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Pratt's "The Father of Modern Landmarkism: The Life of Ben M. Bogard" (Book Review)

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The next two chapters trace the history of moral reasoning. Mitchell analyzes the moral themes of Scripture and discusses the Decalogue and the Sermon on the Mount in detail (without defining a contemporary Sabbatarian application). He then turns to Aristotelian virtue ethics and the Thomistic natural law tradition. Chapter four continues with Enlightenment ethics, including deontological and utilitarian models. Mitchell considers both to be inadequate, accentuating Alasdair MacIntyre's recovery of virtue theory.

The fifth chapter, a survey of Evangelical ethics, summarizes the works of John Murray, Carl Henry, Arthur Holmes, Stanley Hauerwas, Oliver O'Donovan, and Gilbert Meilaender. A final chapter discusses the Bible as law code, as universal principles, as community narrative, and as canonical revelation. Mitchell concludes by highlighting the treatment of Scripture and ethics in "the very helpful volume" by Kyle Fedler (*Exploring Christian Ethics*) but does not assess Fedler's weaker view of scriptural authority.

According to Mitchell, Christian ethics revolves around "three moral relationships – to God, to others, and to self" (pp. 18, 22). This trifold structure, however, may overlook our relationship to the natural world and thus environmental ethics. One can contrast, for example, Fedler's assertion that "the Christian universe consists of three components: God, the created world, and human beings" (p. 100).

The Father of Modern Landmarkism: The Life of Ben M. Bogard,

by J. Kristian Pratt. Macon, GA: Mercer University Press, 2013.

192 pp. ISBN 9780881464344

Reviewed by W. Terry Martin, Director of the Library, Louisiana College, Pineville, LA

J. Kristian Pratt records an excellent narrative about Benjamin M. Marcus Bogard (1868-1951), now a virtual unknown within the general population of American Christians, but a person who had a significant influence on Baptists during the first half of the twentieth-century. Bogard was involved in the founding of the General Association of Baptist Churches in Arkansas (GABCA), the General Association of Baptist Churches of the United States of America (GABCUSA), and the Missionary Baptist Seminary. He was also had a significant role in the 1905 separation of Landmarkers from the Southern Baptist Convention and 1950 ABA Schism.

Bogard attended Georgetown College (KY) for one-year prior to transferring to Bethel College in Russellville, KY where he graduated in 1891. While attending Georgetown College, Bogard embraced the convention system as practiced by the

Southern Baptist Convention. He even persuaded his home church to support the Southern Baptist Convention. In 1888, Bogard met James Robinson Graves, founder of Baptist Landmarkism. Graves' ideas, expressed in his 1851 "Cotton Grove Resolutions" affirmed that Baptists were the only scripturally organized churches. As Landmarkism developed the independence of the local church emerged as the major idea of the movement. These ideas concerning local church independence were embraced by a significant number of frontier Baptists. After attending a 5-day meeting in which Graves lectured, Bogard considered himself as a disciple of Graves' Landmarkism. Never again would Bogard be a supporter of the convention system. Bogard would expand Graves' system to include not supporting any religious organization beyond the local church. This led to the "Bogard Schism" within the Arkansas Baptist State Convention. Unlike Graves, who found that he could compromise with the Southern Baptist Convention concerning the appointment of missionaries, Bogard would accept no compromise on any subject he deemed a threat to the authority of the local church.

Like Graves, Bogard would become a Baptist newspaper editor. From his association with the *Arkansas Baptist*, the *Landmark Baptist*, and the *Baptist and Commoner* newspapers Bogard was able to spread his ecclesiology. Also like Graves, Bogard became the president of a religious publishing house, the Baptist Publishing Company. Bogard would eventually author the *Baptist Way-Book: A Manual Designed for use in Baptist Churches*. This book became the main reference source for Landmark Baptists ministers in the twentieth-century, surpassing J. M. Pendleton's *Church Manual*. Pendleton along with A. C. Dayton joined J. R. Graves in the 1850's as the first leaders of the Landmarkers.

Throughout his life Bogard was quick to express his opinion whether as a college student to engage in a disagreement with the president of Georgetown College concerning qualifications for Baptist church membership, or debating with Aimee Semple MacPherson or J. Frank Norris. The Norris – Bogard conflict was based around Bogard's accusing Norris failing to uphold sound Baptist principles concerning the authority of the local congregation. He believed the fundamentalist Baptists were more interested in gaining power than protecting and upholding scriptural truth. He would often refer to them as "Funnymentalists" because they would not adopt all of the Landmark Baptists beliefs.

Toward the end of his career Bogard again found himself embroiled in a major denominational schism in 1950 centered on Bogard's opposition to C. A. Gilbert's management of funds, which had its roots in a 1938 controversy over Sunday School literature used by ABA churches. In 1950, after another controversy, several hundred left the ABA and formed the North American Baptist Association (NABA). Many of the churches leaving the ABA expressed a concern that Bogard had too much influence on the association.

Throughout his career Benjamin M. Bogard placed an emphasis on preaching. In 1947, he was recognized in Ripley's *Believe It or Not* for having preached for sixty-one years without missing a single Sunday.

Dr. Pratt does an excellent job of revealing to us a man who stood by his convictions that Scripture supported only the visible local church, and that only Landmark Baptist churches were scripturally correct in their practices. Bogard was a man who would not compromise when he believed he was right; a man who believed in the importance of communicating with the people.

This study of Benjamin M. Bogard is an important addition to the literature concerning the history of the Landmark Baptist movement. Recommend for any library wishing to have a more complete collection on the history of Baptists in America.

For the Love of All Creatures: The Story of Grace in Genesis,

by William Greenway. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2015.
162 pp. \$18.00. ISBN 9780802872913

Reviewed by Kathy A. Watts, Access Services Librarian, Whitworth University, Spokane, WA

When twenty-first century, western Christians read what Greenway calls the “primeval” history in Genesis 1-11, they are engaging with the literature of a people far removed from not only our geographic region, but our life experience, our knowledge of science and natural history, our modern materialism. As such, we ought to be reminded, as Greenway does here, that the goal of the writers of Genesis 1-11 is not to describe the natural history of the earth. Rather, it is to affirm God’s grace, providence, and omnipotence in a world filled with suffering and pain but also beauty and grace.

Greenway’s unifying premise is that creation narratives are more than simple origin stories: they frame a culture’s worldview. He spends the first portion of the book describing how Genesis 1-11 fits into the context of both the writers/redactors of this portion of the Old Testament (Babylonian captivity) and our context as modern readers (materialist, rationalist). The remainder, and larger portion, of the book unpacks the theological, philosophical, and ethical interpretations (and implications for modern readers) of the flood and the two creation stories, focusing on the seven day creation story’s call to humility in light of God’s delight in creation and to imitating God’s love and care for all creation.