

“For if the trumpet give an uncertain sound, who shall prepare himself to battle?” 1 Corinthians 14:8

KJV

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THIS NEWSPAPER

# The Original BAPTIST OBSERVER



“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...” Jeremiah 6:16

## Sounding Out The Faith July 2017

### Conventionism Refuted

The following is copied from an old-time book written by Bro. D. N. Jackson, Bro. Ben M. Bogard, Bro. L. S. Ballard, and Bro. M. P. Matheny. This book was not copyrighted when it was printed in 1927. We have done our due diligence to find other copies of this book and have been unable to locate them.

The information found in this book is invaluable and we feel that it is imperative that we share it with our brethren. It is not our intention to benefit financially from this reprinting of these excerpts. We only wish to share the exciting truth that these brethren stood for so long ago that can strengthen our stand today in the Lord's work. We will continue to print excerpts from this book in upcoming issues.

#### Conventionism Refuted

#### An Appeal to Baptists for Orthodoxy in Faith and Practice

##### Introductory

Truth must be defended even at the risk of life, for life is of no value apart from truth. Our Lord suffered the humiliation of the cross to honor and sustain the truth which we believe we have written a defense of in a refutation of the errors of the people called Convention Baptists.

We do not decry the departures from the Word of God of the Convention Baptists because of any personal grievance, but as watchmen on Zion's wall we feel the responsibility as imposed of God to make known in unmistakable terms the approach of all sins either in faith or practice among Baptists.

Believing that this booklet will do much good toward encountering the evil tendencies among Baptists, we send it forth with a prayer for its acceptance by a generous circle of readers.

The following chapter was written by Bro. D. N. Jackson.

“Man, know thyself” was the nucleus of a Grecian philosophy which turned the great mind of Socrates from natural to moral philosophy. An acquaintance with self helps wonderfully in the conflicts and problems of life; it is one of the indispensable factors in rightly directing human destiny.

He is a hero who can master environment, but this can not be done apart from a mastery of self. The task begins at home.

Man is naturally prone to go astray; and whenever he is left unguided, his path is marked by amazing wanderings. For example follow the Apostle Paul through Athens and take a view of the numerous symbols of religions.

The most interesting of all was an altar erected “TO THE UNKNOWN GOD”. That was the best that human wisdom could construct. It was the sum total of thirty philosophies, the logical deduction of the thought and speculation of ten centuries, the climax of the brilliant history of Greek intellectualism.

Man has always needed and will always need a standard as the measure of his life. God supplied this need by the revelation of His will, the Bible. The ambitions of a life unguided by the divine standard will erect as strange an altar as did the pagan religionists of Athens.

Paul, who was bold to preach the God whom the world by its wisdom can not know, also testified to the all-sufficiency of the Scriptures in faith and practice. To concede this point will cover a multitude of sins, for there is no limit to man's inventions outside of the pale of “holy ground”.

Human hands have built towers and have erected pyramids and monuments as an echo of their ingenuity. Long before the Spanish conquerors arrived

and Anglo-Saxon history began, the Pueblo Indians invented symbols of worship on the plateaus and in the canyons of New Mexico; in India, where early religions found a cradle, inventive minds sought out ways of worship undisciplined by a perfect standard; in China, long before Romulus laid the foundation of Rome and Homer amused the Greeks with his “Iliad”, human thought was bent toward religion of an imperfect type; and in Egypt, whose science and learning became proverbial before Moses looked upon the splendour of the Pharaohs, people worshipped but after their own inventive skill; and in every age and among every people the like has been practiced.

Time rolled on and found its climax in the beginning of a new epoch in the manifestation of the Son of God. Angels sang His glory and inspired men wrote about and preached His merits. His authority was assailed from every angle, but His cause has upturned kingdoms of men and toppled thrones of dignitaries.

But scarcely had the bones of His apostles rotted in their graves when the “mother of harlots” flaunted her crimson garments on the banks of the Tiber, where she erected the temple of her gods. Hers was an earthly ambition and her desires were finally reached, then she began to decline. Her moral grip was loosened and her peddlers of vice and corruption flooded the country.

It is an indication of a loss of aspirations when a people stop their progress to look upon their achievements. “Is not this great Babylon which I have built,” and from that time Babylon began to decline. Egypt began to decline the very day she finished her great Pyramid. No Virgils, Ovids or Horaces walked her streets when Rome became Marble. No first-class poets were found in Athens seventy-five years after the Parthenon was built. The deepest philosophies are embodied in the ages when people are found aspiring to a goal and not after they think they have found it.

Continued on page 2

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The Christian goal is in Heaven, and therefore our achievements may be great in this life. To fold our arms and think only on the past will seal our destiny in denominational efforts. But let us rise up as “citizens of the household of faith”, and shake off the robes of self-appointed authority and submit to the will of God in all matters of life.

All error is related. In this system there are what may be called departments, one of which is that of religion. All departures from the faith of the Gospel come through this source. Such was felt even during the apostolic days, when the “mystery of iniquity” was at work. That was the incipient stage of a gigantic force in A. D. 251, and reached maturity by A. D. 610, and has remained more or less mysterious to this day. This force is Catholicism, a term synonymous with despotism, bossism, overlordism, tyranny, and autocracy! From it have come kindred spirits, of different ages and of varying powers.

Baptists have not been entirely free of that spirit. It found a nursery among them in 1792 and has been nourished to great size, until today it has the audacity to claim the right to dictate the policies of the churches. The general system which is formed among Southern Baptists is known as the Southern Baptist Convention. Turning to the Constitution of this convention one can really see that a despotic purpose underlies it. The preamble states:

*“The messengers from missionary societies, churches and other religious bodies of the Baptist denomination in various parts of the United States, met in Augusta, Georgia, for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel.” (Annual, 1925, p. 11)*

This is reinforced by the charter of the convention. Here it is:

*“An Act to Incorporate the Southern Baptist Convention.*

*“Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is hereby enacted by the authority of the same, that from and after the passage of this Act, that William B. Johnson, Wilson Lumpkin, James B. Taylor, A. Docrey, R. B. C. Howell, and others, their associates and successors, be and they are hereby incorporated and made a body politic by the name and style of the SOUTHERN BAPTIST CONVENTION, with authority to receive, hold, possess, retain, and dispose of property, either real or personal, to sue and be sued, and to make all by-laws, rules and regulations necessary to the transaction of their business, not inconsistent with the laws of this State or of the United States; said corporation being created for the purpose of eliciting, combining and directing the energies of the BAPTIST DENOMINATION OF CHRISTIANS, for the propagation of the gospel, any law, usage or custom to the contrary notwithstanding.” (Annual 1925, p. 14)*

How can the **purpose** of the convention be more emphatically stated than this? But we add still another declaration to the same end:

*“Christ’s people should, as occasion requires, organize such associations and conventions as may best secure co-operation for the great objects of the Kingdom of God. Such organizations have no authority over each other or over the churches. They are voluntary and advisory bodies designed to elicit, combine and direct the energies of our people in the most effective manner.” (Annual, 1925 p. 74)*

*Thus three times in the 1925 Annual of the Southern Baptist Convention it is stated that the purpose of the convention is TO ELICIT, COMBINE AND DIRECT the energies of the denomination. The first quotation is found in the Preamble to the Constitution; the second, in the Charter, and these two remain permanently in the Annuals. The third one is in the report of the Committee*

*on Statement of Baptist Faith and Message as presented by E. Y. Mullins, president of the Southern Baptist Theological Seminary, to the 1925 convention at Memphis, Tenn.*

There is no mistake about it. “To elicit, combine and direct the energies of the denomination” is the convention’s slogan. It was in the organization, in the Charter and in the statement of the convention’s Faith and Message of 1925. The purpose reduced to analysis reveals the following facts:

1) To **elicit** the energies of the denomination. The word “elicit” means to draw out, and the denominational energies are the things which the convention seeks to draw out.

2) To **combine** the energies of the denomination. This means that the drawn-out energies of the denomination are to be combined by the convention.

3) To **direct** the energies of the denomination. The purpose here is easily understood. “To direct” means “to control.” Not being satisfied with the power to draw out and combine the denominational energies, the convention rises up with the demand to CONTROL these energies.

Use the “thinker” which God gave you. The Southern Baptist Convention and the “denomination” are concerned. The convention is a human institution. This is admitted by the convention leaders themselves. There is neither precept nor example in the Scriptures for the Southern Baptist Convention. But the denomination, having reference to the churches, is a divine institution. Here, then, is the human institution demanding control of the energies of the divine. To control the energies of the churches is to control the churches themselves. This is Romish despotism, similar to the episcopacy invested in Methodist Bishops. When Catholicism arose it claimed no more authority than the convention claims now; and unless there comes a check, what shall we expect the end to be? Men who depart from the Scriptures far enough to found an institution to control the churches are likely to clothe themselves with despotic power. They are among those who practice wickedness in “high (heavenly) places”. (Eph. 6:12)

The despotic rule of the convention appears more corrupt when we consider the basis of its operation. Article III of the Constitution says:

*“The Convention shall consist (1) of messengers who contribute funds, or are elected by Baptist bodies contributing funds for the regular work of the Convention, on the basis of one messenger for every \$250 actually paid into the treasuries of the Boards during the fiscal year ending the thirtieth day of April next preceding the meeting of the Convention; (2) of one representative from each of the District Associations which co-operate with this Convention provided that such representative be formally elected at the annual meeting of his District Association, and the election certified to the Secretaries of the Convention, either in writing or by copy of the printed Minutes.” (Annual, 1925, p. 11)*

This is unmistakable language. “The Convention shall consist of **messengers who contribute funds**, or are elected by Baptist bodies **contributing funds** for the regular work of the Convention, **on the BASIS of one messenger for every \$250 actually paid into the treasuries of the Boards,**” etc.

Delegates who contribute as much as \$250 may have a voice in the convention without an appointment by a church. And a Baptist body (and there are many Baptist societies) may appoint a delegate for every \$250 contributed to the convention work during the fiscal year. This makes the basis of representation in the convention and money inseparable. Talk about “sanctified common sense”; that sort of sense alone, to say nothing of the Bible, teaches that Christ nowhere and at not time enjoined upon His churches the rule of money. We can not substitute the jingle of the dollar for the voice of God, and get away with it. The money basis was planted either by the hand

of God or by man. The convention leaders themselves admit that it is not in the Bible; hence God had nothing to do with its origin.

Note—

- (1) Every plant that the Lord did not plant shall be plucked up. (Matt. 15:13)
- (2) The money basis was not planted by the Lord.
- (3) Therefore the money basis shall be plucked up.

This form of reasoning may be applied to the whole Southern Baptist Convention.

To carry into effect the purpose of the convention to control the churches “for the propagation of the gospel”, this body elects at its annual meetings a number of boards which have full control of its enterprises during the recess of the convention. In Article V of the Constitution, we read:

*“The Convention shall elect at each annual meeting as many Boards of Managers as, in its judgment, will be necessary for carrying out the benevolent objects it may determine to promote—all of which Boards may continue in office until a new election.” (Annual, 1925, p. 11)*

What powers do these boards have? Here it is stated:

*“To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relative to the objects with whose interests it shall be charged.” (Annual, 1925, p. 11, Article V.)*

There are several boards in charge of the convention affairs. The Home Mission Board, located in Atlanta, Georgia, has full control of the mission work in the homeland. The Foreign Mission Board, located at Richmond, Virginia, has full control of the mission interests of the convention on the foreign fields.

Mind you, these Boards are not elected by the churches direct, nor by messengers that are elected by churches. There is no church authority back of them. They are boards of the convention which has been committed the “ENTIRE MANAGEMENT OF THE AFFAIRS”. The convention is composed of **individuals**, not of churches, and the boards have absolute power granted to them by a **convention of individuals without church authority**.

The churches are the divine custodians of the gospel. Whenever their authority is infringed on, Christ Himself is likewise infringed on. As the churches are treated, so is Christ. “Why persecutest thou me?” spoke Christ from Heaven to Saul of Tarsus who was persecuting Christ by persecuting His church.

The churches are considered as units in the New Testament Scriptures. As so many units they should have equal rights of representation in associations. Just as well to give a large man more votes at the polls than a small man as to give a large body more representation than a small one, though this representation in the convention never carries with it local church authority. In this particular the autonomy of the churches is not respected.

It seems that the convention no longer seriously considers church authority, as money is its basis of representation. There are many churches too weak to contribute \$250 for the convention work, in which case not even an individual representation can come from it.

Conventionism is neither Scriptural nor expedient. It is a weight, an ultra-organic parasite on the churches. It is not the churches, nor is it the “denomination”. It is institutional, human in nature, purposes and plans, apart from church authority and control, despotic in practice.

**The Origin of Conventionism and Church  
Associations Scriptural  
By Ben M. Bogard**

**Part 1—The Origin of Conventionism**

The Educational Secretary of the Southern Baptist Convention, Doctor T. B. Ray, has published a book which gives the origin of conventionism as well as I could do it, and he is the spokesman for the Southern Baptist Convention, possibly his word will be taken when what I say might be disputed. On page 15, “Southern Baptist Missions” , he says:

*“At a ministers’ meeting at Kettering, October, 1792, after the public services of the day were ended, the ministers retired to consult further on the matter and to lay a foundation at least for a society, when the following resolutions were proposed and unanimously agreed to:*

*“Resolution: ‘Every person who shall subscribe ten pounds at once or ten shillings and six pence annually shall be considered a member of the society.’”*

This was the first step the Baptists ever took toward modern conventionism. The newly formed society raised, the day of its organization, \$63.52 in cash to start the work, and conventionism was born.

It will be observed that there was not a church represented, and not a church was consulted in the formation of this first society or convention whose purpose was to take over the work the Lord had commissioned His churches to do.

Thus conventionism began in England. In the United States the same sort of thing was done. In Ray’s book, page 255, we read:

*“We, the delegates from Missionary Societies and other religious bodies of the Baptist denomination in various parts of the United States, met in convention in the city of Philadelphia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of the pure gospel light, do agree to the following rules and fundamental principles, viz;*

*“That a Triennial Convention shall hereafter be held, consisting of delegates, not exceeding two in number, from each of the several Missionary Societies and other religious bodies of the Baptist denomination now existing or which may hereafter be formed in the United States, and which shall each regularly contribute to the general missionary fund a sum amounting at least to one hundred dollars per annum.”*

Thus we see that American conventionism began in 1814, in Philadelphia, and not a church was consulted. Societies only were represented, and they only on condition that they pay at least \$100 a year to the general fund. Thus societies and money were recognized and the churches despised. Churches had nothing whatever to do with starting conventionism. It began independent of the churches, and then began the conquest of the churches. It has never been the policy of conventionism to follow the orders of the churches, but it is the avowed policy of the conventions to “**elicit, combine and direct the energies of the whole denomination.**” Such it was in the beginning, is now, and ever shall be. There is not the slightest indication of any disposition to change this policy. If the churches submit to it, church independence is gone.

The Southern Baptist Convention was organized in 1845. It was simply a split off from the Triennial Convention, with no change in principle. The cause of the split was the slavery question. (See Ray’s book, page 30) The Southern Baptist Convention continues the policy of trying to control the churches. The first paragraph in the Constitution and also in the By-Laws of the Southern Baptist Convention says:

*“Impressed with the obligations resting on the Convention to endeavor more energetically and systematically to **elicit, combine and direct the energies of the whole denomination,** in one sacred effort for the promulgation of the gospel, “ etc.*

Thus conventionism started out on its mission to control the churches; “**to elicit, combine and direct the energies of the whole denomination,**” and it has never let up on that determination. It is for the churches to decide whether they will thus surrender their God-given liberty to a crowd of self-appointed dictators who come to the churches as directors and not as servants.

**Conventionism Is a Modern Invention, But  
Missionary Work Is of Divine Origin**

Conventionism is only a fraction over a hundred years old, but Missionary Baptist churches have been doing missionary work all through the centuries since the Lord gave the commission to the Baptist church at Jerusalem. There was never any excuse for the formation of conventionism, because the Lord’s churches have all along done the work the Lord commissioned them to do, and the record is clear on this point. Before conventionism was invented, missionary work was successfully carried on by the individual churches and by associations of churches, and a record of this missionary work can be traced back to the apostolic age. To that record your attention is now cited:

**Maine in 1789**

*The Bodenheim Association was actively missionary in 1789. Millett describes the work as follows:*

*“This plan consisted in the appointment of a committee to employ a suitable ordained elder as a missionary to travel into the eastern part to preach and administer the ordinances of the gospel.” It was decided to carry the gospel not only to destitute churches, but to new and destitute churches, but to new and destitute settlements, where Christ was not preached.*

See Millett’s History of the Baptists of Maine, page 425. This was three years before conventionism was invented.

**Missions in North Carolina in 1787**

*In Read’s and Burkitt’s History of Old Kehukee Association we have the following:*

*“That not only ordained preachers, but young gifts also be advised and called upon by the church to which they belong, to engage in the work, not only amongst the churches, but in other places where it may appear necessary.” (Page 92)*

This was twenty-seven years before there was a Baptist convention in America. This Association finally lapsed into Antinomianism and ceased to be a “Missionary” Baptist body, as it originally was.

When was that? In 1787, before there was any convention. Hence we find the Association plan before any convention existed.

**Missions in Pennsylvania in 1765**

*“Before leaving the shores of America for Europe, we wish to make one or two quotations from the Minutes of the Philadelphia Association. In 1765 the Philadelphia Association sent out two missionaries, an account of which is given in Read’s and Burkitt’s History of the Old Kehukee Association of North Carolina, as follows:*

*‘Divine Providence disposed the Philadelphia Association to send Messrs. Vanhorn and Miller, two of their ministers belonging to that Association, who lived in New Jersey, to travel into the Southern Colonies, and visit the churches and preach the gospel. Through their instrumentality, many people were awakened; many of those churches were convinced of their error, and were instructed in the doctrines of the gospel and some churches were organized anew, and established upon the principles of the doctrine of grace. These churches, the newly constituted, adopted the Baptist confession of faith, adopted in London in 1689. The churches thus reformed, although few in number, entered into Associational compact about the year 1765.’” (Pages 33,36)*

**(Here we will note that these men were not sent**

**out under the authority of the “Association”, but they were simply being endorsed in their work being sent out by the local churches they were members of. The Philadelphia Association Minute Book will prove that the authority for the work of the Association always came through the local churches. It was understood as these minutes were written because the convention way of doing missionary work had not yet been invented.)**

This was twenty-seven years before there was a convention; an association, carrying on (supporting) missionary work.

Again, we have the following:

*“A motion being made for raising a fund, the interest of which is to be apportioned to the particular and express purpose of preaching the gospel in destitute places among the back settlements, at the discretion of the Association; agreed to recommend the same to the churches and that the interest of whatever may be raised for that purpose shall be strictly apportioned to that purpose only.” (Minutes of Philadelphia Association for 1778, page 158)*

This was thirty-six years before there was a Baptist convention in America.

**English Baptists in 1689**

*The assembly which adopted the “London Confession of Faith” was undoubtedly a representative body and correctly represented the faith and practice of Baptist churches at that time. We shall quote from Armitage’s History of Baptists. He says: “The first ‘General Assembly’ was held in 1689, on a call from the London churches, signed by Kiffin, Knollys and Keich, with three others. The request was for ‘a general meeting here in London of two principal brethren of every church of the same faith with us, in every county respectively.” (Page 207) We now quote from Benedict’s History of Baptists respecting this meeting, as follows: “Resolved among other things to raise a fund for missionary purposes and to assist feeble churches, also for the purpose of ministerial education.” (Page 336)*

Those churches were then evidently Association Baptist churches. **Two messengers from each church—church equality.** This was 103 years before there was a Baptist convention on earth. Honestly, what do you think of those editors and authors who persistently assert that those who refuse to adopt conventionism have “split off,” but will never tell what they have “split off” from? There were no Baptist conventions, nor Convention Baptists, nor churches co-operating with organizations of similar character or kind for over 1,700 years. We ask again: In the name of right and justice what is it that those churches refusing to co-operate with conventions have split off from?

**Missions in Wales in 1654**

*“In the Association held at Swansea in 1654 the church at Liantrisaint proposed to assist the churches of Abbergavenney and Lianwenarth to support their ministers, which also they did. From the messengers of Liantrisaint, also, they proposed to revive the ancient order of things, that is, to encourage the support of the missionary cause.” (Davis’ History of Welsh Baptists, Page 85)*

This was 138 years before there was a Baptist convention in the world. There are numbers of good Baptist brethren we know (outside of their unnecessary infatuation for conventions and human inventions) who would like the best imaginable, occasionally, to take an excursion on the old Baptist ship of Zion, up the stream of time, along Baptist succession lines. But, dear brethren, as much as we would love to have you go with us, we tell you the truth, you cannot go back to Jerusalem and old Judea and Galilee, along the line of Baptist succession, unless you leave the boat you are now in.

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At 1792 is where conventionism begins. Conventions have a succession back to 1792, but beyond that point, back to Jerusalem, it is all an unexplored region to conventionites. Association Baptists don't have to change boats to get back to where Christ and the apostles planted gospel churches all over the country. Don't go back there, brethren, don't try to unless you change up.

I plead and entreat my convention brethren who are disposed occasionally to teach and preach and write about Baptist succession, to try convention succession just one time. If you want succession you have to take church succession—your convention line is over 1,700 years too short.

Waldenses in 1229

*“By the assiduous and unceasing efforts of the elders and teachers to instruct and qualify every member of the community to inform the ignorant of the way of salvation by the system of local itinerancy, while others united efforts of the whole body were attended with incalculable good and such organized exertions promised fair to evangelize the world.” (See Orchard’s History, Vol. 1, page 195)*

Here is co-operative mission work on a large scale. We have Jones’ History of the Waldenses and shorter accounts by a number of other historians. All of them speak of their churches and of their zeal and activity in the propagation of the gospel, but not one mentions anything like a convention existing among them. **It was simply organized co-operative church work and effort referred to in the quotation just given. This was 563 years before there was a Baptist convention on earth.** I wonder what those ancient Waldensean Baptists and Welsh Baptists and all other Baptists down to 1792 “split off” from? If Convention Baptist never “split off” from anything, of course they have an unbroken succession back to Christ. Let them try to run the succession.

Paulician Baptists in 7th, 8th, and 9th Centuries

*“The Paulician Baptists were believers in church missions in the 7th, 8th, and 9th centuries, as the following account of Orchard shows: ‘An evident mark of the Apostolic spirit possessed by this people must be admitted by all. Without funds or public societies to countenance or support the arduous undertaking otherwise than their respective churches, the Paulicians fearlessly penetrated to the most barbarous parts of Europe, and went single-handed and single-eyed into the conflict with every grade of character.’” (Page 139)*

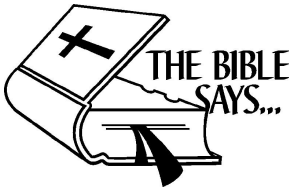
Here the historian positively asserts that those Paulician Baptists had not societies to countenance or support their arduous undertaking, but went to the conflict against every grade of character with nothing to support them **“otherwise than their respective churches.”** Considering the fact that order which Christ established remained intact until the fourth century, and that it was heathen persecution which drove the true worshippers of God into obscurity, and Papal persecution from the 9th to the 15th century, we have every century covered with missionary churches back to Christ and the apostles.

Now, come back to the word of God:

***“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.” (Ephesians 3:10-11)***



***“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Ephesians 3:21)***



***“These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” (I Timothy 3:14-15)***



So we have it in the beginning, coming straight on down to the present time—associational missionary work all the way through. (Associational meaning the work of the churches.)

Conventionism is an invention of men. But Scriptural mission work is of God. We should not be Hardshells, neither should we be Conventionists, but we should be Scriptural Missionary Baptists.



It is our deepest desire that these articles will help you understand the origin of conventionism and why it is so dangerous to the work of the Lord. Remember Satan is always seeking to devour!

***“Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:”***

**I Peter 5:8**

Satan is at work today, just as he was back when these brethren wrote these articles. The devil has done his work well deceiving the Lord’s New Testament churches into believing that there is nothing wrong with conventionism.

It is our prayer that after you continue to read these articles, that truth will open your eyes if you are deceived and that truth will guard you against the wiles of the devil if you have not been deceived. If conventionism in its origin was out of God’s order and invented by man, then it never has been or can be Scriptural.

Therefore, those that came from the Convention are also out of order. The Bible Baptists and Fundamentalist movement has been taking over the Lord’s churches today. These “groups” came out of the Southern Baptist Convention in the 1950’s so they can not be in God’s order.

Consider the Scriptures, “For God is not the author of confusion, but of peace, as in all churches of the saints.” (I Corinthians 14:33) As our brethren of old warned their brethren, we too are seeking to warn our brethren about the “confusion” Satan is throwing to the Lord’s churches by deceiving them concerning the Convention.

Please continue to read the upcoming articles that share the truth concerning the origin and practices of the Southern Baptist Convention and those that came from them.

***“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”***

**Matthew 7:15**

***“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”***

**Colossians 2:8**

