

WAKE FOREST AND  
BAPTIST THOUGHT

(continued from page five)

which has had such a great part in the progress of our denomination in this State, and which is now doing a blessed work, though it has been injured by the unjust criticisms. If Wake Forest were blotted from the earth today our loss would be irreparable.

"This writer is no longer a trustee of Wake Forest and he can therefore say, as one in the ranks, that we can depend on the trustees to keep Wake Forest true to its traditions. If Wake Forest cannot stand the test which Christ has given, if its fruit is not such as to commend it to the confidence of the Baptists of the state, the trustees will correct any evil which may exist, if it be in their power to do so. But let us look at the fruit rather than be influenced by rumors, most of which come from other States."

Now, some things to consider:

First: Years ago there was an unsound man in the faculty of the Southern Baptist Theological Seminary by the name of Prof. Crawford H. Toy, a pious, cultured gentleman, a superior scholar to Prest. W. L. Poteat, for Jno. A. Broadus acknowledged Toy as, in some respects, his superior, though Prof. Toy and Prest. Poteat got their unsound, dangerous teachings from the same source, from German Universities; but Jno. A. Broadus and others, true to God's cause, told Professor Toy that because of his unsound views, he should resign his professorship; and Professor Toy did not hold on to his position and continue to draw his salary to teach one thing and then teach another that would destroy what he was paid to teach.

Second: During the time that Professor Toy was a Professor in the Southern Baptist Theological Seminary many strong, sound men were educated in the seminary, some of whom are now world-renowned; but Southern Baptists have been discriminating enough and honest enough to give the credit for these eminent, sound men, not to the unsound professor, but to Boyce and Manly and Broadus, the sound professors in the Seminary, whose sound teachings held these young men from being corrupted by the unsound teachings of Professor Toy; and to the Baptist pastors in the south who so grounded these young preachers in the truth, that Professor Toy's teachings could not corrupt them; and to the noble Baptist fathers and mothers back of these young preachers who so trained their children in God's word that their faith could not be wrecked by Professor Toy. BUT THESE LEADERS OF NORTH CAROLINA BAPTISTS, SO BLINDED BY THEIR WORSHIP OF A GREAT MAN, IN ORDER THAT THEY MAY CONTINUE TO HAVE EVOLUTION IN WAKE FOREST COLLEGE, HAVE GIVEN THE CREDIT FOR THE GREAT, SOUND MEN WHO HAVE GONE OUT FROM WAKE FOREST TO PREST. POTEAT THE EVOLUTIONIST, THE UNSOUND MAN, INSTEAD

OF TO PROFESSOR W. R. COLLUM, PROFESSOR ROYAL AND THE LARGE BODY OF SOUND PROFESSORS ON THE FACULTY OF WAKE FOREST COLLEGE AND TO THE SOUND PASTORS OF NORTH CAROLINA WHO SO TRAINED THOSE YOUNG PREACHERS IN GOD'S TRUTH THAT PREST. POTEAT AND PROFESOR HUBERT POTEAT COULD NOT SHAKE THEM, AND TO THE NOBLE BAPTIST FATHERS AND MOTHERS OF NORTH CAROLINA WHO SO TAUGHT THEIR CHILDREN GOD'S WORD THAT THE POTEATS, FATHER AND SON, COULD NOT WRECK THEIR FAITH. This is the first time since Adam that the credit for sound students has been given to the unsound teachers—"there's a reason"—TO KEEP THE BAPTISTS OF NORTH CAROLINA BLINDED, THAT THESE OFFICIAL LEADERS OF NORTH CAROLINA BAPTISTS MAY CONTINUE TO HAVE EVOLUTION IN WAKE FOREST.

Third: While these brethren were parading the fruits of Wake Forest, WHY DID THEY NOT BRING THEM ALL OUT? WHY DID THEY NOT TELL OF THE YOUNG MEN IN NORTH CAROLINA AND IN TEXAS WHOM I AND OTHERS HAVE MET FOR YEARS WHOSE FAITH WAS WRECKED BY WAKE FOREST? WHY DID THEY NOT TELL OF YOUNG BAPTIST PREACHERS EDUCATED IN WAKE FOREST WHO ARE NOW PREACHING UNITARIANISM? WHY DID THEY NOT TELL OF THE MAN EDUCATED IN WAKE FOREST WHO WENT TO BAYLOR UNIVERSITY IN TEXAS WHEN THAT GREAT INSTITUTION WAS DOING A WONDERFUL WORK AND SHOT IT THROUGH WITH EVOLUTION AND HELPED POISON ALL TEXAS WITH EVOLUTION? WHY DID THEY NOT TELL OF THE BRILLIANT LAWYER OF NEW YORK CITY WHO, AS RECENTLY PUBLISHED IN SOUTHERN BAPTIST PAPERS BY THE DEACONS OF CALVARY BAPTIST CHURCH, REFUSED TO CONTRIBUTE TO CALVARY BAPTIST CHURCH, GIVING AS HIS REASON THAT HE DID NOT BELIEVE IN PASTOR JOHN ROACH STRATTON'S PREACHING, THAT THE BIBLE IS THE INSPIRED WORD OF GOD AND THAT THE SAVIOUR WAS DEITY, BORN OF A HUMAN MOTHER WITHOUT A HUMAN FATHER; AND WHEN ASKED BY THE DEACONS WHERE HE GOT HIS TEACHINGS HE REPLIED FROM PREST. W. L. POTEAT OF WAKE FOREST COLLEGE WHERE HE WAS EDUCATED, AND THAT THERE WERE DOZENS OF OTHERS IN HIS CLASS WITH SIMILAR VIEWS?" No other Baptist College in the South has produced such fruits.

As proof, I give here the article:

DESTRUCTIVENESS OF  
TEACHING EVOLUTION

—ONE INSTANCE

The undersigned are deacons

and trustees of Calvary Baptist Church, New York City.

Several months ago we were visiting certain members of our church, soliciting aid in covering a threatened deficit.

One day, while in the Wall street district, we came across a young lawyer, whose name is withheld, and who interested us greatly. When we solicited a subscription from him as a member of Calvary Church he declined to make any, and gave two reasons for not doing so: First. Because he was not in harmony with the preaching of our pastor, Dr. John Roach Stratton, and was about to join a church whose teachings were more in keeping with his beliefs. He had requested the Park Avenue Baptist Church of this city (known as the Rockefeller Church, with Dr. Cornelius Woelfkin as pastor) to write to Calvary Church for his letter of dismissal.

Second. Because he was an evolutionist and no longer believed in the inspiration of the Bible, nor in the virgin birth, nor the Deity of Christ, nor the atonement, nor the resurrection, nor the second coming of our Lord, nor in the miracles and supernatural content of the Bible.

We expressed great surprise that he would come into Calvary Baptist Church on a letter of dismissal from a Baptist church in North Carolina entertaining such views.

This young man then went on to tell us that he was the son of a well-known Baptist minister now preaching in South Carolina; that he had been a regular baptized believer; that prior to taking his law course at Harvard University he had taken a full course at Wake Forest College, North Carolina; that while at this college he had become a believer in evolution and a disbeliever in the Christian faith, and that he knew of dozens of other students who had done the same.

He stated that he desired to leave Calvary Baptist Church because he wished to get into an atmosphere that was more congenial, and on leaving Calvary Church he would join the Woelfkin-Rockefeller Church.

We were shocked beyond measure to hear this from such a brilliant, promising, young lawyer; and a few days later a communication was received from the Park Avenue Church requesting that a letter of dismissal from Calvary Church be granted him. The deacons instructed the secretary to write the young man citing him to appear before the board of deacons to explain his statements, and in the hope, if possible, to bring him back to the faith.

He did not appear before the deacons, but wrote a contemptuous letter requesting that his name be dropped from the church rolls, which was accordingly done.

We were amazed to hear this young man say that not only had he lost his faith but that he knew of dozens of other young men—his classmates—who had come out of Wake Forest College with their faith shattered; and we have felt it to be our duty to give these facts to you in the hope that you will, in your paper, bring this to the notice of the Baptists of your state. Yours respectfully,

F. A. CARTER,  
Formerly of Raleigh, N. C.  
E. C. MILLER,  
Formerly of Mobile, Ala.  
Deacons and Trustees of Calvary Baptist Church, New York City.

New York, June 11, 1923.

(Mr. Miller is the man who proposed to finance the opening of Southern Baptist work in Palestine, and it is due to him more than to any other one man that we now have missionaries located at Jerusalem.—Ed.)

Let it be remembered that this thing was not done in a corner. The leaders of the organized work of North Carolina Baptists have known of this published letter; they have known of the young Baptist preachers who were wrecked under Prest. Poteat's teaching in Wake Forest; they knew that Prest. Poteat has said, open and above board (after Wake Forest inherited a million six hundred thousand dollars and had gotten hundreds of thousands of the 75 Million Campaign), that he is an Evolutionist and that he has taught it for years in Wake Forest; they know that it was Evolution from Wake Forest that got into Baylor University and has caused the trouble and division in Texas; they know that more than three fourths of the Baptists of North Carolina are against having Evolution in Wake Forest; yet, worshipping a great man, "having men's persons in admiration because of advantage," and violating God's word which says, "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ and the elect angels, that observe these things WITHOUT PREFERRING ONE BEFORE ANOTHER, DOING NOTHING BY PARTIALITY," they have held the Poteats, father and son, in Wake Forest, and have compassed sea and land, persistently, to arouse prejudice against the Editor of THE CONFLICT and others as meddlers, as trying to manage North Carolina affairs, as "attacking Wake Forest" and thus arouse sympathy for Prest. Poteat and at the same time detract attention from the fact that they are keeping the Poteats, father and son, in Wake Forest over the protests of the people of North Carolina and helping to fasten Evolution upon the tax-supported schools of North Carolina.

Fourth: Editor Livingston Johnson says that this agitation for the most part comes from people outside of N. Carolina, and he has rung the charges on outsiders interfering with North Carolina's affairs and trying to Forest but he does not protest

run North Carolina, and that North Carolina can manage her own affairs. This trying to stir up feeling and arouse prejudice is little, if not contemptible. IF PRES. POTEAT IS SOUND AND WE WHO HAVE EXPOSED AND PROTESTED AGAINST HIS TEACHINGS ARE WRONG, WHY DON'T HIS SYMPATHIZERS, THESE LEADERS OF NORTH CAROLINA BAPTISTS, STAND UP LIKE MEN AND SHOW IT? WHY DON'T THEY AT LEAST ATTEMPT TO RECONCILE PRES. POTEAT'S EVOLUTION WITH GENESIS AND THE SAVIOUR'S ENDORSING GENESIS AS THE WORD OF GOD, INSTEAD OF PLAYING THE SISSY, AND COMPLAINING THAT WE ARE TRYING TO MANAGE NORTH CAROLINA'S AFFAIRS.

Let it be understood that when God calls man to "earnestly contend for the faith" he does not tell them to watch out for State lines and stop there. Truth is, that Heaven's surveyor did not run the State lines of the South.

Editor Livingston Johnson thinks it a terrible crime for those in other States to protest Prest. Poteat's evolution in Wake against Wake Forest getting students from other States; and he forgets that Wake Forest sends its products as preachers and teachers into other States; and men from Wake Forest go to the Foreign Field and we from other States have to help support them. Thanks to Professor Collum, Professor Royal and other sound men of the Wake Forest faculty, and pastors of North Carolina who trained their young men, and faithful North Carolina Baptist fathers and mothers who taught them God's word, there are no unsound men in the Foreign Field from Wake Forest, but who knows when there will go from there to the Foreign Field men like some who went to Wake Forest, Baptist preachers who are now teaching evolution, and we of the other States will have to help in supporting them.

But Editor Johnson errs when he says that this agitation against Evolution in Wake Forest is for the most part from without the State of North Carolina. In the discussion following my exposing Prest. Poteat's teaching a few years ago, a lady writing from Asheville stated that for over twenty years there had been trouble in the state over Prest. Poteat's Evolution in Wake Forest; and there would be far more of protest were it not for two facts: First, THE MAN WHO DARES SPEAK OUT AGAINST PRES.

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