

THE W. C. TAYLOR LETTERS

Letter No. 14

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THE NEWER HARDSHELLISMS

Ye old-fashioned Hardshell was quite a character! Apt to be a farmer, he might be able to go to his bank and borrow money on his bare word, for his word was his bond. He was a sturdy doctrinaire, formidable in controversy, a good neighbor and a kind friend. Contrary to popular notions, including his own, he was quite a missionary, a very vigorous missionary of sorts — the sort that carries far afield, and aggressively, his own doctrines, giving them often a penetrating influence on all circles of his environment. The original Baptist Church that migrated to Texas was a Hardshell church, on a mission bound! Mexico's Catholic law, for its Texas province, forbade the organization of any kind of church life within its bounds except the Catholic. But no less a Hardshell than Daniel Parker, State Senator in Illinois, later Congressman in the Republic of Texas — elected but unseated because a minister — got around that law just like he got around a lot of doctrine of his Bible. He organized the Pilgrim Baptist Church, in Illinois, and it moved into Texas, already organized. (**A History of Texas Baptists**, p. vi., Chapter VI, p. 27, 45, etc., by J. M. Carroll.) The great Daniel called it "The Pilgrim Church of Predestinarian Regular Baptists" and was its pastor for some time in the Austin colony. He was through life a southwide Goliath in the Hardshell campaign, in the spirit of his famous tract, "The Two Seed Doctrine."

My lifelong friend, Pastor C. H. Wilson, long pastor in Kentucky, now of Detroit, has summed up the original Hardshell doctrines in 11 points. We might state them thus: No gospel preaching for lost sinners, predestinarianism, the atonement limited to the elect, opposition to Sunday Schools, refusal to pray for "all men", thus disobeying the command of "God our Savior, who will have all men to be saved, and to come to the knowledge of the truth" (I Tim. 2:1-4); both election and salvation unconditional; regeneration prior to repentance and faith, the Spirit being the only factor in regeneration, instead of the Spirit and the Word, as the truth is in Jesus (I Cor. 4:15; Philem. 10; I Pet. 1:22, 23); declaring all saved alike — idiots, infants and adults — without faith; foot washing a church ordinance; ceaseless warfare and sarcasm against the support of the ministry by the churches, even though the New Testament teaches: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).

I would add a twelfth point, the very essence and chief earmark of Hardshellism, namely, opposition

to Conventions, Boards, Bible Societies, Sunday Schools and all the varied cooperative agencies of the churches whereby they work together in the non-local aspects of the Kingdom of God. A classic on this subject is "**The Genesis of American Anti-Missionism**", by B. H. Carroll, Jr. This is the unanimous witness of our Southern Baptist State Histories: **Early Tennessee Baptists**, by O. W. Taylor; **History of North Carolina Baptists**, by G. W. Paschall; **A History of the Baptists in Kentucky**, by F. M. Masters; **The Baptists of Virginia**, by Garnett Ryland, and J. M. Carroll's work already cited. William F. Broadus declared the Hardshells to be "half predestinarians." "Do you know what I mean by a half predestinarian? It is one who believes that God predestined the end only, without the means. I believe that God predestined not only the salvation of his people, but all the means to accomplish it." (**The Baptists of Virginia**, p. 245, by Garnett Ryland.)

With Daniel Parker, in this civil war in our Baptist life of several decades of the last century, were William Thompson and John Taylor. But there was another, a greater, a more virulent foe in this quartet, "the fourth and most renowned" being Alexander Campbell (Torbet's **History of the Baptists**, p. 287). Campbell was really the founder of two "sects", Hardshellism and Campbellism, so far as dividing the Baptists was concerned, though he did not accompany the other three in their Calvinism. This anti-conventionism, anti-board doctrine, opposition to anything but bare churches in Baptist life, is the essence of Hardshellism, though our later gospel-missioners came to that viewpoint while retaining a restricted and unproductive theory of missions of a sort, an inefficiency which they abandoned by either returning to our Foreign Board and the Southern Baptist Convention, or advancing to have such cooperative agencies, but calling them by other names. Whatever you may call them — conventions or merely associations; boards or merely committees; corresponding secretaries or something else — the breed is the same, Hardshellism, in its essence, and will produce after its kind. I write from intimate knowledge of the movement for half a century.

Having noted these twelve elements of a far from primitive Baptist type of life, the original Hardshellism, let us see some of the present day factors in current Hardshellisms, which handicap the preaching of the real gospel and "knowledge of the truth," while they propagate their own anti-biblical theories of religion.

I. MODERNISM. J. F. Love wrote for our Foreign

Mission Board a tract, widely circulated, on "How Satan Opposes Foreign Missions," successor to an earlier tract by R. J. Willingham on "The Devil Opposed to Foreign Missions." Who more than the secretaries of our great Board know this devilish antimissionary program? Hear the voice of J. F. Love to us, from beyond the grave: "Modernism is the polished successor to Hardshellism. The Hardshells ignore the Scriptures; the Modernist tones down their authority. These advocates of breadth and the liberal mind take the supernatural out of the Bible, and taking it out, annul its authority in all matters. . . . Men who hold modernism cannot long hold forth a message with a power to transform sinners and heathen men, and they will not long believe in a mission of the churches of Christ which has this aim" (ps. 10, 11). A Baptist modernist is a quack doctor: he cannot give a correct diagnosis of the malady from which mankind suffers and he does not know the remedy. He may give a few pills of socialism, communism, unionism on a world scale, or totalitarian spending, to cure the human sickness. But there is no remedy but Calvary's grace; and the prescription that makes it known and available to all is our missionary gospel.

II. COMMUNISM. That is the enemy. It is the worst human enemy of God and missions ever to appear on any soil. I wrote my Letter No. 10 on "God's Anti-Communitic Law" and shall not return to the subject now, except this outcry of warning. If you have communistic sympathies you are a Hardshell at heart and infinitely worse than any Hardshell ever was. For Hardshells never raised Iron or Bamboo Curtains. They brainwashed no minds. They did not lie constantly, systematically and on a world scale against innocent men and peoples. Communism is, of course, Hardshellism plus all hell's latest and most infernal inventions.

III. PESSIMISM about missionary victories of faith is a genuine Hardshellism. We have a lot of Christ's men who are betting on the devil to win. They will lose their bet. A friend said to me in 1953: "There is no future to foreign missions. Communism is going to sweep the world." Well, it didn't. He was wrong and blind in his pessimism. We have missions in twice as many countries now as we did then and the number of missionaries grows daily.

But, says another, "Communists are all ready to die for their cause. Christians are not." How false! There are relatively few communists and they all know they are daily spying on each other. I have preached in great Russian Baptist churches, and Lettish churches, in Brazil. I know their facts and faith. Stand at the cracks in the Iron or Bamboo Curtains and see the unending stream of refugees escaping. Look at what Hungary hopelessly dared, even against hope. Suppose that in the American revolution Washington had arranged for Franklin to be chopped to pieces, like Trotsky. Suppose Hamilton had banished John Adams to an Indian village during an icy winter. Suppose Madison had brain-

washed Thomas Jefferson in prison and then had him confess to a lot of crimes he never committed and liquidated him. Suppose Andrew Jackson had labeled James Monroe with all the crimes Stalin's successors have plastered his memory with. That would duplicate here what communism has done in Russia. No one would die for Christ? Already a thousand have died for him in Russia for one who would die for communism. Wake up and rub the cobwebs out of your eyes. I heard Rushbrooke say there were five million Baptists in Russia, long ago. Now there are half a million. What became of the rest?

Yes, I am deeply aware of the dangers of communism, and I hope you are. Did you read that article in the **Saturday Evening Post** some time ago about the killings on our American highways? Then you read this. A boy was driving a car at night, full of kids. A fellow approaching did not dim his lights. So the kid said: "I'll teach him a lesson." And he drove headlong into the other car. Only one girl in the rear seat lived to tell the facts. Truly there is some danger that a fool in the Kremlin driver's seat may despair of success and decide to destroy all humanity and the world. But the final decision is not his. There sits on the throne of this universe one who bears the scars of Calvary, "a lamb as it had been slain," in John's vision. He holds the keys of death and hades (the world of the dead) in his hands (Rev. 1:18). Not one soul breaks into that world of the dead till Jesus opens the door and consents. He rules destiny. All the conscienceless drivers of slave-nations are beneath his sway. They can't end the world one second before his predestined time. Have faith in him — and keep your powder dry. And don't spread communism's lying propaganda for it. Don't be a pessimist about Jesus and his missionary purpose and program. Like Judas, a lot of Stalins have gone to their own place. Others will. Believe!

Christianity has always advanced in the teeth of nationalism or racialism or imperialism or varied cultures, philosophies and social schemes and ideologies. We are not on the losing side, and wouldn't be even if nine-tenths of the Christians alive should be martyred. The keys of destiny are in his scarred hands. Read the Revelation. See the success of missions, heaven full of myriads of myriads. Even heaven's mathematicians can't count them: and no nationality is missing. That is missions in its success, from heaven's point of view. The risen Servant of Jehovah is seeing of the travail of his soul and will be satisfied. I can tell you when the end of the world will be, for Jesus told us all: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Mat. 24:14). Then, and not a minute before then. The end of the world is not a nuclear problem: it is a missionary problem. And the decisive voice is our risen Lord's.

In just the same way, a lot of other people have

the habit of pessimism as regards Roman Catholicism. There is a vast difference between scaring people to the point where they lose all hope and keeping them aware of the peril but encouraged to meet it. I have read countless times that when we were a new nation only 1% of our population was Roman Catholic. But you are talking about a narrow strip of coastline from South Carolina north, and a little way back from the coast. But a vast Florida was then Spain in America, the most fanatical of all Catholic people. And from Indiana west, notice the French names of cities, once a deadly union of the French and the Indians under Catholic missionaries. And Louisiana was a vast Catholic world from the Gulf to Canada, while from Texas west to the Pacific no worship was tolerated but Romanism. Does that look like 1% of the nation Roman Catholic? It looks like four-fifths of it, to me. Where a century and a half ago no man dared be a Baptist on the Catholic soil of Texas, today there are a million and a half members of the Texas Baptist Convention constituency, besides other groups, black and white. The Baptist story, from the Mississippi to the Pacific, is one of the most marvelous missionary epics in all history.

Take the bombastic Catholic propaganda every year of the number of "conversions" to Catholicisms. It finally entered the heads of other denominations to keep records of THEIR number of converted Catholics each year. In every case, the number of Catholic converts from their Romanism to evangelical faith and membership far exceeded the Protestants going over to Rome. THE CHRISTIAN HERALD has just published (March, 1959) replies to a questionnaire in 14 cities. It asked prominent evangelical pastors to give the number coming into their churches from the Roman Catholics, and the number of members lost to the Roman Catholics. Here are the facts reported: St. Paul, 7,011 Roman Catholics converted, versus 1,227 Protestant converts to Romanism; Chicago, 1,189 to 238; Detroit, 1,239 to 199; Boston, 74 to 4; Dallas, 252 to 42; New Orleans, 548 to 68; and so on similarly in Buffalo, Corpus Christi, Los Angeles, Newark, Philadelphia, Pittsburgh, Providence and St. Louis.

Time Magazine recorded some time ago that first New Orleans and then Mobile, once cities with only a Roman Catholic population, now have passed to a majority that is Protestant. The WATCHMAN-EXAMINER of Dec. 31, 1953, has this to say: "**The Point.** Roman Catholic organ, has the following item, 'Warning! Official diocesan figures show that one-third of our American Catholic boys and girls now marry non-Catholics. Two out of three children of such marriages turn out non-Catholic. In 6 out of 10 mixed marriages, the Catholic partner leaves the church. In the past ten years, 165,000 young Catholics who married Protestants and Jews before their parish priests have abandoned their faith'."

I was entertained in the home of the commonwealth attorney, in a Kentucky county seat some

years ago. He said to me: "We have more Baptists in this county than Roman Catholics and Protestants put together. A lot of Roman Catholic young men marry our Baptist girls. Our girls have more religion than their boys and the result is, soon the boys become Baptists." Here is a case I met, that same year. The pastor called my attention to a fine young couple. He said: "I preached on the duty of the believer's marrying 'in the Lord.' This fine young man is a Catholic traveling salesman. Here on business, he met this noble young Baptist, fell in love with her and proposed marriage. She said: '**I like you, but I cannot consider marrying you. You are not in the Lord.**'" That set him to thinking, to investigating their separate faiths. Ere long he was converted, baptized, and then married by her pastor in that church. They are devoted Christians. That is happening all over our land. Never doubt it. Help it on.

Coming back, for a moment, to communism, this same number of THE CHRISTIAN HERALD cites a communist boast that their writings have outstripped the circulation of the Bible. More proud folly! Rather the facts are these: The Communist Manifesto was circulated in 77 languages, with a thousand editions, from 1848 to 1952. A billion copies of the works of Marx and Engles and Lenin and Stalin were circulated in 101 languages from 1917 to 1954. But, in the same period, the American Bible Society alone published 393,246,474 volumes of the Scriptures in 1,100 languages. The British and Foreign Bible Society does not give out its figures, but has a larger circulation. And there are many other national societies, as one recently founded and active in Brazil. Pessimism is unfaith. Believe the facts and rejoice in them. Missions are neither bankrupt nor beaten.

IV. DON'T LET MISSION FIELDS SENTIMENT BOSS YOUR HOMELAND ANY MORE THAN YOU WOULD WANT YOUR HOMELAND SENTIMENTS ON CUSTOMS AND CULTURE TO BOSS THE MISSION FIELDS. Some preachers, for whom this life is everything, and some missionary experts, and all who blindly follow such, are in a state of frenzy about what the effects of various phases of our American life are going to have on mission work. Missions have faced such crises a thousand times and this is nothing new. Only, now, the world news service can be a much more effective weapon in evil and hypocritical hands than ever before.

There is in the city of San Paulo, Brazil, a great newspaper which I have often called the greatest daily south of the New York Times. It has the finest columnist in Brazil, most open minded, most courageous, most discerning. He came to the United States during the last World War, by plane to Florida, as guest of our nation, in deference to a great ally, as many Brazilian military men and thinkers did, to familiarize themselves with the common war effort and deepen the ties between the two nations. On return, he made an official report, full, careful, cordial, accurate and that did just what both nations expected of him. But in his column he made his

daily observations. The day after landing in Miami, men of the New Deal type took him in charge and unfolded to him their strategy as they explained to him the South he was to pass through. They said, in substance: "We are going to build up in foreign lands a criticism and opposition to customs in the South which will force their change." That is one of the major, and ever increasing, phases of international propaganda today. Much of it is anti-missionary. It aims to destroy confidence, in foreign lands, in those who give to missions in our homeland because they have not remade our life and culture in the image of that of the Orient, Africa, Europe or Latin America, whatever be the field in consideration.

No missionary is an agent of his government. When men asked me, sometimes in public, often in criticisms of a hostile Catholic or nationalistic press: "Is there not a lot of sin in the United States? Why did you not get that eradicated before you came to try your hand on us? Why doesn't your government correct its own faults before sending you to correct ours?" My reply would be on this line. "You are wholly wrong on one point. My government neither sent me to Brazil nor has ever contributed one cent to my support or to any missionary activity here. Many in the government are Roman Catholics and are as much opposed to my being here as are you. As to sin, there are 150 millions (the population then, maybe) of my countrymen. 150,000,000 people commit a lot of sin. My gospel is against every bit of it, and as much so there as here. The difference is, there are a thousand preachers there who condemn that sin and show the way of salvation from it, to one preacher here. I am sent and maintained here by Baptist churches, just like this one nearby that you know so well. They do it by voluntary gifts, and in obedience to the Lord Jesus, not to any political authority. Your own constitution allows religious freedom here and it is in that freedom that each of us operates as missionaries. You may rest assured that the same forces that send missionaries here oppose the gospel to that mass of sin all around them there. Furthermore, there is reciprocity of missionary liberty. The Latin lands pour a vast stream of Roman Catholic missionaries into our homeland, and Baptists stand, there and here, for the same liberty for them that we ask for ourselves."

I have preached a great deal on the streets, as well as constantly in private homes whose windows open on the street, in Brazil. Often men heckle the preacher from the audience, saying: "Oh yes! They burn Negroes where you came from." I remember preaching on a Sunday afternoon on a busy square when a sharp fellow six feet away picked the words out of my teeth and hurled them back at me with sarcasm, for several minutes. God gave me the self-control to go right on preaching Jesus as Savior, and presently some word caught his mind and he listened the few minutes till the end. To such propaganda I would reply in print: "The very forces that

send you missionaries have almost put a stop to mob action in my homeland, and they resist it on every occasion. Our Negro Baptists there also send missionaries to their own people, at home and abroad." Of course, the moral and missionary forces of the South had long ago stopped mob killings before the Supreme Court gave its integration ruling. They are forces of good will at all times. Personally, I loved Brazil, its people, its language, its warm-hearted social traits and the many admirable phases of its culture. Often missionaries are the best friends abroad which a native culture and life has among men. We never seek to turn any man from his patriotic loyalty or cultural heritage. Christ, added to that heritage, will shape it in its future bent, according to his will among its own people.

For your assurance, let it be known that always and almost everywhere there are quiet forces for liberty in the land, who stand by you in your missionary effort, even though not converts, and have themselves a knowledge of international life which defends our own land from slanders of agitators. Many have traveled here and speak most fairly and generously of both our virtues and our faults, pointing out similar trends in their own environment. Keep up your missionary spirit, even though the return is criticism. Did Christ's Jewish apostles stop work because of criticism everywhere of Jewish social restrictions? Criticism helps keep us humble.

V. THERE ARE MEN OF VAST WORLD STAT-
URE WHO HAVE HARD SHELLS — HARD AS
GRANITE — AND ARE VOCALLY HOSTILE TO
ALL MISSIONS THAT PREACH CHRIST AND
THE NEW TESTAMENT, THOUGH EXPONENTS
OF A SHOWY ALTRUISM, WHICH IS THE BAN-
NER OF THEIR OWN BELIEFS AND UNBELIEF.
Read that again, its positive admissions and its neg-
atives estimate of life and character. I mention four
names that are current HARD SHELLS, bitter in
antimissionary propaganda, of sorts. Those names
are Schweitzer, Kagawa, Gandhi and Stanley Jones.
To the facts then —

1. Albert Schweitzer. Just suppose that this great musician had shone to Jesus Christ the same deference he has shone to Bach. From 1903 till 1911, he was the organist of the Bach Society in Paris. He there helped edit a definitive edition of Bach's works for the organ. In 1906 he produced his great biography and commentary on Bach, in French, an edition in German in 1908, now translated in English. Now just suppose Schweitzer had treated Bach like he treated Jesus Christ. At the very same time he was glorifying Bach he degraded Christ. He cut down his public life to less than a year. He tore to worthless shreds all the contemporary data as to his life and teachings and utterly remade the history in the image of his own vain notions. SUPPOSE HE HAD DONE BACH THAT WAY. Suppose he had scratched half the notes in the music, reduced the rest to jangle, played it in screeching discord. Then all Bach lovers would have rushed from the

concert halls with their fingers in their ears and instituted measures of indignant protest and suppression of the farce. Suppose Schweitzer had shriveled up the soul of Bach to the size of a peasant fanatic, blindly fooled into believing the end of the world was over the hill-top. That is what he did to Jesus, with no compunctions of conscience.

When writing to the Jewish people, just before the nation committed suicide in its rejection of the Messiah God gave it, the Holy Spirit led a great anonymous Jew to write: "For he that cometh to God **MUST BELIEVE THAT HE IS.**" And that is just as true of God the Son as of God the Father. Yet Schweitzer, in his great classic of blasphemy, hints that maybe no Jesus even existed, that he was possibly just a hero, as it were, in a novel. Now admiration for a hero in a novel does not save. He that cometh to God the Son **must believe that he is and that he is a rewarder of them that diligently seek him.** even by repentance (changing their own minds to conform to that divine mind) and faith in him as Savior. Schweitzer has never so come to Christ, has taken in every sense precisely the opposite attitude to faith. He bends the historic Jesus to conform to the infidelity he absorbed among his State-Church peers of the German Universities, all of them mere incompetent minions of Caesar's concubine. Schweitzer is no more a believer in the Savior than is Lucifer, the fallen. All he knows of altruism is "reverence for life," but **NONE FOR THE LIFE OF JESUS CHRIST.** That he irreverently tore in shreds.

Now you can't make a gospel out of that. Suppose you try it. "Be a world authority on Bach and found a hospital in the wilds of Africa, and thou shalt be saved." With that gospel, you would have just one sinner saved in heaven, Schweitzer. No one else could meet the conditions. Such conditions are no gospel. The man who has only that is hell-bound and very close to his destination. His gospel saves no one, least of all himself, for he has shown unfaith and irreverence toward him who said: "I am **THE LIFE.**"

2. Kagawa seems more probably a Christian. So far as I know he has not repudiated Christ as Savior. But he is a sorry, surly Christian, utterly repudiating Jesus as Lord, setting up a Christianity of his own, a Japanese socialism of "cooperatives," as the organized form of his Christianity. I have walked by them in the Japanese colonies of Brazil. Christianity is not a nose of wax, for every nationalist upstart to twist into the image of his own nose. This is insolence, rebellion.

I was in this city, on one furlough, when Kagawa, an enemy alien in the recent war, was brought in by great unionist pressure on the government. He spoke in this city to the Baptists, then went on to do the same in another city, mouthing out ingratitude and insults to the very people who had treated him so kindly.

Did you read Kagawa's Life of Christ? I did. He hatches up a love affair between Judas Iscariot and

Martha. But Judas turned Martha down cold because her breasts were too little. Now you would never have thought that of the buxom Martha, would you? But he did. He wrote a lot of Japanese novels to finance his socialism. I just wonder what other enchanting romances they contained. Men are to **FOLLOW JESUS**, through baptismal waters after his example, into the fellowship of the obedient disciples, in New Testament Churches. If Kagawa wants to start a religion of his own, let him call it Kagawism, not Christianity. The socialist agitator did little in Brazil, in spite of unionist obsequiousness. His name is a very obscene word in Brazil. Yet that obscene name is the reason, primarily, why Christianity is so tiny a force in Japan to this hour. You don't promote Christianity by throwing 80% of it in the discard and exploiting the rest for your own schemes.

3. Gandhi is gone. He, too, made a religion out of reverence for life. India is cluttered up with bony old cows. **Reverence for life** keeps them on the highways, to stop traffic, but **doesn't feed them.** Gandhi merely picked out of Christ's words a few specks of hyperbole, to which he gave a literalistic interpretation utterly alien to the meaning of Jesus. He did not imitate Jesus. Jesus never went around half naked. He ate with people, took part in a great festive banquet the night before he died. He wore a precious seamless robe that even Roman soldiers thought it worthwhile to gamble over. He tolerated no caste, no Brahminism, no aristocracy, no heathen philosophy. Gandhi is a god. I have seen pictures of him, in his shrines where he is worshipped. Both "Time" and "Coronet" published them. Dr. R. G. Lee was asked if Gandhi is in heaven. His reply was: "If you can get to heaven by a cow!" My friend, use your brain, as well as your heart in Christianity.

4. Stanley Jones is doing more than any other American to make foreign nations hate the United States, and handicap the great fountain of missionary generosity in life and money which flows from our people to missions in every land. I have proven this in articles in two papers years ago, **THE WESTERN RECORDER**, of Kentucky, and **THE BAPTIST STANDARD** of Texas. To the latter article, he replied, saying, as he says in **THE CHRISTIAN CENTURY**, of July 18, 1945, p. 834: "When I confessed my country's sins, they began to confess theirs." That was my accusation, exactly. He had written in his book on the Sermon on the Mount that we ought to confess **our own sins**, not those of other people. Yet he is spending his whole life running around confessing the sins of the American people, making enemies of missions thereby. To his denial of what he openly affirms, Dr. Gardner, then Editor of **THE BAPTIST STANDARD**, replied: "Yes. That is exactly what Dr. Taylor said, that you are running around confessing other people's sins instead of your own." With this goes a lot of card-signing, under that aegis of slander of our people. **THE CHRISTIAN CENTURY** itself, finally, had to come out and repudiate all that card-signing as not

to be understood as in any sense synonymous with conversions. And so another bubble exploded in a bit of foam. All this is Hardshellism, building up antimissionary sentiment that will close doors, as it vengefully closed India's doors to Southern Baptists.

PERSONAL. Since writing this letter, news has come to me that I feel I must share. My life has been devoted for 53 years to preaching, teaching and writing, plus efforts to get Christian literature into circulation. Fifty years ago I kept two colporters in books and Bibles for West Kentucky Association. I bought them at cost from my brother, carried great suitcases full from his home to the train, across town in one town where we changed trains, across long platforms at another change and then from the depot home. That was before autos. The strain on my wrists was so great I could not grip a tennis racket, for some years. Later I found our Recife Seminary without textbooks or a library. Again my brother, on furloughs that I had, gave me new books at cost and contributed as a personal gift \$1,000 for me to spend in the second-hand book stores, to take back trunk loads of books for our theological library, which grew to be the best in South America. Soon Dr. Muirhead turned over to me a small press and some type, with which I started a printing plant in an outhouse and, later, a book store in the front room of our house, from which I supplied at one time colporters in six states of Brazil. I wrote some twenty books and as many booklets, as need arose, many tracts, millions of pages of them for free distribution, and edited a paper, "The Doctrinal Courier" for the guidance of our people in New Testament truth. On all these I lost money, month by month. We had almost no buying public but built up our ministry and reading laity, our Seminary students and churches, and self-support on the mission field by intelligent understanding of the will of God. When I say "we" I mean "we", H. H. Muirhead, our leader, L. L. Johnson of the evangelistic flaming heart, and ever widening circles, missionary and Brazilian.

My brother paid my salary, through our Board, out of his own salary, and gave to our Seminary and colportage work thousands of other dollars through the years. We come of that breed. My brother, my father, my grandfather and his father were all Baptist preachers, missionary minded, doctrinally minded, who fought Hardshellism, Campbellism, and anticonventionism by word of tongue and pen. That runs in the blood, once redeemed by the better blood of the Lamb. Boyce preached till his lips could hardly frame the words right, wrote till he could hardly hold a pen, paid off the last debt on that literature and went belatedly to the hospital and died, in the same room where I had just gotten well, of the same operation, by taking it in time. Threatened with a similar collapse, I changed my work in time and paid off my debts ten years later, for the books I had written, printed and circulated.

I have continued to write books, for our Seminaries, for the W.M.U. of Brazil, for textbooks of our Training School in Rio, for a study-course text of our Foreign Board in Richmond ("Sharing With Neighbor America") and two in Spanish for the publishing agencies of Argentine and Chilean Baptists. These sold well and the profit went to the owners. In the past two decades, I worked ten years or more on the revision of our Portuguese Bible. Out of that experience, while on furlough in 1953, I wrote a study of "The New Bible: Pro and Con," the Revised Standard Version, borrowed money from a generous son-in-law and advanced \$3,000 to the publishers to get it printed. It gives credit for any excellencies of the RSV, but shows the incompetence, ignorance, ill will to truth and many arbitrary measures of that project of the National Council of Churches, part and parcel of its schemes to engulf America. Well, our Baptist Book Stores would not carry it in stock. My publishers tried to get space for advertising it in several of our denominationally owned papers and were unanimously refused, except by one paper which later returned the check they had accepted. There was one tiny review of the book favorably, one grudging one. Otherwise, boycott and silence. Naturally, after six years, the publishers offered me the unbound copies, to a sum of 2,333 volumes. I live in one room, could not store them and am busy at other things than selling books, for which I have no gift.

My brother published a little book, "Why Be A Baptist?", in his trenchant style. It had a swift sale and deep effect. So he took off a second edition of 50,000 copies, gave a thousand away to white and Negro preachers over the nation and then died. All that mass of books lay in the attic, on the widow's hands. Then enters the good angel. Pastor Clarence Walker took them, in large lots, as fast as he could, sold them, got out a second edition, sells it and it made many people Baptists, including vigorous pastors over the continent. The same good angel and saintly soul has already sold over 800 copies of my book and bought the whole stock last week and will have it bound and reduce the price from \$3.50 to \$2.00 a volume probably. I shall not regain a cent of the \$3,000 I lost. That doesn't matter. It's water gone under the bridge. What matters is the truth.

If so minded, help Brother Walker spread these copies of a book that fairly tells both sides. He says the book, for many young preachers, has been "a commentary on the Bible." His address is 163 North Ashland Ave., Lexington, Ky.

Bitter? Not I. Not a whit. Bitterness "defiles", is dirty (Heb. 12:15). I am a cooperating Baptist. My wife and I gave a fifth of our income last year to our church and the Cooperative Program and its regular special offerings. We love every work Southern Baptists, as a denomination, are engaged in.

Gratefully yours,

W. C. TAYLOR

Southern Baptist Missionary in Brazil 40 Years

W. C. T.