrow \$3.

“To the more than 4,000 existing books on Jesus, Professor Erskine of Columbia University, adds another. When any well-known man of letters (and John Erskine is that)

writes on Jesus, it is of real interest to a wide audience, because he is expected to offer fresh insights, afford new approaches and take individualistic positions.

“A few years ago Hall Caine’s ‘Life of Christ’ a volume of 650,000 words, came off the press. It was not less a departure from orthodoxy but far more ambitious than Erskine’s book, and may have represented profounder research, since it was professedly the work of a lifetime. If the present volume excites no deeper, more permanent interest than Caine’s, its breeze will soon die down.

“It must be conceded that Erskine has touched upon most controversial issues concerning the person of Jesus. That he does so amiably and with sincerity by no means allays the stir. Perhaps he has undertaken the impossible in essaying to separate the human from the divine in any treatment of the subject based on Biblical records. In trying it he has set himself severe limits and greatly limited the scope of his discussion.

“No Supernatural Elements”

“Professing to believe in the Incarnation, humanist Erskine proceeds to the total elimination of all supernatural elements. In accounting for the origin of Jesus he therefore thinks that Mary, the young girl, married to an elderly widower, committed ‘an error’ and Joseph, the carpenter of Nazareth, proved himself the great lover by quickly marrying her upon the discovery. Mary, the mother, instilled in her little son, Jesus, the conviction that he was to be a mighty man. Gradually, in his development, he came upon the truths which eventually constituted his message and his more dynamic Mission. The message finally emerged in its utmost meaning through living it. His death was not that of a victim but the militant choice of himself by which he would liberate men through the power of love.

“The author has used fine selectivity in respect to Jesus’ teachings, his methods and the episodes which come under review. Thus we are brought to consider the basic

principles of the Master, to see them elaborated in the sermon and in the parables, illustrated in the miracles, enforced in the Lord's Prayer and acted upon in the supreme crisis.

“Consistent With Liberal Theology”

“Explaining the miracles on the grounds chiefly of psychiatric therapeutics, or partly of our misunderstanding or of legendary misunderstanding, is not essentially different from current liberal theology. The identical explanation is offered in a little book just printed, “The Light of Faith,” by President Albert W. Palmer of the Chicago Theological Seminary.

“Erskine verges a little farther to the left, however, in regard to the Resurrection, in that he thinks Jesus not only did not rise from the grave with a physical body—that is, Jesus' resurrection was wholly spiritual as Hall Caine insists that Paul preached—but it was only the remembrance of the spirit of Jesus which lived on in his followers and gave them the sense of comradeship with him. To one who interprets Jesus' temptation and transfiguration as entirely psychological this construction would be inevitable.

“Erskine evaluates the legend and apocrypha for whatever light they shed on the historical Christ. He also endeavors to draw from Jesus' own words certain conclusions. For example, he thinks during the eighteen silent years of Jesus, intervening between the boy in the temple and the man entering on his public ministry, he might have had a family. In any event he believes Jesus at some time suffered a serious hurt from a woman!

“Credits And Debits”

“One must acknowledge that Professor Erskine has read and pondered the Gospels very discriminatingly, to show, for instance, how Matthew speaks of a Sermon on the Mount but Luke calls it a Sermon on the Plain. He will cause one to reread the entire list of the Parables in order

to make sure he is not right. The portrait evoked of Jesus as one with a trace of violence moderated by gentleness is different. In fact, many of the constructions are naive, startling or shocking, and some of them to be gratefully received even by those holding traditional beliefs.

“To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind, but he has not shown more acuteness in defining the person of Jesus than those who formulated the historic creed at the Council of Nicea, and not as much comprehension as the modern orthodox scholar who accepts the supernatural.

“J. M. DAWSON”

DR. NORRIS: Now, Brother Vann, that is a paper that you read as a matter of accommodation to the absent student?

Raymond Vann: Yes, sir. (Laughter.)

Dr. Norris: And we will not say anything about why he was absent, except that he said he didn't want to be hung. (Laughter.)

Raymond Vann: That would be enough reason.

Dr. Norris: That's a good enough reason. I have heard of men who hung themselves. I heard of a farmer who went out in his barn and wanted to commit suicide and tied a blind bridle up on one of the rafters and then put the bridle around his neck and swung off. His wife heard him groaning and went out there to see what it was all about and asked him what he was doing. He said, "I'm committing suicide." She said, "You would have been a nice looking thing walking around in heaven with a blind bridle on." (Laughter.) So, you can heartily sympathize, and you have done the very fine act of rendering your brother a favor to save his neck. (Laughter.)

(There was a large crowd present in the church parlors during the broadcast.)

Dr. Norris: Now, may I ask you a question,—that’s not your views?

Raymond Vann: No, sir; not at all.

Dr. Norris: Now, you are entitled to make a few comments yourself.

Raymond Vann: Well, first of all, I would like to show my appreciation, Dr. Norris, for keeping us Baptists straight on many lines.

Well, I want to thank you in behalf of all those Baptists who favor your views, for what you have done. Now, however, there are some things on my heart, and I feel somewhat like Paul does, Dr. Norris. I was downstairs praying and weeping before the Lord awhile ago and I said, Lord, must we, many of us, fall into errors, and we do fall into errors but we don’t have to stay there. (Amen) And then many walk, Paul said, “Of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.”

Now, then, Dr. Norris, I will say this, I wish there were a hundred Seminaries throughout the world just like the Bible Baptist Seminary (Amen) (Amen), with all of its advantages, right here in the middle of the city, not out in the country, not between two cities, or somewhere else, but right down in the best part of town—I think God’s people are entitled to the best things. (Amen.)

Now, I am thankful, too, that you do teach the English Bible, and I rejoice in it. (Amen) (Amen). I’m radical on the English Bible and I thank God I am. You know, and every Seminary student does know, that you can waste more than half of your time on Hebrew and Greek and get out and never use it. (Amen) You know that. I say that the English Bible is sufficient for all English-speaking peoples.

John said: “If there come any unto you and bring not this doctrine, receive him not into your house,” and that

“house” means denomination, church, seminary, or board, —“neither bid him God-speed for he that biddeth him God-speed is partaker of his evil deeds,” and we see that. Men in conventions will throw their arms around others and be partakers of certain of their errors or evil deeds. And, then, “Be ye not unequally yoked together with unbelievers.” (Amen, Amen, Amen). I’m going to read that again, “Be not unequally yoked together with unbelievers” (Amen, Amen) “for what fellowship hath righteousness with unrighteousness,” (Amen, Amen, Amen) “and what communican hath light with darkness; and what concord hath Christ with Belial? (Amen). “Or what part hath he that believeth with an infidel? (Amen, Amen, Amen). “And what agreement hath the temple of God with idols? for ye are the temple of the living God,” (Amen, Amen) “as God hath said, I will dwell in them and walk in them, and shall be their God and they shall be my people.” (Amen).

DR. NORRIS: Thank you, Brother Raymond. My friends, you have just listened to, first, the reading of a paper that was brought here and was to have been read by a very fine young man, and so, Brother Raymond Vann was requested to read it, and he did so and read every word of it,—is that right? (Mr. Vann: Yes, sir.) And, then, you heard his comments after he finished.

We are absolutely free to say and think as we please under God.

May I say, before making some observations that I think will be pertinent to the issue before you, and I’ll try to state the issue very clearly, that all that we say here tonight is recorded and will be preserved as a permanent record and can be reproduced at a later time, so, therefore, there can be no dispute as to what is said because that elec-

trical machine down in the studio is taking down every word.

Second, every bit of this will be published in *The Fundamentalist*, and you may have a copy of it if you will write for it.

Now, it's good, I say, for us to have these very free, open and above board discussions, and I shall be very glad at any time to have any of the dear brethren, young or old, far or near, who want to express an opinion, can do so. That's what a lot of these,—how many ex-service men are here tonight, hold up your hands? Quite a group of you. Well, you went across the Pacific, you went across the Atlantic, and that's what the fight was all about, so we could come back home and give our opinion about every thing on earth. That's why we don't want to live under a Hitler or a Hirohito, or even a Stalin.

I have in my hand here, Brother Raymond, you help me to designate this,—now this is a folder, isn't it, a four-page folder?

Mr. Vann: Yes, sir, from the Sunday School Board.

Dr. Norris: The Sunday School Board or Baptist Book Store?

Mr. Vann: Yes, sir.

Dr. Norris: Will you call the roll here of places where they have book stores?

Mr. Vann: Alabama, Birmingham,—

Dr. Norris: Just call the States.

Mr. Vann: Alabama, Arizona, Arkansas, California, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Texas, Texas, Virginia.

Dr. Norris: Three places in Texas, what three places?

Mr. Vann: Dallas, Houston and San Antonio.

Dr. Norris: Now, that was sent out by the Southern Baptist Convention, the Sunday School Board at Nashville, isn't it?

Mr. Vann: Yes, sir.

Dr. Norris: Now, then, on the front page of this folder, what's this advertising here?

Mr. Vann: "The Human Life of Jesus by John Erskine."

Dr. Norris: All right. Now, here's a quotation at the top of this circular sent out by the Sunday School Board. What does it say?

Mr. Vann: "A book every student of the life of Christ should read, mark, and re-read. . ."—Dr. J. E. Dillard.

Dr. Norris: He is the Educational Promotional Secretary of the Executive Board.

Now, that was sent broadcast to the preachers of the South, asking them to read this book—"Read, mark and re-read"

Now, this is a book that you have just read a review of?

Mr. Vann: Yes, sir.

Dr. Norris: That's the book that the Baptist Standard did a very righteous thing in reviewing and rebuking.

Mr. Vann: Amen.

Dr. Norris: We should all join together in paying a just tribute to the courage of the editor of the Baptist Standard, whom I know as a fine christian gentleman, Dr. David M. Gardner.

I remember twenty-five years ago there was a red-hot

issue in this state and throughout the South on the question of evolution. That is, whether a man has brute blood in his veins, whether he had beast ancestry, whether your ancestors swung by their tails, or whether he was married to an orangoutang, or something else. (Laughter.) I remember when that issue was up, when I was discussing it, the then editor of the Baptist Standard, Dr. E. C. Routh, a very fine gentleman, was fired out of the Baptist Standard because he came out against that Bible-denying and faith-destroying evolution and took my side of that red-hot fight.

And I remember when the issue of the verbal inspiration of the scriptures came up, that a very distinguished gentleman, holding the highest place in the denomination, Dr. W. R. White, came out and also said that he was for the verbal inspiration of the Bible, that the Bible was, as originally written, the very Word of God, as if every word had been made in heaven and handed down to man." (Amen, Amen,) That's what I believe, and still believe (Amen, Amen, Amen.) And because he made that statement he was fired out of the Secretaryship.

Now, I remember,—I had a little experience, I once published the Baptist Standard before I came to Fort Worth, three years before,—a young preacher, I had no business doing it, oh, I was about twenty-eight or nine years old, and I published some articles and the first thing I knew the Sanhedrin came in to me, like the Sanhedrin at Jerusalem when John the Baptist was preaching repentance and baptizing his converts in the River Jordan, they came to me and said, "What right have you got to publish this article?" It happened to be that at that time we were fighting the terrible evils of race-track gambling; and they were of course, not in favor of gambling, don't misunderstand

me, but they didn't believe in my methods. A rattlesnake don't believe in any method in the world used in cutting its tail off behind its forked tongue. (Laughter)

Therefore, they met to fire me, and if it hadn't been that I had control of the Baptist Standard, why, I would have been fired. I called a meeting of the stockholders, fired the directors and elected me a new set of directors, and then the fireworks started sure enough. That's why the Sanhedrin never loved me very much.

Well, that's just a little matter of history that has,—yes, it does bear upon this present hour.

Now, I want everybody to pray for Dr. Gardner. He is a great man, a man of courage.

Now, here is the situation that we are facing, let's state it. Here's a book, my friends, that denies the virgin birth of Christ, that declares Jesus was an illegitimate child, and Dr. Gardner says in his able editorial,—and I would rather adopt his words even though I did come out a month before he did and expose it, but that's neither here nor, there because our Lord said that people who go and work all day and those who work just one hour will get just the same price as the fellow who worked the whole twelve hours, so that's neither here nor there.

Now, here Dr. Gardner says, and ably so, says it better than I could say it, that this book denies:

“1. The Virgin Birth of Jesus Christ,” I'm quoting from this able editorial.

“2. The Deity of Christ.”

“3. He denies the necessity of the Blood Atonement.”

“4. He denies the miracles of the Lord.”

“5. He denies the literal bodily resurrection of the Lord Jesus Christ.”

“6. He makes the statement that in the silent years of the life of Jesus, that Jesus had some kind of trouble with a woman, and that He might have even been the father of a son.”

House Divided Against Itself

Now, my friends, that is the rebuke that the able editor of the Baptist Standard gives, and yet, on the other side, here is a folder that the Sunday School Board of the Southern Baptist Convention has sent out endorsing that book, and commending it and asking everybody to “read it, mark it, and re-read it.”

Now, it is my business as an humble Fundamental Baptist preacher to reconcile these brethren, I must get them together. (Amen, Amen, Amen) (Laughter) We should dwell together in unity, “Behold, how good and how pleasant it is for brethren to dwell together in” unity. Like the ointment that went down on the beard of Aaron, like the dews of Hermon that wafted and wet the deserts and made them blossom like the rose. So, therefore, it’s my business to get these brethren together. “For how can two walk together except they be agreed?”

Now, here’s the issue, my friend, get it very clearly, there is no dispute as to what this infidel book says. There is no debating as to how it denies the virgin birth of Christ and how it reflects upon Mary, for it says, this book does, “Mary was young but Joseph was an old man, or, at least, he was advanced in years, a widower, with sons and daughters,”—I’m reading now from the book by this Columbia University professor,—just between you and me, I haven’t got much use for these Columbia University professors coming down here and telling God’s people how to run their affairs anyway. (Amen, Amen.) That Columbia Uni-

iversity crowd, it's just a hotbed of Communism anyhow. (Yes) A professor up there translated a book that was published in Moscow, called the Red Primer, by a fellow by the name of Han, and put it in all the public schools of this country. Well, we don't need anybody from Columbia University telling us how to run our affairs, and how to preach, and what we believe about Jesus or anything else. That fellow ought to come to the mourner's bench. (Amen, Amen.)

Well, now, reading on, "Mary was young, but Joseph was an old man, or at least he was advanced in years; a widower, with sons and daughters. He needed a wife of suitable age. Perhaps, as legend tells, he foresaw the peril of marriage to a mere girl, but he loved her and convinced himself that it was the thing to do. Mary and he were betrothed. It is said of him also that he was a just man, and the story proves it. When Mary was found to be with child, he married her at once, though the child was not his. Did he blame himself, indirectly, for her plight?"

My friends, if that statement be true, then we have no Saviour. If he was not born of Mary the Virgin, as Isaiah prophesied in Isaiah 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," and as Isaiah said in Isaiah 9:6, "For unto us a child is born, unto us a son is given," if that blasphemous statement I read from this infidel book by John Erskine be true, then we have no gospel to preach to an unsaved world. (Amen, Amen.)

Tonight a man who had been long in drink came in and I met him as he came in, with a friend who had been saved from the same awful curse of drink that I baptized a short time ago,—he has gone out and brought many fellows that went down in drink like he did, and tonight as

he brought this man and introduced him to me, he came down to the altar and got down on his knees, and there, as we prayed, I said, "God alone can save you, Jesus Christ is your only Saviour," and as we knelt at the altar, as many of you saw, I said to him, "I want you to pray this prayer, 'God be merciful to me a sinner.'" He did, and I said, "Pray it again," and he did, and I said, "Pray it again," and he did, and with tears streaming down his face, I said "Will you now,"—his name is Massey and he won't mind my calling his name,—I said, "Will you now, Mr. Massey, trust in Jesus Christ as your Lord and Saviour?" He said, "I will." (Amen, Amen). He rose with joy and is now going to be baptized.

Go and tell that man tonight, "Sir, you have put your trust not in the Saviour, the Son of God, but you have put your trust in an illegitimate child and in the son of a woman of the underworld, an adultress, that he is not the Son of God,"—my friends, if we should remain silent, the very stones under our feet would cry out in protest against that kind of blasphemy and infidelity. (Amen, Amen.)

The Sunday School Board Endorses and Sends Out This Blasphemous Infidelity

"Oh," they said, "we don't believe it," but here, the biggest publishing house, let's see, it's got publishing houses, here they are, Alabama, Arizona, Arkansas, California, Florida, Georgia, Illinois, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Oklahoma, South Carolina, Tennessee, three in Texas, and Virginia, sending out their circulars commending this infidel book!

All hail to David Gardner, the editor of the Baptist

Standard; we'll back him; we'll see whether or not he remains in. (Amen.)

Just watch and see. Gardner is doomed to the block,—it will take time. The Sunday School Board with its tentacles throughout the South in every State, and its hands on every institution; the educational hierarchy backing J. M. Dawson—for he is their spokesman—just watch how, first, they will shut Dr. Gardner up, not allow him to publish anything else, and, second, his head will fall from the block.

They have had several meetings already, the Sanhedrin, and it has been the red-hot discussion out here at Southwestern Seminary, not only among the students but in the faculty. And, remember, the president of the Southwestern Seminary has commended very highly Dr. Dawson, called on him to close the last Baptist General Convention of Texas. And, remember, that Dawson is chairman of the Committee on Education and on other important boards,—so, things are red hot, and goodby Brother Gardner.

However, it may be that little David will slay another Goliath—let's pray for him. He certainly threw a sock-dologer right between the lamps of the Texas Baptist and Southern Baptist machines.

The way the letters are coming in of preachers speaking out in meeting, it promises to be the reddest hot fight in the history of Southern Baptists. Sooner would the leopard change its spots or the Ethiopian his skin, than the Sunday School Board clean out its modernists—and they have had them for twenty-five years—and Dawson, the spokesman of the Convention of Texas, with his twenty-five years of published modernism,—there isn't much chance of a house cleaning.

Everybody will watch to see if Dr. Gardner will be silenced first and then guillotined later. That was the method the machine followed when they guillotined E. C. Routh when he came out against evolution while editor of the Baptist Standard.

It's interesting how the machine is calling Dr. Gardner a "Norrisite,"—just exactly the same thing they did first to E. C. Routh.

Dr. Gardner is in the fight of his life. If he wins and forces a wholesale housecleaning he will be to the Baptists of the South what Elijah was to his day. But we will wait and see.

Listen, my friends, that fight is on, and it will go on.

And we will remember this,—here's the issue that we are facing,—Oh, as this student said, "May we not remember that Baptist freedom, freedom of speech, freedom of pulpit, aren't Baptists big enough to have within their ranks men of diverse views! What if these men be high in the ranks of the denomination who do endorse Erskine's book, should the denomination be responsible for their individual views, though we do not agree with their views?"

I was present twenty-four years ago when that very issue came up in the Northern Baptist Convention. The Fosdick Church came to that Convention and said, "We don't believe in any kind of baptism, much less immersion," and they would take Buddhists into their church, and that issue wrecked and tore the Northern Baptist Convention in twain, and the Convention voted to take that church in on this ground,—I was there and heard it all—that that church has a right to settle what it wants to, baptism or no baptism. And that, my friends, split the Northern Baptist Convention!

That's the same kind of freedom that we are hearing about now, therefore,—now, here, this same young man, he said, "I don't agree with this infidelity but we should be big enough, if we want to have them in, all right, let them remain in."

Same as Academic Freedom

The big issue today, academic freedom in the educational world. For instance, there are some Communist professors I could mention on the faculties of certain universities within a thousand miles, more or less, from where I am sitting, and the president and the chairman of the faculty and the chairman of the board of trustees have tried to get rid of those Communist professors and can't do it. Why? The minute they fire those Communists from that faculty, the Southern Educational Association would rise up and put that university under a ban, and their students would have no recognition. Therefore, that's the kind, ladies and gentlemen, of academic freedom that we have got to face!

Whose Freedom?

I'll give you several illustrations about this question of freedom. A barn-yard illustration. One morning when I was living out yonder on the Dallas Pike we all sat down to breakfast, had the Bible there and were going to read and have a little devotion and then have a simple meal that wife had cooked for the husband and the children. But something happened underneath the kitchen (laughter)—oh, it was awful. We didn't have our Bible reading that morning, and I didn't feel the spirit of prayer either, (Laughter.) The fact is, I lost my appetite. Now, I'm giving you this abuse of freedom. When that skunk got under my kitchen, my friends, he invaded my freedom, for where that skunk turned loose, my nose began (laughter). His

freedom was down in the swamp, my freedom was in my kitchen, and he invaded my freedom!

So, therefore, my friends, you can see how this question of academic freedom, or freedom of speech, often is greatly abused.

The young man refers to "stirring up strife,"—it's already up.

That's exactly the issue that Ahab and Elijah faced. Ahab, who had turned his back on God and bowed down to the idols, he met Elijah one day and Ahab, that henpecked puppet of a king, henpecked by his wife Jezebel, and Ahab said: "Art thou he that troubleth Israel?" Elijah said, "No, I haven't troubled Israel, but you and your household, because you turned your back on God and bowed down to the altars of Baal."

Now, of course, I don't know whom he refers to there when he is talking about stirring up trouble (laughter) because I never have stirred up any trouble, I never have started any fights. I can prove by everybody that hears me that I never did start a fight in my life, —I've been there when a few have been finished,—(laughter) but I never did start one in my life. (Laughter.)

Now, then, get this in mind, because I want to pay my tribute to this great editor of the Baptist Standard. Here he has come out heroically; like a Horatius that saved the bridge, he stands, my friends, with his armour and shield and his sword unsheathed, so, what shall he do?

Here is the Executive Committee of the Southern Baptist Convention, the president of it, the chairman of it, that commends this book,—of course, he was vice chairman before the president resigned, in other words, the vice president became the chairman just like Truman became Pres-

ident when Roosevelt died—the Promotional Secretary of the Executive Board in these words,—here they are, not my words,—“A book every student of the life of Christ should read, mark, and re-read.” No word of denial, but a word of commendation!

Go over here to this corner drug store, go back there and ask the druggist, “Say, I would like to see the row of bottles where you have some cyanide of potassium and some arsenic and some strychnine,” and other poisons. What will he show you? He will show you on every one of those bottles a skull and crossbones and the word poison on them. If he didn’t do that the sheriff would come down in the morning and take him up to jail, and he ought to.

Now, then, here the Sunday School Board and this distinguished “sweet-spirited gentleman” (Dr. Dawson with his twenty-five years of published record of modernism) that he refers to, and he is sweet-spirited (laughter), he gives some cyanide of potassium and some arsenic and strychnine and puts it out here, and says, “Now you must read this and mark it and re-read it, and eat it and take it, it won’t hurt you, it’s perfectly harmless.” I read in the paper where a few fools take rattlesnakes in their bosoms—well, as far as I am concerned, I’ll take something else, I’m not going to touch them at all.

Nobody can say that Dawson and the Sunday School Board simply gave a book review.

They are under obligation to name the poison and warn the people of it when they send it through the mails.

But, more than that, they come out and endorse it.

Now, there is no denying them of the responsibility of this circulation.

Now, the issue, ladies and gentlemen, is not the infidel-

ity of this book, the issue is whether or not a house divided against itself will stand.

The issue is whether this esteemed, distinguished editor of the Baptist Standard on one side, and whether the chairman of the Executive Board, Dr. Dawson, on the other, whether the outstanding spokesman of the Baptist Convention of Texas, who preached the Convention sermon and closed the last Convention here at Fort Worth, whether or not their views endorsing this book shall prevail, or whether the editor of the Baptist Standard, whether his view shall prevail. That's the issue!

Now, listen, in that review that you quoted from the Dallas News, November 11—the Dallas News is a great paper and therefore it is privileged matter, printed, that's what they print it for, for us to read. Let's see, he says, this "sweet-spirited pastor," Dawson says, "these views are to be gratefully received." That's what he said, didn't it? Here it is right here, it says. "to be gratefully received," "gratefully received even by those who holding traditional beliefs—that means orthodox "views."

"Gratefully received!" What's to be gratefully received?

"Gratefully received" that Mary "committed an error"?

"Gratefully received" that Mary was not a virgin?

"Gratefully received" that Mary therefore was an adultress?

"Gratefully received"—this "sweet-spirited pastor" says— "gratefully received." What's to be gratefully received? Denying all the fundamentals of the faith? Denying the virgin birth? that's to be "gratefully received,"—

I'm talking about now, here's what Dr. David Gardner says on one side, and here's what the chairman of the Executive Board says on the other side—I've got to get these brethren together. (Laughter)

Dawson, the chairman of the Executive Board of the Southern Baptist Convention says:

“Gratefully received,” the necessity of blood atonement denied.

“Gratefully received” the denial of the miracles of our Lord.

“Gratefully received,” denies the literal resurrection, the bodily resurrection from the grave,—Ah, my friends.

“Gratefully received” that Mary when she was young “committed an error” and that when Joseph found she was with child he married her to cover up her shame.

That, my friends, is what this “sweet-spirited” gentleman said should be “gratefully received,” and I'm glad Dr. Gardner comes out and protests. But what will happen to Gardner?

Now, what's going to be the outcome?

Resolution Introduced in Next Southern Baptist Convention

I'll tell you one thing that's going to be done, there is going to be a resolution introduced in the next Southern Baptist Convention:

“Whereas, Dr. David M. Gardner has repudiated this infidel book; that, whereas, all the fundamentals of the faith held by Baptists are denied by this book; and whereas, the Sunday School Board at Nashville has come out and commended it; and the promotional secretary, J. E. Dil-

lard, has commended this infidel book; and, whereas, the Chairman of the Executive Board of the Southern Baptist Convention has recommended it,

“Therefore, Be It Resolved, that every man, every official, every editor, every secretary, that has commended this book be dismissed instanta from holding a position in the denomination.” (Amen, Aman) (Applause).

What Will They Do With the Resolution?

Pass it, clean house, fire out all the modernists of the Sunday School Board, Executive Board, Texas Baptist Convention, and all will be lovely.

Smother the resolution, pigeonhole it, and it will become a smoldering volcano.

The Necessity of the Bible Baptist Seminary

Now we see the necessity, the supreme need of the Bible Baptist Seminary. Not one of the Seminaries of the Southern Baptist Convention has said one word of protest against this infidelity.

Southwestern Seminary is silent.

The Southern Baptist Theological Seminary at Louisville is silent.

The Seminary at New Orleans is silent.

They should read James 4:17: “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”

The students at Southwestern Seminary are divided and discussing it red hot in the halls, in the class rooms, in the dining rooms—large numbers of them are coming to the First Baptist Church and they report it’s about a fifty-fifty division on Seminary Hill.

About a month ago Dr. Jeff D. Ray, Professor Emeritus came out in a eulogy of Dr. Dawson.

Those who have read the emeritus professor's writing, the octogenarian—Too many characteristics of this former professor—this "student" is probably above 80 years old—the sage of Seminary Hill.

We are printing one hundred thousand copies of the whole discussion in booklet form for free distribution.

If we should remain silent "the stone would cry out of the wall, and the beam out of the timber would answer it." Woe unto them that buildeth a denomination with infidelity and establish a Seminary by conspiracy to destroy the faith once delivered to the saints.

We need to have a little house cleaning, that's all. You know, we have a law in this State called the tick law. Now, maybe some of you brethren from another state don't know what that is. That is this, you can't ship a carload of cattle across the Rio Grande River into Texas without dipping them for ticks. Did you know that? Yes, sir. A friend of mine told me he had a whole carload of cattle and they were dipping them, and one old steer, they put him down in the vat and his tail stuck up above it and they had to take him back and dip him again. He said, "again he hoisted his tail and they had to take him back and dip him again." (Laughter) "And," he said "we had to dip that steer three times before we could get him all in." (Laughter.)

Now, what's the results? If your cows are all covered with ticks they won't give any milk, and if they do give any milk there won't be any cream on it for breakfast. Did you ever go over here and try to buy a steak from a steer covered with ticks? They make soap grease out of him.

Now, what we want to do is to get rid of these ticks. (Amen) That's the issue that is involved in this question,—I'm using plain, simple, every day language.

Why Whole Convention and Seminaries Responsible

Here's another thing, my friends, passing on. Somebody says,—and that's what this fine young fellow said in this paper you read awhile ago,—he said, “should we be held responsible?”

“To the law and the testimony” for an answer showing that the whole Convention is responsible for its officials and their modernism.

Is not a bank responsible for the embezzlement by its officials?

Was not the whole German nation held responsible for Hitler and his gang?

Did we not destroy their cities because of Hitler's international bandits?

You recall how Joshua and his army met humiliation and defeat at Ai and why? There was an Achan in the camp. God commanded that Achan should be found and stoned, and then victory came.

Well, now, I'll answer that. We've got a law in this State against cattle stealing. If I find the hide of my yearling in your barn with my brand on it, they'll send you to the penitentiary,—that's all the proof they want, to find that hide with my brand on it in your barn. Yes, sir, that's the law. Now, then, here's another part of that law—when I was a boy we had cattle thieves through this country and there was an old man and six boys down on the Navasota River that had a lot of land down there, a thick country, and, so, all the cattle thieves would go around and steal your yearling, horse or mule and take it down there in the woods and you wouldn't know what happened to it. The next morning the fellow that stole it, you see, is back home. But, you know, we all got suspicious and went down there and found that old man with his whole bottom land filled with stolen cattle and stolen horses, and, so, before sunup the old man and his six sons were swinging from the same limb hanging over the Navasota River.

Now, here was the conclusion, that the man who receives stolen cattle, stolen horses, stolen yearlings, is just

as guilty as the man who does the stealing. (Amen, Amen).

So, therefore, whenever you remain in any group whatsoever,—just like that scripture you read here, let me have it over here—that’s very appropriate, this scripture is, “What concord hath Christ with Belial, or what part hath he that believeth with an infidel?” You say “Well I, I, I don’t agree with that.” A fellow asked me the other day, he said, “Look here, Norris, have you got members in your church that do a lot of things you don’t want want them to?” I said, “Sure, ” The idea was, he said, “Well, therefore, we’ve got some people in the denomination.” I said, “I’ll tell you what I’ll do, if you’ll find a deacon in my church, a teacher, or anybody, that will stand up and publish a book and say that Jesus Christ was an illegitimate child, I’ll turn that fellow out of this church before daylight.” (Amen) Amen).

And you remember—talking about attending to another man’s business—I don’t know whom they refer to—whom do you reckon they refer to there? (Laughter) You have any idea, the rest of you? I know they don’t mean me because I have never attended to anybody else’s business in my life, I’ve been so busy attending to my own.

Well, I’ll go down to Jerusalem and I’ll find King David, sitting on his throne, high in his royalty with his great army, and I see a very sad-faced prophet walk into the palace door, his name is Nathan and David wants to know what Nathan wants. Nathan tells him the parable of the poor man that had one ewe lamb and a rich man that had a whole flock, and he had a visitor and he went over and stole this man’s ewe lamb and killed it. David said, “Where is that man that did that deed? Nathan attended to the Lord’s business, and pointed his finger in David’s face and said, “thou art the man!” (Amen, Amen).

And it’s exactly what happened in the days of Elijah. Why, there were four hundred and fifty false prophets and four hundred prophets of Jezebel that were on the pay roll of the board, (laughter) and, too, they had led the nation into idolatry. Old Elijah came climbing up to Mount

Carmel, and they said, "What are you doing around here?" "Well," he said, "I'm going to attend to the Lord's business," and he attended to their business.

So, therefore, my friends, it's our business to attend to the Lord's business (Amen), and whenever they have circularized—now, you see, I got this circular, I got some cyanide of potassium through the mail but I wasn't fool enough to take it.

Now, attending to other people's business, that seems to be the issue.

There are two questions that they raise.

First, freedom to teach what you want, don't care how poisonous it is.

Not to Interfere With the Denomination

Second, you must not interfere with other peoples' business. In other words, somebody is interfering with their business, and I know they don't mean me. You reckon they do? (Laughter)

Now, I'll give you an answer to that. You know, our Lord. "without a parable spake he not unto them," so, therefore, I'm going to give you an answer.

Driving out, many years ago, on Sixth Avenue in Fort Worth, late one afternoon, going home to my wife and babies, just before I got to the house I looked down the street and I saw people running here and there, they were women and children, the men were away at work, and the children just coming home from school. I heard the women screaming, I heard the little children crying,—I wondered what the commotion was about, and just a little way ahead I saw a great, big, vicious dog. He was running across the street and everybody he could get hold of he was biting, and biting dogs, and there was terror and death.

Well, now, I could have driven up in front of my house and got out and gone and locked the front door with my wife and babies secure,—I could have done that. But I proposed to do something else. I went upstairs and got my wife's gun, went back and got in that car and drove

down two or three blocks until I got in a safe shooting distance of that mad dog and stopped my car, and I never shall forget how that dog turned at a perfect right angle and stopped just long enough, and I hit him just about two inches behind his left shoulder and he turned a dozen somersaults and that ended that mad dog.

Now, somebody'll come along and say, "Look here, Norris, they were not your children, and that wasn't any of your business," but I made it my business, my friends. (Amen, Amen.)

So, therefore, we propose to make it our business when a great publishing house will circulate and send over this country this infidelity that denies the deity of Jesus Christ and his blood atonement, and makes him an illegitimate child. (Amen.)

It's worse than any mad dog that is turned loose. (Amen.)

Now, friends listening in, if you want to have some part in this, all right, we'll be glad to have your response and see what you think about it.

Now, that's the issue, ladies and gentlemen.

Now, here's what I think on another question. I think that every man in the denomination ought to have the courage that David Gardner had. (Amen.) (Amen.) He ought to write a statement, and I'm sure David Gardner will publish it,—if he won't, I'll publish it,—(laughter) and to every one of these secretaries I would say, come on down, I want to get on the radio, too. We ought to make it unanimous, that there is not a single man left, north, south, east or west, within the limits of the Southern Baptist Convention that for one ten-thousandth fraction of a second that will endorse this rank infidelity. (Amen.) (Amen.)

Why doesn't Southwestern Seminary speak out against this infidelity?

To the contrary, the President, Dr. Head, endorsed Dawson, and so did Dr. Jeff D. Ray.

There are many things about it I could say, this rank

infidelity—that high-faluting term they use there, “psychiatric therapeutics”—you know what that means, any of you fellows? Psychiatric therapeutics, not a psychopathic ward, it’s right next door to it, (laughter)—when he speaks about performing the miracles by psychiatric therapeutics, that is, by the power of suggestion. That’s what it means in plain, every day language. That is, Jesus did this—that is a book that the Sunday School Board endorsed and that Dr. Dawson commends, you understand, and that Dr. David Gardner repudiates, so, there you are.

Now, here’s what it means when it says psychiatric therapeutics, that Jesus looked at a blind man, just made a suggestion to him and said, “Now, you see.” And that he went down there and they needed some money to pay the taxes and he just suggested to the fish, “Come on, and give us the money.” I’ve made suggestions like that to my crowd and they don’t always respond. (Laughter.) And suggested—I’m talking about this psychiatric therapeutics, this here Columbia professor, you understand, that’s commended, you see, by these high-faluting gentlemen—I want to break it up so you boys—you know what psychiatric therapeutics is now? You got it? All right, I’ll state it again.

Reg, do you know what it is? All right, I’ll show you what it is.

That Jesus went down to the grave of Lazarus at Bethany where he had been dead for four days, and he just worked some psychiatric therapeutics and made a suggestion to Lazarus that he get up out of the grave (laughter). Now, you get it. That’s the book that is commended here by the Sunday School Board, my friends, and that Dr. David Gardner had the courage to repudiate.

Dawson says: It may influence, I want you to notice this, that it may dominate—let’s get that exact statement here—“the future judgment of mankind”—I want to get that just exactly like it says, that it may dominate the future judgment of mankind—all right, there it is—“may dominate the future judgment of mankind.” Here it is:

Dawson says: "To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind."

Now, then, what view? That Jesus was an illegitimate child.

What view? That Mary committed an error?

What view? That Jesus was not the Son of God?

What view? That he did not die on the cross for our salvation?

What view? That he did not make blood atonement for our sins?

What view? That he did not rise from the grave?

My friends, that's the issue that we are facing.

I'm glad that Baptists can discuss these matters. They won't allow the Methodists to do it, you know, because the bishop would hang every one, (Laughter). That's why Baptists are what they are, so, therefore, we are very glad to have this discussion. Now, all of this is going to be published, my friends, in the Fundamentalist.

"The Lord himself shall give you a sign: Behold, a virgin"—this is the sign my friends that is the hope of the world, and it is the only hope in this present hour, that Christ would be both God and man, Immanuel, not only the son of Adam but the Son of God, at once David's son and David's Lord, the son of Mary and the Son of the Highest. Isaiah prepared the faithful for this mysterious parentage by his grand prophecy of the birth of the virgin's son Immanuel.

The Messiah would not abhor the virgin that he might become God with us. This was done when the Messiah, Christ, was born of Mary and the Son of God became Jesus, the Son of man. The Christ was then divulged and the Messianic idea fully developed.

Jesus Christ is God. His divinity is not in a quiet declaration of a human soul in his maturer years.

It is not merely the highest degree of moral likeness to the universal Father.

It is not the lustre of a soul perpetually communing with God.

Our Lord's divinity is not the mere crown and purity of his manhood.

It is not the point which was reached when, as a man, he had in sanctity and sublime perfection reached whatever men account the superhuman.

It is an intense conviction resting at once upon authority and upon conscience. It is a conviction to part with which is to part with all that can really brighten the dark or prison house of the human spirit.

Deny the Godhead of Jesus and you forfeit the essence of Christianity.

The Lord of heaven and earth blended our nature with his own, he took the manhood into God, he bound us up with himself as one indivisible being. He shared not only our state but our nature and essence. He took from us the human nature that he might give us a divine nature, and this mystery of the God and man is a mystery everlasting.

As there ever has been and ever will be the eternal Son of God, so will there ever remain the eternal Son of man. This blessed union is incapable of dissolution. Our immortality is suspended on its continuance. We could not have eternal life unless God were to be man eternal. The first-fruits will remain with the rest of the harvest in glory. Yes, forever more shall the ransomed of Zion behold their bright model in heaven and grow more divine as they behold him. He will still, as man and God, be the link that connects them with the Father. This poor humanity for which he suffered so bitterly, he loves too deeply to part with them.

It is said that mother love is most tender with the child for whom she has suffered most. The agonies that the Eternal endured in our behalf have attached him for ever to our world and to our nature and that nature remains for ever.

The taking on himself of our flesh by the eternal word was no makeshift to meet a mighty, yet still a particular emergent need, a need which conceding the liberty of man's

will and that it was possible for him to have continued in his first state of obedience might never have occurred. It was not a mere result of reparation of the fall.

Our human nature became the tabernacle of God that he might dwell with men and make them his people and be their God. It was an incarnation in which the heart of God reached the most distant part of his spiritual creation; a descent in which infinite greatness takes the deepest form of condescension; the tenderest form of compassion.

When a man's spirit has been opened to it, it reveals to him a universe of love at the summit and base of which are divine majesty and human misery and the Incarnate Son of God is seen touching both and bringing them together.

The doctrine of the virgin birth of Christ is the glory of the spiritual history of mankind. It is the central fact in the scheme of moral providence. It is unity, harmony, and fountain of power. It is the realization of the highest purposes of God; the discovery of the depth of his wisdom, love and might.

Great is the mystery of Godliness, God manifest in the flesh.

(I stop and say for the radio audience this is J. Frank Norris giving you a part of one of his lectures that he gives to his students here on the Book of Isaiah, on the Virgin Birth of Christ.)

If Jesus gave the Incarnation of divinity, it is no longer hard to believe that both his entrance into the world and his departure from it were supernatural. So far from being arbitrary, this is altogether necessary and natural.

His virgin mother is a beautiful and simple reality. It would have been incongruous, even offensive, had he not thus physically separated himself from all of human kind.

His resurrection also, and his ascension to heaven are transparencies as pure as his miraculous birth. It was most meet that having lain in the grave and tasted death for every man, he should rise and pass into the skies.

The virgin birth teaches us as nothing else conceivably

can the essential dignity of our human nature, for one chief distinction of this human nature and the supreme evidence of its soaring dignity is that it is capable of the divine.

God can come unto this human nature and take it up into his own nature, dwell in it. What promise and potency must there be in a nature of which this is true.

The virgin birth teaches us the truth, a new Headship for our fallen race, of which the fallen may be lifted even into the eternal glory. He can reach down to the deepest depths of sin and shame and lift us until we be conformed unto the image of his glory.

A child is born. No sleeper waked at his coming but only they who watched through the night had intelligence of his advent. The earth that night did not shake, the heaven that night did not tremble. Only a few child-like souls who then kept vigil at his birth trembled, yet their trembling was not of fear but of joy.

The eternal light enters and gives the world a new splendor; it shines clearly at midnight.

Oh, in this the midnight hour of the world, how we need the Light. Our nation torn here with industrial conflicts needs to know that Child tonight.

The world bleeding from its greatest war needs to know that Child.

He whom the whole circumference of the universe could not embrace lies in the cradle in the manger.

He who alone sustains the universe has become a little child.

He who came the first time to save sinners will come the second time to judge them. (Amen).

He who came the first time to bear all our sins, will come the second time to condemn them.

Now we are enjoying the day of comfort, the Lord does not appear in the tempest, but in the soft, gentle sound. Oh, may our hearts be touched by this soft, gentle sound. Let us kneel like the wise men yonder in the man-

ger and worship him as King of kings and Lord of lords. (Amen). (Amen).

“A Son Is Given.” The Child was born, but the Son is not born, but given—God so loved that he gave—gave—gave! Where did this Man, so fair, so radiant, so human and yet so superhuman, so universal and yet so individual, where did He come from? And where did the gospel, which flows from Him, and which has done such things as the world has never seen, has transformed communities and nations, as well as individuals, where did He come from? “Do men gather grapes of thorns or figs of thistles?” If it be true that Jesus Christ is mistakenly represented in the gospels, that he was an illegitimate child, as Erskine declares, then, my friends, we have no God, we have no hope, we have no salvation, we have no resurrection from the dead.

No wonder then that Isaiah said that his name shall be called Wonderful, wonderful in his birth, wonderful in his words, wonderful in his love, wonderful in his miracles, wonderful in his resurrection. (Amen).

He was Wonderful. A constant series of wonders attended Him, and without controversy, great was the mystery of godliness concerning Him.

He is the Counsellor, for He was intimately acquainted with the counsels of God from eternity, and He gives counsel to the children of men. Oh, that men of state would listen to His counsel. Oh, that yonder the United Nations, fifty-one nations in London, would listen to the counsel of that Child!

Oh, that our Congress would listen to His wisdom, Oh, that Parliaments and Peace Conferences would listen to Him. Thanks be unto God the day will come they will listen to Him. (Amen). (Amen). For every tongue must confess that He is Lord and every knee must bow before Him.

“The mighty God.” Enshrined in the light that cen-

ters the infinitude of the invisible God, sat One from eternity, in the Divine nature and essence, who was "the express image of His person." "He was God," He is God, and shall ever remain God. (Amen). (Amen).

We have been taught to call that "form of God" "THE SON," and to speak of Him as "begotten of the Father" from the poverty of human language and the feebleness of human intellect to express or grasp "the deep things of God." It was language that might have risen spontaneously to an archangel's lips if brought suddenly and for the first time.

"Everlasting Father." Father of eternity. Why? Because it is He that gives substance and body to the conception of infinite duration. Duration implies something that endures. Now God is the Being who, having neither beginning of days nor end of years, gives to us the concrete meaning of the abstract statement.

He is called "The Prince of Peace." "Of the increase of His government and peace there is no end."

We hold our San Francisco Conference and our London meeting of the United Nations, but, my friends, there will be no peace until the Prince of Peace comes in person and in power. (Amen). (Amen). Therefore, "The Prince of Peace" is a title that is appropriate to him. How quiet and serene He was when tempests of passion were blowing and beating around and upon Him! How like a lamb He appeared in the midst of fierce and wolfish spirits.

There is no other influence in the world like the influence of Jesus Christ in human history.

When gathered around the fires yonder in St. Helena, the atheists of Napoleon, who went into exile with him, Las Cases and Bertram and others, Jesus came up for discussion. Bertram said he was myth. Napoleon, the greatest brain, Carlyle said, that was ever known in history, said,

“Bertram, this man, he is no ordinary man. Alexander the great marshaled armies and conquered empires. Hannibal marshaled armies and scaled the Alps. Caesar, he conquered Europe and it lay at his feet. Charlemagne ruled the world in his day, and I have changed the maps of the world in my day. Where is Alexander today? Where is Charlemagne? Where is Hannibal? and I will soon be cast into the tomb for worms. But this man Jesus that you say is only a myth, this man Jesus, he marshaled no armies, he unfurled no flag, he drew no sword, and yet millions will die for him today.” (Amen). “Bertram, this man is more than man, he is God.” (Amen). (Amen).

His life is connected with the whole structure of human history. He is with the life of man from the beginning and with the life of man unto the end.

It is He who was born in Bethlehem of Mary the virgin; Himself in lowliest penury, yet signal-stars and angelic choruses heralding and gracing His advent. It is He who was promised to the fallen pair in Eden, the seed of the woman who was to bruise the serpent’s head. It is He who was foretold about to dwell in the tents of Shem, enlarging them above the glory of Japeth. It is He concerning whom it was said to Abraham, beneath the numberless stars of the eastern heavens, “In Him shall all the families of the earth be blessed.”

It is He, this virgin-born Son of Mary, of whom the patriarch Jacob did speak, when, like the dying swan, he broke into one and only strain of the prophetic song: “The sceptre shall not depart from Judah, until the Shiloh, the Peacemaker, shall come, whom all the nations should obey.”

This virgin-born Son of Mary, it is He concerning whom Balaam, the seer of Edom, with most reluctant testimony was compelled to predict as the Star and the Ruler who should come forth from Jacob.

The same of whom Moses spake as the prophet whom

the Lord God should raise up unto whom the world should hearken.

It is He of whom David wrote in the Psalms, calling Him Lord, and King, the Son of God, the Christ, the Anointed One, and the Priest—now waking the echoes of the Mount of Olives, as with jubilant song he described the splendors of His imperial reign and the glories of His triumphant and universal dominion.

“Heaven and earth shall pass away, but My words shall not pass away.” (Amen). And they have not. Children learn them from mother’s lips. Strong men are made strong wholly by them. The afflicted find in them sole and sufficient comfort. They are rehearsed in the ears of the dying. They are said in hope and triumph by the open grave. Do what you will with His biography—let infidels make a travesty of it, like this infidel from Columbia University, and endorsed by the Sunday School Board at Nashville, and J. M. Dawson—you cannot, by any possibility, bring Jesus Christ down to the level of ordinary humanity, into line with the men of His generation, or even into line with the great men of all times. He still has a Name above every name, and you cannot take it away.

His is the only character in history which has no secular parallel, which looks as great in the twentieth century as in the first.

If we look upon Him as Divine, if we believe that the power of God was resident in Him, then we shall have a right to see an influence that never wanes, a voice that never stills, a fulfilment of all prophecies, an utter change in the fashion of the world’s policies, science, philosophy, and civilization, when He comes to reign on the earth from the rivers to the end of the earth.

I want you to hear that great song, “All Hail Immanuel,” sung by the 250 voices of the First Baptist Church:

“All hail to Thee, Immanuel,
We cast our crowns before Thee;
Let every heart obey Thy will,
And every voice adore Thee.
In praise to Thee, our Saviour King,
The vibrant chords of Heaven ring,
And echo back the mighty strain:
All hail! All hail! All Hail! Immanuel!

“All hail to Thee, Immanuel,
The ransomed hosts surround Thee;
And earthly monarchs clamor forth
Their Sov'reign King to crown Thee.
While those redeemed in ages gone,
Assembled round the great white throne,
Break forth into immortal song:
All hail! All hail! All hail! Immanuel!

“All hail to Thee, Immanuel,
Our risen King and Savior!
Thy foes are vanquished,
And Thou art Omnipotent forever.
Death, sin and hell no longer reign,
And Satan's pow'r is burst in twain;
Eternal glory to Thy Name:
All Hail! All hail! All hail! Immanuel!

**“I AM CONVINCED CONVENTION
BEYOND RESCUE, AND ALL
BIBLE BELIEVERS SHOULD
REPUDIATE IT”**

—MARTIN LUTHER HUX

**Revolt Against Endorsed Infidelity Spreading Through-
out Southern Baptist Convention**

All Bible believing Baptists are up in arms against the Chairman of the Executive Board of the Southern Baptist Convention endorsing and publishing his endorsement of the rankest infidelity, which denies the Virgin Birth of Christ and the Deity of Christ.

The long record of the Sunday School Board at Nashville of endorsing modernism—the cup of iniquity is now full.

The Sunday School Board sent out its endorsement of this book of Erskine's, which has now been repudiated by the Baptist Standard. The fight is on to a finish!

Pastors Quitting Convention Because of Infidelity

The following letter is a sample of the abundance of correspondence that we are receiving:

Greensboro, N. C.,
Route 5, Box 348,
February 25, 1946.

Dr. J. Frank Norris,
Bible Baptist Seminary,
Fort Worth, Texas.

Dear Dr. Norris:

For sometime I have admired your stand for the Faith against the rising tides of modernism and formalism. Quite recently I have had the happy privilege of meeting and fellowshiping with Mr. Vick and Dr. Entzminger and others who are connected with the World Baptist Fellowship, and witnessing their bold stand for the fundamentals of the Faith. I have been very much impressed.

One of the greatest blessings of my life came when I visited Temple Baptist Church in Detroit. There I was amazed at the great crowd and the fellowship and wonderful spirit among the people. I was stirred to the depths of my soul in the Monday night service when I saw 326 earnest, born again, personal workers come together for inspiration and then go out to win souls. That was truly glorious! I have heard of your work at Fort Worth, the Bible Seminary and great Church. I confess that I have been tremendously stirred and challenged by these things.

I rejoice with joy unspeakable and full of glory for the Heavenly fellowship which I have found among the Fundamental Baptists. I can no more fellowship with the old convention which is given up to modernism and infidelity, such as Erskine's "Life of Jesus" which you exposed recently, which denies the virgin birth of our Lord, His Deity

and atoning sacrifice on Calvary's cross for all our sins. I have voiced my protest many times against the infidelity in the machine here, hoping that good men would rise up and overthrow it. But I am now convinced that the convention is beyond rescue and that the thing for all Bible believers to do is to repudiate it and come out of it, just as Revelation 18:4 commands us to do, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Therefore, because of the increasing ungodliness, the denial of the Faith, and the modernistic infidelity of the Southern Baptist Convention, I repudiate it with all my heart and separate from it in obedience to the injunction of my Lord. I shall therefore trust Him to use me in whatever capacity or place He sees fit to His own Name's honor and glory.

God bless you and your work and make you a thousand times more fruitful than ever. I would appreciate any advice or suggestion which you think might be of any help to me in my ministry.

My best regards to Mr. Vick and Dr. Entzminger whom I love in the Lord.

With best wishes and kindest personal regards, I am

Yours in His Name,

M. LUTHER HUX.

JANUARY 11, 1946

Baptist and Reflector, Official Organ of Baptists of Tennessee Gives Knockout Blow to Sunday School Board, Dawson Dillard, et al., Who Endorse the Infidelity of Erskine

Herewith is a knockout blow, an editorial in the Baptist and Reflector of March 21st.

Why doesn't the Southwestern Seminary speak up? "Not nary a word" from the president or faculty yet.

Why doesn't the Southern Baptist Seminary speak up? "Not nary a word" yet.

Why doesn't the Seminary at New Orleans speak up? "Not nary a word" yet.

But the fact remains that the Sunday School Board, Dawson, Dillard, et al., are in the saddle.

What will the Southern Baptists do at Miami?

But No Protest Until The Fundamentalist Exposed This Infidelity

The Fundamentalist has been commissioned to do the John the Baptist act, prepare the way for the orthodox Baptists—"Make straight the highway in the desert of infidelity.

On to Miami for the hottest fight that has been witnessed in the history of the Southern Baptist Convention.

Praise God for the Baptist and Reflector, and the Baptist Standard, and we will see whether or not the padlock works on the Baptist and Reflector as it did on the Baptist Standard.

But the editorial:

"The Birth of Jesus Not Due to 'Grave Error,'"

"Harry Emerson Fosdick says: 'Of course, I do not believe in the Virgin Birth.

"'John Erskine, in The Human Life of Jesus, says that before Joseph and Mary came together it was found that she "was about to have a child by some mysterious pa-

ternity.” And he says that Joseph “loved her too much to hurt her, even though she had fallen into grave error,” (P. 18).

“If Erskine means what he seems to mean, it is but another way of saying that Jesus was illegitimately born. We resent this blasphemy with all our soul. Such a book cannot be suitably sold by any Baptist concern, or at least sold without a clear exposure of its false statements and teaching. And assuredly no Baptist who really accepts the Bible as the Word of God can consistently or rightly recommend the book.

“In this issue of Baptist and Reflector, we emphasize the doctrine of the Virgin Birth and oppose the charge that Jesus was born as the result of Mary’s moral lapse. His birth was not the result of moral lapse on the part of anybody.”

The above is only part of the very able editorial, and at a later time we will publish the rest of it, but note the following terrific indictments in the Baptist and Reflector editorial:

1. “But another way of saying that Jesus was illegitimately born.”
2. “We resent this blasphemy with all our soul.”
3. “Such a book cannot be suitably sold by any Baptist concern, or at least sold without a clear exposure of its false statements and teaching.” (The Baptist and Reflector is published right there in the domicile of the Sunday School Board, which both circulated and endorsed this infidel book.)
4. “Assuredly no Baptist who really accepts the Bible as the Word of God can consistently or rightly recommend the book.”

But that’s exactly what J. E. Dillard, Promotional Secretary of the Executive Board, did, and that’s exactly what J. M. Dawson, Chairman of the Executive Board, did in the issue of the Dallas News of November 11, 1945, and signed his name to the endorsement.

The Southern Baptist Convention Has Followed the Northern Convention Into The Camp Of Modernism

The die is cast.

It yet remains true that the vast majority of Southern Baptists, both preachers and laymen, are sound orthodox Baptists.

But it's like the small percentage of communists that we have in this country, these communists occupy the chief seats in the Government. They are the agents of Moscow.

To be specific and concrete, the Sunday School Board at Nashville has gone over to modernism, and those without know they have denied verbal truths in their publications.

For instance, years ago it was published that Jesus arranged to have that colt tied at Jerusalem, therefore He knew that it would be there when He sent the man to find it.

Another example of their blatant infidelity is that somebody told Jesus the name of Zacchaeus when he was up in the sycamore tree, that's why He could call his name when He came to him.

There are multitudes of the rankest of modernism that has been the warp and woof of the Sunday School publications.

But now the crowning insult, the betrayal of the faith, is the endorsement and circulation of Erskine's Book which denies the Virgin Birth of Christ, and what is worse, makes Him an illegitimate child and Mary an adulteress.

Dr. James E. Dillard, Promotional Secretary of the Executive Board has published concerning this infidel book,

“A book every student of the life of Christ should read, mark, and re-read.”

Dr. J. M. Dawson, who endorsed the book in the Dallas News of November 11 in these words: “To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind.”

Dr. Dawson is Chairman of the Executive Board of the Southern Baptist Convention.

Two of the most important Boards of the Southern Baptist Convention are, first, the Sunday School Board, and second, the Executive Board.

The Sunday School Board supplies all the literature for all the Sunday Schools.

The Executive Board is the Convention ad interim, and has legal authority of the Convention between the sessions of the convention.

Dr. David M. Gardner Makes Protest

Dr. David M. Gardner of the Baptist Standard made a proper and terrific protest against the Sunday School Board's endorsement of this rank infidelity.

But now Dr. Gardner will make no further protest. He has been muzzled and it is only a question of time until he will be sent to another mailing address c. o. d.

The rank and file of Southern Baptists are tremendously stirred over this betrayal of the faith.

Editor E. D. Solomon, Florida Baptist Witness, Delivers Knock-Out Blow To Sunday School Board For Endorsing Erskine's Infidelity

**Dr. E. D. Solomon, Pre-millennialist, Great Editor,
Does the Very Diplomatic Thing**

Though Dr. Solomon does not call the name of the book, and does not name Dawson, J. E. Dillard, et al, yet he does the very bold thing in naming the Sunday School Board, and condemn the circulation by the Board of Infidel literature.

First of all he pays a tribute to the Secretary of the Board, T. L. Holcomb. He gives a quasi bill of health to Dr. Holcomb intimating that he is hardly responsible for the infidel literature.

The denominational leaders reminds us of the trial of the war criminals at Nurnberg, they are everyone laying it off on somebody else.

In his editorial, April 4, he says the following:
"I suggest to him (T. L. Holcomb) to keep a close eye on the books going through our book stores. These stores have a vast opportunity for good or evil. I suppose this is the largest chain of book stores in the world. There are twenty-seven of them. Millions of dollars of books are sold every year. I suggest these stores do not sell any kind of heresy. That is not censoring the reading of Southern Baptists. It is censoring the book stores. Let them tell the world they will not keep on display nor advertise books that are not true to the inspiration of the Bible, the Virgin Birth, the sacrificial death of Christ, His victorious resurrection, and His glorious return.

They may fill an order. That is the buyer's responsibility. These stores have no more right to sell heresy than our preachers have to preach it. If it is wrong to preach heresy, then it is wrong to sell that heresy in a book."

Editor Solomon puts shock absorbers before and after the above terrific indictment.

To use another illustration, he puts the quinine in a capsul. Some of us remember when we had to take quinine out of an open spoon, and it was a great day when capsuls were invented.

The following comments on Dr. Solomon's editorial:

(1) It is interesting and gratifying that the Florida Baptist Witness, the Baptist Standard, the Baptist Reflector and the Western Recorder, perhaps the four leading Baptist papers of the South, that none of them said "nary a word" until the Fundamentalist uncovered the infidelity endorsed by J. M. Dawson, J. E. Dillard and the Sunday School Board.

But that's the way it's been for the last twenty-five years, the Fundamentalist is doing a real missionary work among Southern Baptists.

Dr. Victor I. Matthews, long standing and successful editor of the Western Recorder said, "If it hadn't been for Frank Norris Southern Baptists would long ago have gone over to modernism"

Well, I don't mind the cussing.

The main official of the Federal Council of Churches blamed Norris for Southern Baptists not coming into the camp of the Federal Council of Churches They were making great strides when they had the late and lamented Dr. George W. Truett tour America with the Federal Council of Churches.

(2) Dr. Holcomb should listen to the advice of his friend and not endorse any more infidel books, when he says,

"I suggest to him to keep a close eye on the books going through our stores."

- (3) "These stores have a vast opportunity for good or evil. I suppose this is the largest chain of book stores in the world."
- (4) "I suggest these stores do not sell any kind of heresy. That is not censoring the reading of Southern Baptists. It is censoring the book stores."
- (5) "Let them tell the world they will not keep on display nor advertise books that are not true to the inspiration of the Bible, the Virgin Birth, the sacrificial death of Christ, His victorious resurrection, and His Glorious return."

Erskine's book denies all these fundamentals held by Baptists.

Dr. J. M. Dawson, Chairman of the Executive Board of the Southern Baptist Convention commended the book in the Dallas News of November 11th, 1945, and the many fine things he said about Erskine's book, he said the following:

"To sum up: Erskine has probably taken the track that leads to the view of Jesus that may dominate the future judgment of mankind."

Dr. James E. Dillard, Promotional Secretary of the Executive Board said concerning this infidel book:

"A book every student of the Life of Christ should read, mark, and re-read. . . ."

But most serious of all, the Sunday School Board sent out a circular endorsing this book advising the Baptist pastors in the South to buy it.

Get Rid of the Achan's in the Camp

There is not but one thing to do to these men high in the councils of the denomination who have endorsed this book, they should be dismissed instantly!

There will be a padded resolution passed— a slap on the wrist—but that will not do. The cancer is of long standing and it should be extricated, every root of it or Southern Baptists are doomed.

Baptist Standard Takes Back Water

We could hardly believe it when it was first reported that a padlock had been put on Dr. David M. Gardner, the esteemed editor of the Baptist Standard.

But it has been done.

And now he comes out with the pitiful plea "that the denomination should not be held responsible for certain individuals."

In law this is called "confession and an avoidance"—that is, confess the truths of the charges and then avoid responsibility.

Only a casual notice will be sufficient answer to this pitiful and indefensible plea by Dr. Gardner.

In one sense the denomination is not responsible for individuals.

To illustrate: If a pastor should poison his wife, as a preacher did in Michigan, a short time ago, certainly the denomination would not be held responsible for this cold blooded murder of the pastor murdering his wife.

But if the denomination should make that same pastor Chairman of the Executive Board of the Southern Baptist Convention or appoint him to preach the annual sermon and appoint him to other responsible official positions, then and there the denomination would be responsible in the eyes of God, men and devils, of this terrible crime.

Israel was not responsible for an individual by the name of Achan, but they were responsible for Achan when he stole the golden wedge and the Babylonish garment which brought defeat to Israel.

A city is not responsible for a man having the small-pox but they are responsible if they allow a case of small-pox to run loose on the streets and mix and mingle with the people. Their responsibility ends with the pest house.

Why did the Baptist Standard make such a terrific indictment of the Sunday School Board, Dillard, Dawson, et al., for endorsing Erskine's book in an editorial several weeks ago?

If it was right to condemn the Sunday School Board, Dillard, Dawson, et al., when the Baptist Standard wrote this editorial and published it, would it not be right to condemn the same endorsement of infidelity today?

Since the Baptist Standard made this terrific condemnation of this blasphemous infidelity denying the Virgin Birth of Christ and making Christ an illegitimate child of Mary an adultress, several other leading Baptist papers have come out and condemned this infidelity in no uncertain terms, among them the Baptist and Reflector of Tennessee, the Western Recorder of Kentucky, the Florida Baptist Witness, and others.

In the thirteenth chapter of Leviticus when leprosy broke out on an individual he was segregated and separated from the camp.

But now, according to the Baptist Standard, we have a new method of handling leprosy, not only not segregate but cover up and promote the Dawsons, the Dillards, and the Sunday School Boards for their leprosy.



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