

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Vol. 1

MARION, KY., WEDNESDAY, APRIL 1, 1931.

No. 1

Two Thousand Subscribers Wanted!

The Policy And Program of This Paper

A Good Foundation For a Great Paper

It is fitting in this first issue of The Baptist Examiner that we give an outline of the policy and program that we shall follow. All that read this issue are urged to give close attention to what we have to say; and if it is found that the policy and program of the paper are worthwhile, or such as to make it profitable to them in any way, they are urged to subscribe immediately. **This paper solicits support either on the ground of its merit as a potentially effective medium for the propagation of the truth, or on the ground of its value to the individual. We solicit support on these grounds and these alone.** Here are the ten planks in our platform:

1. This paper is a real Baptist paper.

There are many different kinds of colors of "Baptists." Consequently, the name is not always as distinguishing as it should be. Therefore, for the sake of clearness the editor wishes to say that he belongs to the largest group of "Baptists," which group was formerly known (in England) as Particular Baptists; later (in America) as Regular Baptists; still later as Missionary Baptists; and now generally as simply Baptists. But there are some that affiliate with this group who are Baptists only in name. For that reason we specify that this paper is a **real Baptist paper**. It will stand four square for those distinctive principles that have ever made Baptists a separate people,—viz., the verbal and plenary inspiration of the Scriptures; the complete separation of "church" and state, and religious liberty; baptism as immersion in water of a saved person by a duly authorized administrator; close communion; the democratic polity of New Testament churches under the headship of Christ; total depravity; the absolute sovereignty of God and unconditional election; and the eternal preservation and perseverance of every believer in Jesus Christ. We will stand also for the perpetuity of New Testament churches from New Testament days to the coming of our Lord for his saints.

T. T. Eaton is quoted as saying: "Some say they are Baptists, but not a Baptist and a half. The only reason I am not a Baptist and a half is that there is only one of me. If I had another half, it would be Baptist too." The editor can truly say that these are his sentiments. Some say that they are Baptists, but not fool Baptists. The editor is what many call a fool Baptist. Some say they are Baptists, but not narrow Baptists. The editor is a narrow Baptist because the truth is always narrow. The truth is just one definite thing; not two or three things. Some say they are Baptists, but not fighting Baptists. The editor is a fighting Baptist because the scriptures command him to put on the whole armor of God and to fight the good fight of faith. They also command him to contend earnestly for the once delivered faith, and the Greek

(Continued on Page Two)

Intensive And Extensive Subscription Campaign Now Being Launched

Representatives Wanted

This paper has come into existence because it is believed that there is a need for it to meet and a mission for it to fulfill. That need and mission are indicated in the accompanying article on the policy and program of the paper. With this first issue we are launching an intensive and extensive subscription campaign. **This campaign will last from now until Jan. 1, 1932. BETWEEN NOW AND THE END OF THE CAMPAIGN WE WANT TWO THOUSAND SUBSCRIBERS.** Elsewhere we are making some startling subscription offers. In the majority of cases we offer you more than your money's worth, and then throw in a subscription for good measure. Is that not fair enough? **SUBSCRIBE NOW!**

No pains will be spared to make this a live, throbbing, interesting, edifying, attractive paper. We hope to make it such a paper that no real Baptist can afford to be without it. Give us the opportunity of proving this to you.

We want live representatives everywhere. We are prepared to offer them a good commission for their work. All that are interested are urged to write us immediately, stating age, sex, place of church membership, and in what territory subscriptions will be solicited. This is an opportunity to earn a little money, and at the same time be a fellowhelper to the truth. **WRITE NOW!**

THE NAME OF THE PAPER IS SIGNIFICANT

The name of this paper has not been selected carelessly. It was decided upon after much thought, prayer, and consultation with others. A number of names were considered, and the name that the paper carries was selected as the most suitable and appropriate one that could be found. The name describes the mission of the paper. Its mission is to examine such as may claim its attention in the light of the scripture. The passage of scripture we are using immediately under the name fits both the name and the mission of the paper. Our appeal will ever be "to the law and to the testimony." This is the highest court of appeal for all those who accept the Bible as the inerrant, complete, and all-sufficient standard for faith and practice.

EXCHANGES WANTED

We welcome the establishment of exchanges with any and all religious papers that are pleased to exchange with us. We are sending out a number of copies of this issue to various religious papers over the country. **These are invitations to these papers to establish exchanges with us.** Let those papers that are pleased to exchange with us, put us on their list, and when we receive the paper we will know what it means and will act accordingly.

The Policy And Program of This Paper

(Continued from Page One)

word for "contend earnestly" means to fight against every assailant of the faith. Besides these, there are many other scriptures also that enjoin warfare for truth and righteousness. We will remember, however, that **"the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."** (2 Cor. 10:4). We will do all our fighting with **"the sword of the Spirit, which is the word of God"** (Eph. 6:17). Also we will remember that victory for the truth is wrought **"not by might, nor by power, but by my Spirit, saith the Lord of hosts"** (Zech. 4:6).

This paper will strive to make more Baptists and better Baptists. If it is right (in the full sense of the term) for one person to be a Baptist, it is the duty of all saved persons to be Baptists. And if it is right for a person to be a Baptist, it is his duty to be the best possible Baptist.

2. This paper is an independent Baptist paper.

This means that the paper is under no control, except that of the Holy Spirit. It means that it is bound by no obligation, except an obligation to be true to the word of God. It means that it owes no allegiance and loyalty to anything, or anybody, except the Lord Jesus Christ and the word of God. It means that the paper will be free to print the whole truth without fear or favor. **This paper is as independent as the first Baptist was when he came crying in the wilderness and calling the people to prepare the way of the Lord.** Our mission is essentially the same as his.

3. This paper will be a unifying tie between real Baptists all over the English-speaking part of this continent.

We have adopted nothing less than the entire English-speaking part of this continent as our field. We will expect and solicit support from real Baptists all over this field. And in this day of looseness and compromise real Baptists (those who love the whole truth in sincerity) should be drawn closer together, and should realize their unity more fully. Therefore, one of the distinctive missions of this paper will be to work untiringly and systematically toward these ends. This paper is undertaking to provide a medium of expression for real Baptists all over our adopted field. In this issue we are carrying an article from a pastor in Michigan, one from a pastor in Kentucky, and one from a pastor in Florida. We will endeavor to continue a similar distribution of writers. **To this end we solicit the help of our brethren. If you have a scriptural, edifying message for the people, let us have it.**

4. The one main objective of this paper is to bring about a clearer understanding of, and more exact obedience to the whole word of God.

In this, as in other things, we will differ from denominationally owned papers. The chief objective of denominationally owned papers is the advocacy and defense of denominational programs, policies, institutions, agencies, and organizations. But our appeal will be ever to **"the law and to the testimony."**

The greatest prosperity of Baptists depends not upon the efficiency of their methods, nor upon their loyalty to a man-made program; but upon their loyalty to the whole truth both in doctrine and in practice. This is our greatest need. There is no sound basis for cooperation other than the word of God. **We will seek to promote cooperation and unity, but only on the above-mentioned basis.** We are certain this is the kind of a paper our people need, and we have the conviction that it is the kind a goodly number of them want.

5. This paper is to be an open forum for discussion in the light of Scripture.

This is one of our special characteristics. We will not demand that a man agree with us before we will allow him to use the columns of this paper. But permit us to add that the truth, as God gives us to see it, will be safeguarded. When we feel sure that there has been any considerable or important departure from the truth by any writer, we will always point it out and meet it with the Scripture. And, while we will use it in extreme cases only, yet we must reserve the right to reject any article when we feel led of the Lord to do so. To those who are jealous for the truth (as all of us ought to be), we wish to say that we will feel a more acute responsibility for the teachings of this paper than we would feel for that which might be preached in the pulpit of a church over which the Lord had set us; for that which is written down in black and white, so that it may lie constantly before the reader, is capable of doing more evil than the spoken word. But we believe the best way to oppose prevalent heresy through a paper is to let the heresy come to the light and then meet it with scripture. Thus intelligent beliefs are wrought in the hearts of believers. God has allowed heresy to come into the world because its presence has a strongly confirming influence upon believers in the truth, because it furnishes the needed stimulus for study of the truth, and because it makes the truth stand out more prominently by providing a background for it. We believe this item of our policy and program is sound, and think it will prove beneficial. It will increase interest in the paper and extend its usefulness. We have adopted it after much prayerful deliberation. **And, here and now, we want to extend an urgent invitation to those who dissent from any position taken by this paper to set forth their views in these columns. You will receive fair and brotherly treatment.**

6. This paper will magnify the dignity, authority, and importance of the local church as the body of Christ and the custodian of his commission.

Paul reproached the Corinthians for despising the church (1 Cor. 11:22). The opposite of despising the church is magnifying it. This we shall ever endeavor to do. Baptists seem to be slowly realizing that they have minimized the church in missionary activities. It is an indisputable fact that Baptists in practice have taken the commission of Christ out of the hands of the churches. But, thanks be unto God, there is the sound of a going in the tops of the mulberry trees. **There is a movement back toward the Book among Baptists. This paper will cultivate and encourage this movement.** It will advocate that churches are directly responsible for that which they support, and that, consequently, they should make up their own budget; also that they should support only that which is scriptural and right.

7. This paper will be thoroughly missionary and evangelistic to the core.

It will be glad to give place to the report of sound missionary work. Space will be given frequently to the discussion of topics and scriptures that relate to missions. **We have no patience with anti-missions in any form or kind. We will ever seek to cultivate and encourage scriptural missionary zeal and activities.** Also from time to time we will carry appropriate messages to the lost.

8. This paper will stand strongly against the six most deadly, damaging, injurious isms that war against the once delivered faith,—viz., Modernism, unionism, Arminianism, feminism, secretism, and postmillennialism.

These isms are all rank enemies of truth and righteousness. They all make for loose doctrine and living. We will wage an incessant warfare against them.

9. This paper will stand against all worldliness and will seek ever to hold up the scriptural ideal of holy living for believers.

Our position and policy in this connection are well defined by the following scriptures: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or spiritual) service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2). "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11, 12).

10. This paper will stand for the whole counsel of God and against every unscriptural doctrine and practice.

This item has really been covered in a general way in the foregoing paragraphs, but we wish here to give it special emphasis to remove all grounds for suspicion that we will stand only for a few pet ideas. We will ride no hobbies. We have no grievances to satisfy. We will seek to declare the whole counsel of God as God leads and enables us to do it. And this item covers everything we have not thought to mention particularly. Our contention for these things will include, not merely the letter, but also the spiritual reality that underlies them.

If this policy and program appeals to you, we urge you to send in your subscription immediately. We need your subscription now more than we will need it later. **SUBSCRIBE NOW!**

We need fellowhelpers. Here are five ways you can help us: (1) Pray for us. (2) Send in your subscription for a year immediately. (3) Get others to do likewise. (4) Send for sample copies of the paper and distribute them. (5) Send us the names of good prospects whom you cannot see. Now is the time for all our friends to help us in this worthy undertaking. Will you be one to help?

Some Liberal And Attractive Offers

In connection with the subscription campaign we are now putting on we are able to make some very liberal offers. All the prices indicated in these offers are guaranteed to be the regular prices, and every Bible is guaranteed to be just as described. The Bibles mentioned in these offers represent the best values we could find after a wide search. **Our representatives can use these offers without affecting their commission on the subscriptions. However, the commission in each case will be figured on the value of the subscription, and not on the amount collected.**

Offer No. 1. Bagster's Comprehensive Teacher's Bible (M 125 X), printed with minion type on genuine India paper (only 11-8 inches thick), silk sewed, genuine sheepskin binding embossed with Morocco grain, and overlapping covers. This Bible has the most valuable set of helps (which are too numerous to mention) we have ever known of. It also contains Bible atlas with 14 maps in colors, references, and full concordance. **Price \$8.00 We offer both this unusual Bible and a year's subscription to this paper for only \$6.25.**

Offer No. 2. Exactly same Bible as above except printed on Bible paper instead of India paper (M 125). **Price \$4.25. We offer both this Bible and a year's subscription to this paper for only \$3.90.**

Offer No. 3. Holman Self-Pronouncing Teacher's Bible (4712), printed on fine white paper with sharpest and clearest bourgeois type, bound in Egyptian Morocco with overlapping covers. Contains following helps: Bible Study Course, Treasury of Biblical Information, Illustrated Bible Dictionary, New Practical Comparative Concordance, Four Thousand Questions and Answers, and a new series of maps. **Price \$5.00. We offer both this Bible and a year's subscription to this paper for only \$4.25.**

Offer No. 4. Scofield Reference Bible (75X), printed with Brevier Black Faced Type on India paper, bound in French Morocco with overlapping covers, gold edges, leather lined. **Price \$10.00. We offer both this Bible and a year's subscription to this paper for only \$8.00.**

Offer No. 5. Same Bible as above (73), except that it is printed on Bible paper and is not leather lined. **Price \$6.50. We offer both this Bible and a year's subscription to this paper for only \$5.50.**

Offer No. 6. Holman's New Adult Student's Bible, pocket size (5915). This is said to be the only pocket Bible with complete helps. It contains everything that Holman Self-Pronouncing Teachers' Bible (described in Offer No. 3) contains except Bible Dictionary. Bound in French Morocco, with overlapping covers and gold edges. **Price \$3.00. We offer both this Bible and a six-month's subscription to this paper for only \$2.50.**

Offer No. 7. "International" Self-Pronouncing Pocket Bible for young people (4 C. I.). This Bible contains helps similar to those of a Teachers' Bible, except that they are in simple language. The type is large for a pocket Bible, and is very clear. Bound in French Morocco, with overlapping covers, and gold edges. Extra grained lining. **Price \$3.50. We offer both this Bible and a six-month's subscription to this paper for only \$3.15.**

Offer No. 8. New Bold Face Type Testament with explanatory notes (B. F. 65). Size 4 x 6. Bound in French Morocco, round corners, gold edges. **Price \$2.45. We offer both this Testament and a six-month's subscription to this paper for only \$2.05.**

Offer No. 9. Old Folks' Testament and Psalms (2913P). Printed with extra large type. Bound in Black Silk Finished Cloth, gold titles, round corners, red edges. **Price \$1.50. We offer both this Bible and a six-month's subscription to this paper for \$1.50. (We will give the same in French Morocco Binding; printed on thin Bible paper with gold edges, together with a six-month's subscription to this paper for only \$2.45. Regular price of this Bible is \$2.95).**

Offer No. 10. "International" Christian Workers' New Testament. Bound in French Morocco, overlapping covers, round corners, gold edges. This testament is well known, and, therefore, needs no further description. **Price \$1.50. We offer this Testament and a six-month's subscription to this paper for only \$1.50.**

Offer No. 11. "International" Black Face Type Testament—Self-Pronouncing (560). Size 4 x 6. Good, readable type. Bound in French Morocco, overlapping covers, gold edges. **Price \$1.75. We offer this Testament and a six-month's subscription to this paper for only \$1.75.**

Offer No. 12. Roy Mason's book on "The Church That Jesus Built," or J. W. Porter's book on "Feminism." The price of these books is \$1.25 each. **We offer either of them and a six-month's subscription to this paper for only \$1.25.**

"The ministry is a form of torment, unless a man have a message."—John R. Scott, Cleveland, Ohio.

The Baptist Examiner

Published Semi-Monthly By The Editor
Marion, Kentucky

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C. D. COLE, Titusville, Fla. - - - - Associate Editor

SUBSCRIPTION PRICE

1 Year in advance - - - - - \$1.00
6 Months in advance - - - - - \$.50
Foreign Subscriptions, per year - - - - - \$1.25

The paper will not be sent to any one beyond time paid for, except by special arrangement.

WHY NOT OBSERVE EASTER

Much has been said on this subject. And yet much more needs to be said on it for a goodly number of Baptist preachers and Baptist churches continue to observe Easter to a greater or lesser extent. The most opportune time for the saying of something against Easter observance is at the time when people are thinking most about Easter, and that time is just before the day. A number of reasons are here offered as to why Easter should not be observed.

1. **Easter should not be observed because the Bible is our complete and all-sufficient standard for faith and practice, and the Bible does not authorize the observance of it.** The Bible declares its own sufficiency and completeness. In 2 Tim. 3:16, 17 we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT (OR COMPLETE), THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." The Greek word for "perfect" in this passage has been defined to mean "ready at every point," and "complete in all parts and proportions." If this passage teaches anything, it teaches the sufficiency of God's word on all matters of faith and practice. And in this interpretation of this passage the editor of this paper is by no means alone. In commenting on this passage, H. H. Harvey, who was associated with Hamilton Theological Seminary, and who is the author of the exposition of the epistles to Timothy, Titus, and Philemon in "An American Commentary on the New Testament," said: "The scriptures are a full and sufficient guide in all doctrines and duties, completely equipping the man who rightly uses them for every good work." In his book on "Baptist Beliefs," E. Y. Mullins said: "The Bible gives enough truth for all religious purposes." Turning to the New Hampshire Confession of Faith we find it saying that the Bible is "the supreme standard by which all human conduct, creeds, and opinions should be tried." And the Philadelphia confession says: "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men." Such quotations might be multiplied, but these are enough. Having thus established the fact of the sufficiency and completeness of the Bible, I have but to remark that it is a well known fact that the Bible does not authorize or even mention the observance of Easter. It is true that the Word "Easter" is found in Acts 12:4 of the King James version, but it is known by all that pretend to have made any sort of a study of the Bible that this is a mistranslation. The word in the Greek in this place is the same word that is everywhere else translated "passover," and this is its undoubted meaning. Earlier versions, without the slightest authentic reason, used the word "Easter" to translate the Greek word for

"passover." The King James translators corrected this inexcusable error in every case except the one referred to above. Why they did not correct it in that case, I am unable to say. But the Revised Version rightfully corrects the error in this place also. There can be no intelligent doubt about the meaning of the word. Matthew Henry says that Acts 12:4 should read: "after the passover," instead of "after Easter;" and then adds: "So it ought to be read, for it is the same word that is always so rendered; and to insinuate the introducing of a gospel feast instead of the passover, when we have nothing in the New Testament of such a thing, is to mingle Judaism with our Christianity." Nothing more needs to be said in this connection.

2. **Easter should not be observed because the observance of it minimizes the two ways the Bible has given us of commemorating the resurrection of Christ,—viz., baptism and the Lord's day.** Both of these are solemn and sacred commemorations of Christ's glorious resurrection. In regard to the first we have clear command. In regard to the second we have scriptural precedent. See Acts 20:7. These are enough. To set another commemoration is to minimize and despise these. The observance of Easter has practically robbed the average believer of the consciousness that every Lord's day is a commemoration of Christ's resurrection. And it tends to do the same with regard to baptism.

3. **Easter should not be observed because the day is of heathen and Judaistic origin; and to presume to observe such a day in honor of Christ is to indorse a compromise between heathenism and Judaism on one hand, and Christianity on the other.** Let us note the following facts about the observance of Easter: (1) Early professed believers of Judaistic tendencies continued in some manner to commemorate the passover. (2) At about the same time of the year the heathen held a festival in honor of Easter, the Saxon goddess of spring. (3) When Christianity displaced heathenism as the state religion of Rome, the commemoration of the passover and the festival in honor of the goddess of spring were combined and made a commemoration of the resurrection of Christ. This, no doubt, was considered a very happy combination, and was accepted almost universally. At first, the time of the observance of Easter coincided with that of the passover, but later Easter observance was moved to Sunday; and in due time there arose a very complicated method of determining the time of it. Its heathenish origin is yet well indicated by the fact that it cannot occur before March 21, the time of the beginning of spring; and by the fact that the exact day of its observance is determined by the moon. Thus Easter, as a Christian observance, came about through a compromise and amalgamation between heathenism, Judaism and Christianity. True Christianity does not need to borrow from heathenism and Judaism. It is complete in itself. And such a compromise as described above tends to break down the exclusiveness of Christianity; and Christianity's exclusiveness is one of its strongest human defenses, as well as one of its most challenging characteristics.

4. **Easter should not be observed because the observance of it is aping Roman Catholicism.** The adoption of Christianity as the state religion in Rome gave rise to the Roman Catholic hierarchy. Thus the Roman hierarchy came into the possession of Easter, and was, therefore, the first denomination to observe it. For that reason, all who observe it are aping Rome. Protestants may well observe Easter; for they are daughters and granddaughters of Rome and ape her in many things. But Baptists cannot afford to do it.

5. **Easter should not be observed because the observance of it corrupts the simplicity and spirituality of New Testament worship.** New Testament worship was very simple and spiritual. All empty formalism and ritualism were conspicuous for their absence. There was no attempt at display or entertainment. But all of this is encouraged by Easter observance. **Easter exercises are ever a perversion of the simplicity and spirituality of New Testament worship.**

HISTORY REPEATING ITSELF

Pastor C. D. Cole, Baptist Church, Titusville, Fla.

"They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 6:14). "For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . ." (1 Thess. 5:3).

One of these texts describes the ministry of the false prophets in the long ago; the other gives us the shibboleth of a certain group in the closing days of the present dispensation. One is history; the other is prophecy which we believe is about to become history. **These two texts, separated from each other, in point of time, by centuries, tell us that history is to repeat itself.** And, why not? Human nature is ever the same, and unrestrained by the grace of God, will always lead to the same culmination. Jeremiah was God's prophet to Judah in the declining period of her national existence. A nation had abused God's mercies and flouted His holy commandments until He sent a stern messenger who foretold of destruction and desolation. His ministry was opposed by a "majority group" who cried, "**Peace, peace,**" and whose preaching was much to the prejudice of the lone man of God.

It Did Look Like Jeremiah Was Wrong!

But Jeremiah preached what he did because he knew he had the word of the Lord. **He was walking by faith and not by sight.** The signs were against him, but the word of God was in his heart as a burning fire so that he had to speak. There was material prosperity, and the country was enjoying an era of peace. No sign of war. Therefore, optimism prevailed. But there stood the man from Anathoth, timid by nature, with no backing but God; with a holy zeal and dramatic fervor, telling of the coming of a mighty and cruel army from the north country that would spoil the coveted treasures of Judah, and leave death and desolation in her path. He described this cruel enemy as God's instrument, working under His direction and accomplishing His vengeance against a people who were incorrigibly wicked. The prophet employed some very striking metaphors to describe the abounding wickedness of the people. He tells them that sinning with them is as easy and natural as for a fountain to cast out her waters (Chap. 6:7). In another place he likens Judah to reprobate silver that cannot be refined (6:29, 30). All efforts to purify had been in vain. The bellows had burned up, the lead was consumed of the fire, and the founder had melted in vain; they were as wicked as ever, and could not be separated from their sins.

But Judah Was Not Without Religion

It has been truly said that man is a religious animal. All

people are easy to sell religion to if you give them the kind they want, and if there is somebody who cannot find the brand he wants, it will not be long until Satan will bring it out. Now, true religion is of God, and only the Holy Spirit can sell it; for flesh and blood cannot reveal it. Men may present it, by word and deed, but the Holy Spirit alone can close the deal. **And this fundamental truth should determine our method in evangelism. There is no doctrine that needs more emphasis today than the doctrine of scriptural evangelism.** I feel sorry for a lot of lost people in our churches.

They are to be pitied rather than blamed for being in the church. They are not hypocrites. They were tricked into joining the church. They were beguiled into making a profession by slick-tongued, artful evangelists, who had a reputation to be maintained; and who placed more dependence upon psychology than upon the Holy Spirit. Under present-day evangelism it is surprising that every lost man and woman is not a member of some religious denomination. Eager competition for members on the part of the churches; the cleverness of professional evangelists; and the undying energy of many pastors, it seems would get every man into some church. That it is not so must be due to the restraints of a merciful God. Let me call your attention to two things about the religion of Judah. **First, there was harmony.** Prophets, priests and people were in wonderful agreement (5:31). They were agreed in rejecting the word of God. There is a unity that is dangerous. A unity to be desired is a unity in the once delivered faith—agreement in the word of God. Union on any other basis is a barter of the truth of Him who said, "**Buy the truth and sell it not.**"

So, don't be afraid of religious

controversy. The greatest enemy the cause of Christ has today, or can have, is the man who believes in peace at any price. If an issue arises, get on the right side. If you do not know which is the right side, then get busy and find out. **Christianity is a controversial religion. It challenges the existence of every other religion. The Bible is a controversial Book, and claims to be the only rule of faith and practice. The true God is a mighty polemic. He says, "I am God and beside me there is none else." The existence of true churches of Christ in the world today is due to controversy. Every worthwhile member of any church today is a contender for the once delivered faith. The very existence of Baptists through the ages has been due to their controversial spirit. The glory of Baptists is their doctrines, and when they surrender them Ichabod may well be written over their doors. Every doctrine we count precious today was handed to us by the battle-scarred hands of our fathers who, with Paul, said, "Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed" (Gal. 1:8).**

Some one has well said that truth does not advance its kingdom by surrender, but by victory. Now, I am aware that there are many wrongs to be guarded against in controversy.

Until recently Brother Cole was pastor at Mortons Gap in this state. Here he was converted and married, and here he spent the whole of his ministry up to the time of his going to Florida. He labored at Mortons Gap for nearly a score of years, and led the church from a weak quarter-time church to a strong full-time church. This church now stands out as one of the best indoctrinated churches to be found anywhere.

Brother Cole is greatly missed in Kentucky. He is a faithful pastor; a deep, clear thinker; a fluent, forceful speaker; and a lucid writer. We count it a great privilege to have him as the associate editor of this paper. We are sure the readers will look forward to his articles.

This article has our ready and hearty indorsement. It sounds the prophetic note, which is characteristic of the author's preaching, and which ought to be characteristic of all preaching. In this article a picture is drawn not only of ancient Judah, but also of modern Christendom so-called. Such articles as this one make it important that every real Baptist subscribe for this paper.—Editorial Note.

And, perhaps, a few words of caution might be timely. We need to take care lest a spirit of personal animosity and malice possess us. We need to guard against an ambition to win a personal victory. We need to guard against a disposition to prolong the argument when we have been convinced that we are wrong. But, after all, truth is more valuable than peace. Get these words of our Lord: **"Think not that I am come to send peace on earth: I came not to send peace, but a sword. . . . And a man's foes shall be they of his own household"** (Matt. 10:34-36). Christ came to this world to fill it with doctrines that would be opposed, and those who believe them are warned to expect foes in their own household. History is repeating itself. There is a clamor everywhere today for a religion of peace and harmony at the sacrifice of truth. We have a sample of it in Jeremiah's day. May God save us from it.

Another noticeable thing about the religion of Judah was its expensiveness (Jer. 6:20). Materials for their ceremonial worship were imported. They sent to Sheba for their incense, and to a far country for "Sweet cane." They thought this would atone for their sins of oppression, idolatry, and rejection of the word of God. But, God plainly tells them that their burnt offerings were not acceptable, and that their sacrifices did not please him. **"The sacrifice of the wicked is abomination to God"** (Prov. 15:8). How this reminds us of multitudes who reject the Word of God about many things—they play cards, dance, frequent worldly places of amusement, etc., and yet worship God in great style after the ceremonial fashion of the age. Now, true religion is expensive. The work of the churches of Christ is no "Cheap John affair." It takes lots of money to have the gospel preached to every creature. But, God never meant for money to take the place of practical godliness. **"To obey is better than sacrifice, and to hearken than the fat of rams"** (1 Sam. 15:22).

Contempt For The Word of God

Jeremiah, though sent by God and with God's message, complained that he could get no hearing. He could find nobody that would have any patience with him or his message. They looked upon him as a disturber of the peace. To them he was a veritable "kill-joy"—an old "calamity howler." What a good time they could have if they could only get rid of him! God's word was a reproach unto them. They acted as though the prophet had wronged them by preaching the truth to them. They felt insulted! Their pride had been wounded. One day when our Lord was pronouncing a series of woes upon the Pharisees a lawyer heard him and said, in effect: **"Master, the way you talk you are insulting us, too."** Oh! the pride of the natural heart! My reader, what effect does God's word of reproof have upon you? When your attention has been called to your sins, do you become offended and feel that the preacher has wronged you? Let us take heed lest we count him an enemy who tells us the truth. There is something in the world today—I do not know what to call it, but it passes current, even in the religious world, for LOVE. I know it isn't love, and I abominate it, and yet I find myself afflicted with it. It is a spirit that tells us to agree with everybody, to help everybody, to praise everybody. It tells us that we must never criticize anybody, nor voice objection to anything. It is the spirit that causes the mother to say, **"I love my daughter so much that I just can't help letting her go to the dance."** It is the spirit that leads the father to say, **"I love my son so much that I must give him all the money he wants, and let him do as he pleases."** It is the spirit that prompts the pastor to say, **"I am so in love with my members that I cannot afford to oppose them when they are going contrary to the word of God."** It leads the woman to say, **"I love my neighbor and therefore, I must play cards when she asks me to."** I know that such a spirit is not love. It is something that is fleshly and Satanic! Who loved Judah in the days of her apostasy? Was it the lying prophets, who preached unto

them smooth things, saying, **"Peace, peace, when there was no peace?"** NO! They were lovers of self, and destroyers of others. Who loved Judah? It was the faithful prophet of God, who brought them God's untempered and undiluted word of rebuke. Listen to his cry of love and devotion to a sinful nation: **"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth"** (Jer. 9:1-3). They tell us that in nature there is such a thing as a protective mimicry: animals having the power of changing their color to match their surroundings, whether it be the gravel of the stream or the leaves of the tree. That is what a great many of us do. To save ourselves from a little criticism we will change our color to suit the environment. We can't stand to be classed as peculiar or odd. Put us in a place where certain forms of worldliness are common and fashionable, and we go in for them. Take us away from these and we change our color to something a little whiter.

The People Were Impudent and Unblushing

The people were so sin-hardened that they committed the most immoral acts without a blush; yea, they had reached the point where they could not blush. The man who cannot see that America is fast reaching such a stage in her career of revelry and lustful pleasure greatly needs his eyes anointed. The day of feminine modesty has all but passed away; and the chivalry of knighthood is, of necessity, passing with it. God's line of distinction between the sexes has been rubbed, and rubbed, and rubbed until it has about reached the vanishing point. The divine order of the sexes has been tampered with, and one of these days God will call for a settlement. The word of God clearly delineates the sphere of men and women in human society and in the church, and his word cannot be trifled with except at a terrible cost. Humanly speaking, the salvation of any nation is its women. So long as a country has the right kind of wives and mothers it will stand. When Paul would emphasize the terrible state of the heathen he said, **"Even their women"** did thus and so.

The False Prophets Were Sorry Physicians

The priests and prophets of Judah had dealt falsely. They had not been faithful to their trust. As watchmen and counselors they had not told the people of their sins, and of the danger that was to come. They were sorry physicians. They had healed the hurt of the people slightly. They did not probe the wound of national sin to the bottom; they merely drew a skin over it and called it a cure. They flattered the people into the opinion that they were not very bad, and that there was no cause for alarm. They cried, **"Peace, peace."** They soothed and comforted the people in their sins; they gave them opiates to make them feel easy for the present. They treated the national ills of Judah like some physicians once treated the writer when he had blood poison in his hand. They applied poultices and gave opiates, and all the while the poison was creeping through our body. And when the arm was terribly swollen to the shoulder we found a physician who seemed to administer cruel treatment. With a sharp knife he lanced the place and laid the wound open and probed to the bottom. It was painful, but our life was saved. History is to repeat itself. While men are crying **"peace and safety"** sudden destruction will overtake them. While men are boasting of human progress in the arts and sciences, and rejoicing in the delusion that the world is getting better, an angry God will arise from his seat of long-suffering to shake terribly the earth (Isa. 2:19).

The Three Greatest Lessons I Ever Learned

PASTOR JOHN R. GILPIN, First Baptist Church, Russell, Ky.

I was born a totally depraved, vicious sinner; but I did not know it. My parents say that evidences of that sinful disposition began to manifest themselves before I was three days old. The first day I went to school I rebelled at the authority of the school. I had numerous disputes with other students. Some of these disputes ended in blows. I did not know why it was that I preferred to lie rather than to tell the truth; nor why it was that I rebelled at all authority, and defied anyone that opposed me. I went to church, but I was not interested. I was never able to understand myself until I read: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psa. 58:3). Then I read Psalm 51:5, which says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Later, as a beloved brother of the cross read: "For we have all sinned and come short of the glory of God." (Rom. 2:23). I saw myself as I was,—depraved from birth, with vicious desires and unholy passions; condemned before God. Thus I learned my first great lesson.

Just how to rid myself of the sin I possessed, I did not know. I had attended a Campbellite church, and had heard men speculate about the plan of salvation. I had heard them say with emphasis: "No man can know that he is saved until he gets to heaven." I had heard them read:

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord, or no?
Am I His, or am I not?"

That type of religion made no appeal to me. If I had possessed that kind of religion, I would have been no better off than I was; I was already in a state of indecision. Then, one night I sat in a Baptist church and heard the scripture: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). Like a drowning man grasping at a straw, I laid hold of this; and sang that night with others that trusted in the same Savior:

"Happy night, happy night, when Jesus washed my black heart white;
He taught me how to sing and shout, and be a Christian out and out,
Happy night, happy night, when Jesus washed my black heart white."

Then I could say with Paul: "I know whom I have believed" (2 Tim. 1:12). There was no guess-work about this. I could say with Naaman: "Now, I know there is no God, but in Israel" (2 Kings 5:15). As my second great lesson, I had learned that I was a sinner saved by grace.

We have come to greatly love the writer of this article. We first came to know of him, and to be drawn to him, when we chanced to pick up a copy of the Cincinnati Enquirer that told of the fight he was making against worldliness at that time as pastor of a church in Cincinnati. The section of the city he was in was greatly stirred over a sermon he preached against the modern dance. This sermon was taken up by the Associated Press, and was published in papers all over the country. Closer acquaintance with our brother has increased and deepened our love for him.

As pastor of the First Baptist Church of Russell, our brother's labors have been crowned with phenomenal success. There have been scores of additions to the church. Also the church building has been recently renovated and enlarged. We trust this betokens a solid, scriptural growth. And, best of all, our brother is waging a strong fight in Russell for the truth. He recently met J. W. West, a Campbellite debater of considerable renown, and swamped him with an avalanche of scriptural proof for Baptist doctrines and practices. He is to meet him again in June in Ashland.

This article is a clear declaration of scriptural truth as verified in experience. It shows the author to be, not a mere dry polemic; but a moving, fervent preacher, with a heart-appeal in his messages.—
Editorial Note.

I was so happy in the Lord that I felt this experience just could not last. I concluded that it must end some time. But, lo, it has not ended; but has grown sweeter with each passing day. Thus I learned my third great lesson,—that I was saved eternally, and could never be lost. This was the greatest lesson of all. Now with Paul, I say: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6); or with Peter: "Kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5); or still again with my blessed Lord: "No man is able to pluck them out of my Father's hand" (John 10:29).

"I've found a Friend; oh, such a Friend!

So kind, and true, and tender;

So wise a Counsellor and Guide,

So mighty a Defender!

From Him, who loves me now so well,

What power my soul can sever?

Shall life or death, or earth or hell?

No; I am His forever."

All three of these were learned apart from grammar school, high school, college, or seminary. I learned them alone with God. Dear reader, go thou alone with Him and do likewise!

A FORETASTE OF OUR FUTURE FARE

The Cupboard is Full of Good Things

We are doing some prayerful planning for the future issues of this paper. We do not mean to put out a single dull issue. We expect to give our subscribers many times their money's worth. Now we believe it will be well to give our readers a foretaste of what is in store for them in order to whet their appetites and so get them ready for the fullest enjoyment of the feast that is to be theirs. The Lord willing, among other things, the second issue will contain a fine article by Pastor Carroll Hubbard of the Baptist church at Salem, Ky., on "The Eternal Gospel." Besides this, we have written to a brother in the North, and to one in the South, asking them to prepare articles for the second issue. Soon we will publish another article from Pastor John R. Gilpin of Russell, Ky., on "The Philistine Expedient, or Pies vs. Tithes." Then we are thinking seriously of asking Franklin

G. Huling of Los Angeles, Cal., for the privilege of reproducing his fine tract on Modernism among missionaries entitled: "The Devil's Game Today." Before long we are expecting from Pastor E. E. Spickard of Livermore, Kentucky, an article on "Calling a Pastor;" also another on "Scriptural Evangelism," as well as a series of articles on "From Death to Life." At an early date we hope to carry serially an exposition of the book of Galatians by Pastor J. C. Lilly of Marion, Ky.

In addition to the above, the editor expects to publish serially an exposition of the book of Ephesians. He plans also to prepare a series of articles on the second coming of Christ, which is a subject that is attracting a good deal of attention just now in some Baptist quarters. Besides these, there are a number of subjects on which the editor plans to write, such as "Justification," "The Sabbath and the Lord's Day," "The Mean-

ing of Heb. 6:4-6," "The Religious Training of Children," "The Completeness and the Incompleteness of Salvation in This Life," "Some Characteristics of the Lord Jesus Christ as a Preacher," and "The Four S's of Grace," just to mention a few.

Moreover, we have written to the International Catholic Truth Society of Brooklyn, N. Y., inviting them to furnish a man to set forth and defend the doctrines and practices of Roman Catholicism in this paper to be examined by the editor.

Every issue will be brimful of appetizing spiritual viands. Perhaps if you like the taste we have given you, you will want to eat with us regularly. If so, let us know, and we will put your name in the pot. Our charge for board is very low; just one dollar for a whole year.

Spiritual Reality

PASTOR GERARD KNOL, Lake Drive Baptist Church, East Grand Rapids, Michigan.

"Who hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:6.

In the third chapter of 2 Corinthians the apostle speaks of the superiority of the new covenant over the old in that the old was the ministration of condemnation. Verse 9, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

It is, therefore, a great truth "that Christ is the end of the law for righteousness to every one that believeth" (Romans 10:14). Hebrews 8:6, 7, "But now hath He obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." But the apostle insinuates in 2 Corinthians 3:6 that it is possible to have a mental knowledge of these great truths and be spiritually dead. It is the purpose of the writer, and surely the yearning of God's heart, that saved people shall be stirred into a spiritual or living appreciation of all the great doctrines and practices of the New Testament.

The apostle speaks first of being made an able minister. He has said in verse 5: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

This is of great importance and is absolutely necessary if we are to be used of God. The first lesson to learn is that all that is of the old creation is condemned. God cannot use it unless it has first been to the cross. No flesh shall glory in His presence!

The great mistake that so many Christian workers make is that they are going to do something for God, when God is looking for those through whom He can accomplish His purpose. Therefore the apostle says our sufficiency is of God.

Brother Knol is one of a considerable number of pastors in the North who stand out against the tide of Modernism that has for some years been sweeping relentlessly over the North and into the South. We thank the Lord for some faithful prophets who will not sell out for a mess of Modernism's filthy pottage. We are informed that Brother Knol and his church stand entirely aloof from the Michigan and northern conventions. We thank God for this, for no pastor and church can remain loyal to the truth and stay tied up in such unholy alliances.

In this article a needed note is sounded. There is in it a call to every believer to go beyond mere theological terms and doctrines, and feel and appreciate the spirituality that underlies every true doctrine and practice. It is this that prevents orthodoxy from becoming dry and stale. We consider this one of the finest treatise that has ever been put into the amount of space it occupies. We hope to carry frequent articles from such northern brethren as Brother Knol.—Editorial Note.

What God then is after is an instrument stripped of self and ready for the Master's use.

Now then, God will enable such an one to be His minister of the New Testament, and this ministry is to be a spiritual ministry. It is generally admitted that there is a deadness in the churches, and is it not very probable that the reason for this lies in the ministry of the letter instead of the spirit?

We still teach the doctrines such as justification by faith, election, or the return of the Lord, just to name a few; but have these truths become living realities to us, or are they just theological terms?

Martin Luther preached justification by faith and stirred all of Europe, and caused Rome to Tremble; but today this life-giving doctrine has become a dead dogma. Even the doctrine of the Lord's return, which a few years ago so wonderfully moved God's people, has now become a speculative teaching. The time-setters and ultra-dispensationalists have robbed it of its power. The danger against which we would warn is reducing things spiritual

to the realm of the mind, and thus robbing them of their spiritual power. The same might be said as to the ordinances. There is a great danger of being correct in form and yet miss the spiritual significance.

If all those who are baptized and who partake of the Lord's supper realized that these ordinances symbolize the whole work of redemption, and that by them is assured the power of the resurrection of the Son of God for a victorious Christian life, would we not experience that revival in the churches for which we are praying?

May the Lord grant us a new spiritual perception of the doctrines and practices of the Bible, for the letter killeth, but the spirit giveth life.