

The Baptist Examiner

An independent paper, standing foursquare for the distinguishing doctrines of Baptists,
and shunning not to declare all the counsel of God.

"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, JULY 1, 1931

No. 6

SPECIAL SUBSCRIPTION OFFER

For a special purpose we desire to greatly increase our subscription list within the next two weeks. For that reason we are able to make an amazingly low subscription offer. FROM JULY FIRST THROUGH THE FIFTEENTH WE ARE OFFERING THE BAPTIST EXAMINER AT FIFTY CENTS A YEAR, TWENTY-FIVE CENTS FOR SIX MONTHS, OR FIFTEEN CENTS FOR THREE MONTHS. This surely puts the paper down within reach of about all that want it. So far as we know, such an offer will never be repeated. We make it only because of a special end in view. We are going to have some very interesting articles in every issue. We are still trying to arrange a written debate through the paper with some Roman Catholic. If this cannot be arranged, we have some pointed and interesting remarks to make concerning Roman Catholicism; and we have a far-reaching plan to put into the hands of Roman Catholic adherents a terse and pointed exposure of the outstanding errors of Roman Catholicism. Then one of our exchanges, The Methodist Herald, of Jackson, Tennessee, is now beginning a series of articles on "Why Methodists Baptize by Pouring and Baptize Babies." They are being written by the editor, and he says he has studied the subject for forty years besides making a tour of observation in Bible lands; and, therefore, that he is going to throw some light on the subject. We hope he will be able to do this. When he has finished his articles, we will write a series of articles in reply to them (D. V.) We expect him to advance the strongest arguments that can possibly be advanced to vindicate the practice of Methodists in their so-called baptism. And we expect to make his arguments look like a counterfeit dime with a hole through it. Therefore, you can't afford to miss the reply to his articles. We expect to be constantly exposing heretical doctrines and practices. We hope to have several written debates through the paper in due time. Our motive in it all is obedience to Jude 3. We are planning a big sixteen page special associational number for the first of August. Now is your golden opportunity. Now is the time to subscribe for yourself if you are not already a subscriber. Now is the time to get your friends to subscribe. And if you have some money to put into the spread of the truth, now is the time to put the paper into the hands of those who need it. Don't fail to get your subscription or subscriptions mailed on or before July fifteenth so as to take advantage of this great offer. ACT NOW. EVENTUALLY (D. V.) EVERY WIDE-AWAKE BAPTIST THAT LOVES THE WHOLE COUNSEL OF GOD WILL BE A READER OF THE BAPTIST EXAMINER. WHY NOT NOW?

A Refusal to Practice Pulpit Affiliation

Why the First Baptist Church of Russell, Ky., Did Not Permit the Baccalaureate Sermon to be Preached in Their Church Building
PASTOR JOHN R. GILPIN

In the last three weeks there has been much discussion concerning the action of the First Baptist Church in refusing the use of the church building for the baccalaureate services this year. The principle of fair play and candid frankness demands that we present publicly the reasons for the action of the church.

First, let it be understood that the action of the church does not discriminate against B. F. Kidwell as superintendent of our Public Schools, nor any member of the Board of Education. Our church has gone on record as offering the public schools the use of our building for the baccalaureate services at any time they may wish to use it, provided they furnish a minister of like faith, as speaker.

Likewise, the action of the church is not a personal discrimination against J. E. Brown, the pastor of the Meade Memorial Methodist Church, who was the baccalaureate speaker this year. Since Mr. Brown became pastor in Russell, there has existed a sympathetic friendship between him and the writer. When he was in the hospital last summer, we even

We rejoice in the privilege of publishing this article. We would like to advertise Pastor Gilpin and his faithful church to the ends of the earth. We thank God upon every remembrance of them. We are behind them with every ounce of our energy in the fight they are making for scriptural doctrine and practice. One of the beauties about the action of the church is that it was taken in the absence of the pastor.—Editorial Note.

had special prayers in our services for his recovery.

Then how can the action of the church be accounted for? Simply on the basis of the vast difference of doctrine in the Methodist Church and Baptist churches, as the two systems of religious teaching are well-nigh opposing and divergent in every respect. I will cite a few of the more conspicuous differences.

1. Requirements for Church Membership.

Methodists ask those seeking to unite with them to experience a desire to be saved. I quote from the 1930 issue of the Doctrines and Discipline of the Methodist Episcopal Church, South, P. 14, Par. 3:

"There is only one condition previously required of thee who desire admission into these societies, a 'desire to flee from the wrath to come, and to be saved from their sins.'"

In contrast Baptists believe in receiving no one who does not profess that he is already a child of God. We ask more than a desire to be saved—we ask that the applicant have really experienced a change of heart. This, of course, is follow-

ing the example of the First Baptist Church of Jerusalem: "And the Lord added to them day by day those that were saved."—Acts 2:47.

2. The Mode of Baptism.

Methodists accept three modes of baptism, leaving the choice to the discretion of the candidate. Quoting The Discipline again, P. 340:

"Then shall the minister take each person to be baptized by the right hand; placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him, (or if he shall desire it, shall immerse him in water), saying: 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

Baptists believe in one mode only—namely immersion. This was the method employed by John the Baptist: "And John was baptizing in Aenon near to Salim, because there was much water there."—John 3:23. This is the method whereby Jesus was baptized. "And Jesus, when he was baptized went straightway out of the water."—Matt. 3:16. This was the mode practiced by the early Christians: "And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more"—Acts 8:38, 39.

3. The Baptism of Infants.

Methodists believe in and practice infant baptism. Read P. 323-327 of The Discipline. This Baptists reject, since there is no command, example or precept in the Scriptures which teaches infant baptism. Someone has said: "There are three classes of Scripture which teach infant baptism, the first mentions babes, but does not mention baptism; the second mentions baptism, but does not mention babes; while the third mentions neither babes nor baptism."

The scriptural commands and examples demand that only believers be baptized. See Acts 10:47; 16:30-34; 18-8. Since no infant has the ability to believe with saving faith, we reject infants from the ordinance of baptism.

4. The Question of Communion.

Methodists believe in what is commonly called "open communion." Quoting The Discipline again, P. 25, Par. 25:

"The cup of the Lord is not to be denied to the lay-people; for both parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike."

This means that all Christians, irrespective of denominational differences, should be admitted to the Lord's table.

Baptists believe that this ordinance is for a local church only, and that even Baptists have no right to partake of the supper, except in the church where they are members. This is fully in accord with the teachings of Scripture: "For we being many are one bread and one body."—1 Cor 10:17. The "one body" means nothing unless it means one local church. Each church is required to exercise discipline over those who partake of the Lord's Supper. See 1 Cor. 11:17-21. [See also 1 Cor. 5:11—Ed.] This would be a complete impossibility unless all communicants were members of one local church. Thus, instead of inviting all Christians to the Lord's table, we invite only those our Saviour invites, namely, the members of each local congregation.

5. The Security of the Believer.

Methodists teach that one can be saved, and yet after justification lost his salvation and go to hell. The Discipline says, P. 22, Par. 18:

"Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable."

This implies that some sins after justification are unpardonable. [That no doubt may be left in the minds of any as

to the teachings of Methodism on this point, we desire here to give another testimony or two. From a tract by T. L. Hulse on "Can We Fall from Grace?" published by an official publishing board of the Methodist Episcopal Church, South, we read: "Calvinistic churches teach that the truly regenerate 'can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein until the end, and be eternally saved. (Westminster Confession of Faith.)' WE CANNOT ACCEPT THIS STATEMENT AS TRUE, BECAUSE IT CONTRADICTS BOTH REASON AND SCRIPTURE." And then from a tract entitled: "Methodism," published similarly as the above and endorsed by a number of Methodist "Bishops" and "Doctors," we read this startling statement: "Faith saves the sinner; works save the Christian."—Ed.]

Baptists believe that when one is saved, he is saved eternally and can never be lost by the sins he commits. Jesus said: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29. The Scriptures state that nothing can separate the believer from Christ: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39. Sin can't separate us: "For sin shall not have dominion over you."—Rom. 6:14. Satan can't separate us: "He that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 5:18. The law can't separate us from Christ: "Ye are not under the law, but under grace."—Rom. 6:14. Even the believer cannot take himself out of God's saving grace: "I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:40.

Thus the Baptist and Methodist positions are seen to be directly opposite and contrary. Long years ago, Amos asked: "Can two walk together except they be agreed?"—Amos 3:3. Since we do not agree, but widely differ with Methodism, we cannot step aside and bid them God speed in the use of our pulpit. To do so, would endorse every precept which Methodists hold. This we cannot do, for John says: "He that biddeth him Godspeed is partaker of his evil deeds."—2 John 11.

Accordingly, since we do not agree with the principles of Methodism, we must maintain a position of separateness, which true Baptists have done for the past 2000 years since Jesus said: "I will build my church and the gates of hell shall not prevail against it."—Matt. 16:18.

"Through many dangers, toils and snares,

We have already come;

'Tis grace hath brought us safe thus far,

And grace will lead us home."

No commission can be allowed to representatives on subscriptions during the period of our special subscription offer. We can only urge all to do what they can for the truth's sake.

"You don't have to urge me to give, just show me, if you can, that the cause for which you plead furnishes the best possible investment for that much of God's money which is entrusted to me."—James A. Anderson.

"The blighting curse has been, and still is, that Baptists have done in a mad race for members until there are thousands that have been swept into our churches with no more religion than a heathen Hottentot."—B. H. Hillard.

Church Discipline

ELDER W. W. POPE, Hampton, Ky.

Discipline is the process of education by the enforcing of the laws and rules of constituted authority. It consists of two courses of action, first, instructive; second, corrective. The term "church" prefixed to discipline does not alter its meaning. It necessarily means the same when applied to organizations, family, nation or church. Church discipline is the education and edification of the members of the church in spiritual things by the enforcement of the laws and rules of Jesus Christ.

A church, in a very important sense, is a school; in which each member is both teacher and pupil. The last great law our Lord gave was that his church make disciples of all nations, baptizing them, and then teaching them all that he had commanded. All the members of the church should teach either by precept or by example of holy living, or by both. Jesus said: **"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven"** (Matt. 5:16). Some in the church are called as public teachers, but all should be able to teach privately and by example.

Where there is no knowledge of the law, there can be no violation with the criminal intent; yet the cause of Christ suffers as much when his laws are violated by the unformed as when they are violated by the well-informed—hence the obligation of the church to teach them the all things of Christ.

In the exercise of instructive or, as some call it, formative discipline, it should be borne in mind that the church is to **"feed the lambs."** Newborn babes are to be fed **"the sincere milk of the word."** Each of them is to be trained to do his part in the great work which the church is divinely commissioned to perform in the world. The whole church is to be fitly framed together that it may grow into an holy temple in the Lord. Eph 2:21.

An instructive lesson on this part of the subject is taught in 1 Cor. 12:12-27. If the instructions of these verses be understood and acted upon, no saved member of a church will be dissatisfied with his place; nor will he envy the place of another. He will not attach undue importance to his own place, nor undervalue the place of his fellow-member, but will be content and happy in the station in which the Lord has placed him, and will do all he can to promote the interests of the church.

Corrective discipline is the infliction of the penalty of exclusion from the church because of wilfully continued and serious violations of the laws of Christ. [In the case of minor infractions and first offences, we are commanded to seek the restoration of the erring one (Gal. 6:1; Titus 3:10). But when the offender will not yield to persuasion and entreaty, and where the offence is of the grosser sort (Matt. 18:15-18; 1 Cor. 5:1-13), the only effective remedy is immediate exclusion (2 Thess. 3:6)—Ed.] Corrective discipline is necessary not only because of imperfections and liability to sin on the part of all members of the church, but because of that wilful, unruly and perverse determination of some that leads them into continued and gross violations of the laws of Christ; whereby the order, peace, and harmony of the church are disturbed and its influence greatly weakened.

In Acts 2:47, as well as throughout the New Testament, it is taught that only the saved should enter the sacred enclosure of the church. This will be conceded by every impartial reader of the New Testament. Therefore, discipline should begin at the door of the church. No applicant for membership should be admitted when there are good grounds for doubt concerning his regeneration and thorough fitness for church membership. [This principle is taught in Matt. 3:7-9—Ed.] If this precautionary rule was strictly observed, it would greatly lessen the unpleasant disciplinary labors of the church. But

with the exercise of the greatest precaution of which they are capable, churches will doubtless, often find within their membership those who lack the prerequisites of church membership. These are like the seed that fell in stony ground and that which fell among thorns. They should be cut off without delay; and the fact should be made public that the world may know that the church of Christ was intended to be **"an holy nation, a peculiar people"** (1 Peter 2:9).

Observation and study of the history of churches reveal the fact that the best material of which churches ever have been, or are now, composed is imperfect. Therefore, we can never hope to have perfect churches. But the object of corrective discipline is to keep the church as near the divine standard as possible.

The scriptural law of discipline covers both personal and general offences. The church is commanded to mark them which cause division and offences and avoid them (Rom. 16:17). In case these offenders are in the church, avoiding them necessitates their exclusion. Heretics, by which is meant those who cause divisions through teaching false doctrines, are to be rejected if they heed not the first and second admonitions (Titus 3:10). This, too, requires exclusion if the heretics are in the church. In 1 Cor. 5:11 the Apostle Paul has summed up for us the principal moral offences for which exclusion is to be inflicted. He says: **"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."** By **"with such an one no not to eat"** Paul meant that they were not to eat the Lord's Supper with them. This, of necessity, requires exclusion, for all members of a church have a right to eat the Lord's Supper. [Exclusion is not only to be inflicted for these gross acts, but also for every disorderly practice that is persisted in (2 Thess. 3:6).—Ed.]

There may be a difference in the enormity of the offences catalogued by the apostle in the Scripture quoted above, but with that the church has nothing to do. The penalty of exclusion is prescribed for all of them. There should be no more hesitation in excluding people for railing, covetousness, drunkenness and extortion that there is in excluding them for fornication. The way some churches are neglecting the exclusion of drunken members is rendering the church of none effect and bringing reproach upon the cause of Christ. Paul says: **"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened"** (1 Cor. 5:7). Leave outbreking sin in the church, and the tendency is for the whole church to become leavened with it; even as Paul says: **"Know ye not that a little leaven leaveth the whole lump"** (1 Cor. 5:6). J. M. Pendleton, in his Manual says: **"If a member is guilty of adultery, or murder, or purgery, or theft, or drunkenness, or any kindred crime, he deserves exclusion without trial."** Churches should enforce discipline for the desecration of the Lord's day. [Also for non-attendance and worldliness.—Ed.]

Discipline involves the duties of church members toward each other. Christ said: **"Feed my sheep."** Teach the members of the church, and if they are saved, they will prove a blessing to the church. [And if they are not saved, the preaching and teaching of the whole counsel of God will soon make their true condition manifest. See Heb. 4:12; Eph. 5:13; Jer. 15:19.—Ed.] Discipline in a church does not hurt a truly saved person, but will enrich his life.

There is only one remedy for the disorder that now prevails in so many churches. And that one remedy is discipline. May God enable us to rid our churches of unsaved folks and purge out the old leaven is my prayer.

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T. P. SIMMONS - - - - - Editor
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TWO MISSIONARY LETTERS A LETTER FROM WILL JONES

One of the main purposes of this paper is to encourage and stimulate scriptural missionary work. For that reason we are glad to give space to reports and letters concerning this kind of work. In a previous issue we have referred to Will Jones, who is being supported at Belem, Para Brazil, by the churches of Old Bethel Association. Brother Jones is one of the soundest, most zealous, and untiring missionaries we have ever known. He stands for the whole counsel of God regardless of consequences. That is the only kind of missionaries we care to have fellowship with. Brother Jones is known by face to many of our readers, and we are sure that others with them will enjoy reading his letter, which we give below:

"Belem-Para-Brasil-S. A.
Caixa Postal No. 684."
"May the 7th, 1931."

"Dear Tom: A dearly beloved brother in the Lord you are to me. May God bless you is my prayer in the name of Jesus.

"Have just received THE BAPTIST EXAMINER, No. 2, and wished for the first copy. Have read it all, and enjoyed it—you don't know how much. "THE ETERNAL GOSPEL," by Bro. Hubbard was sure fine, and the piece on "JUSTIFICATION, in my judgment, could not be surpassed. Also "THE EMPTY TOMB" was just as good as pie. I thank you oh, so much for remembering me and sending your paper. Every bit of it has my endorsement.

"I feel sure that God has located you where he wants you, and I am sure glad. We need men that will tell the truth—I mean all of it—to edit Baptist papers, as well as to preach the gospel; and I believe you are one that will do it. May God bless you in the work.

"Say, it is very inconvenient for me to send you money from down here, but I sure do want your paper. If it is satisfactory to you to send it to me and wait on me for the money, I sure will appreciate it, and will pay up when I have an opportunity. But if this is asking too much of you, don't do it; and I will not be one bit offended.

"Well, I will just give you a bit of news from this part of the Lord's vineyard. We are still moving along, ever busy in the work, and looking to him that has all power for results; and occasionally we see a dewdrop here and there. God remembers us in mercy, and is blessing our feeble efforts. I can see his hand moving in our work each day, and that is sure worth something to me. For me not to see his hand move means a dark day for me. But the promise of Matt. 28:20 is being daily fulfilled with us in the work we are attempting to do, and that makes all rough places smooth and bitter cups sweet.

"We are writing and distributing gospel tracts by the

thousands. We have preaching here in our home each Tuesday night, and a Bible class each Sunday morning. We are having good results now, although it was a bit rocky when we first began. On account of different views between myself and the Baptists here, it seems that we can't work harmoniously together; so I am doing my work in my way, and they are doing their work in their way. It is with me as it is with the Baptist church of Engenho de Dentro, Rio de Janeiro. Pastor Petrowsky took a stand for the Lord's supper as a local church ordinance, and not as a denominational ordinance. Also he fought bobbed hair, women speaking in mixed assemblies, loose church discipline, immodest dress, and all manner of worldliness. His church voted to stand with him, and was excluded from the Brazilian Baptist Convention last November by a vote of 254 to 6. The messengers from his church were not permitted to be enrolled before their exclusion. He was so badly treated together with his church that the pastor of the church where the convention convened asked the convention not to come back to his church the next day on the ground that they had not shown a Christian spirit toward this church and pastor. So you can see that all is not smooth sailing among the Baptists in Brazil. While I am contending for the scriptural view to be practiced in our Baptist churches in the Amazon valley, we have some few in the South that are standing for something too.

"May the 12th, five days from last writing. I could not get this letter ready in time for the other boat and have had to wait for another; so I have been doing other things, but will now write a bit more.

"We are all well enough and much better than we deserve. But it is just like our gracious God to be better to a sinner than he deserves. We had a fine time Sunday morning studying the Book. We are studying the baptism of the Holy Spirit. Next Sunday we begin on speaking with tongues and other effects that followed the baptism of the Holy Spirit on the day of Pentecost—which came that day once for all time to come. We are studying this subject because, when we began our Bible class, we began with Matthew, and when we came to chapter three we met with the baptism of the Holy Spirit. We skip nothing, but just take it clean as we go. Also we have some members of the Pentecost Church in our class, and they are anxious to study the subject. Therefore, I was glad for the opportunity to teach it. We are sure having a good time in the word. Pray for great results for the glory of God, for the salvation of sinners, and for convictions on the part of the saved to stand firm in the doctrines of the word of God. One of the greatest needs of the people of God today is for convictions to stand firm.

"Sunday was Mother's Day here in Belem for two of the three Baptist churches; and is being followed this week in the First Baptist Church by a great union meeting, with Pastor Mesquita, Baptist; Pastor Joao Daniel, Baptist; Deacon Augusto Feireia, Baptist; Dr. Gueiros, Presbyterian; Linard Harris, Interdenominationalist—who believes half way between the Methodists and Pentecostians; and the Pastor of the Second Presbyterian Church as the speakers. A lady by the name of Amilha Gama is director of the services. They are expecting a great time.

"Some like union meetings and some don't. Some are wanting to withdraw and begin a work on a sounder basis. Perhaps it may develop soon. The churches are exceedingly cold and worldly. They are following the traditions of men rather than the word of God. They fill full the prophecy of 2 Tim. 4:3, 4. The First Baptist Church here in Belem has gone a way back in spirituality in the last three years. They voted to permit women equal rights with men in speaking, with the exception of preaching. They also voted that women could cut their hair at their own will, and that they could dress as it pleased them; and many of them dress very indecently. Also the Baptist churches of Brasil give the Lord's Supper as a denominational ordinance, and not as a local church ordinance; i. e., they give the supper to all members

of other Baptist churches that are present. And they give it [with common light bread and grape juice, which is absolutely unscriptural. Read Matt. 26:17-28. The supper was instituted in the time of the Passover, at which time no leaven was allowed in the camp. See Ex. 12, 14, 15, 17-20; 13:3, 6, 7. Besides this, leaven throughout the Bible represents sin and evil, and how can bread full of that which represents evil symbolize the body of the Lord Jesus? Common light bread bought out of the store full of laven, and grape juice full of ferment, symbolizing the body and blood of our blessed Lord Jesus!

"Pray for us all.

"As ever your brother in grace,

W. H. JONES."

A LETTER FROM T. L. BLALOCK

We are not personally acquainted with the writer of this letter, but we appreciate the letter nevertheless. We rejoice that the Lord is giving us new friends as well as binding our old ones closer to us. And we rejoice as we see the Lord extending the ministry of this paper even to the uttermost parts of the earth. Judging from this letter, we would put the writer in the same class with Will Jones as a sound, faithful, and fearless missionary and prophet.

"Tai An Fu Shantung, China."

"May 17th, 1931."

"Dear Brother Simmons:

Some time ago a copy of the Baptist Examiner reached me in this benighted land. I was very much interested and could not lay it aside till I had given it something of an examination. I confess from its avowed policy and purpose I was truly rejoiced; and if it continues as it has started out [it will do so, the Lord willing—Ed.], I am sure it can but prove a great blessing to our Baptist people throughout the length and breadth of the land. I have long felt the need of such a paper to set forth our Baptist faith in its fulness and in a clear comprehensive manner without partially or bias toward any one or any institution. Therefore, I trust you will be given great success in this new undertaking.

"For many years I have been helping with a little mission paper, published by Elder W. A. Reese, Norwood, Ky. I have longed to be able to put more into this paper for the home side along the line of cardinal doctrines of our true Baptist faith. But the paper is small, and it was started merely as a mission paper for stimulating a deeper spiritual interest in sending the gospel. Therefore, we have had little time or space in the paper to do anything other than touch on the mission side and keep our people alive to their privilege in sending the gospel to these lost people. With the heavy demands of the work here I have found it very difficult to keep up my part even in this little mission monthly. Therefore, you can understand something of how interested I am in this effort of yours with this new paper.

"Our greatest need now in China is more missionaries that are willing to take risks and suffer for Christ and stand for the whole truth. Our hearts are sad, and at times we almost despair, because of the lack of real mission interest at home. We need men called by the Lord of the harvest and fitted for the work by the Holy Spirit. Not that we discount education, but the first essential is the call; and the second is the prophet's equipment of the fullness of the Spirit. Such missionaries will come with a vision and will preach the word and defend it even to the laying down of their lives if necessary. In this country, as well as at home, Modernism is rampant from many angles. Therefore, we need Elijahs here this very hour to cope with Baal's prophets. Pray God to thrust them out.

"Send The Baptist Examiner to Eld. W. L. Randall and to T. L. Blalock, Tai An Fu Shantung, China.

"Fraternally,

T. L. BLALOCK."

FROM A METHODIST TO A BAPTIST AND WHY

FRANK A. McCrum, Detroit, Michigan

I was saved on Dec. 20, 1929, at 9:45 p. m., in Asbury Methodist Church, Detroit, Michigan. I became a member the next Easter. I was called to preach Feb. 7, 1930. According to my watch, God's dealings with me in the call lasted three hours, but to me it seemed just a few seconds. It is something I shall carry to the grave with me, and for which I shall sing praises when I swing past the pearly gates. I rejoice in the holy privilege of preaching the unsearchable riches of Christ, and by the grace of God I shall defy Satan and all of his perditional plans.

At the next church service after my call to preach I naturally told the preacher about it. And after a few questions, he told me I would have to wait until I had finished my high school course (which would have taken two years) and then enter Asbury College, which would have cost some hundreds of dollars each year (as I understood him) for tuition, board, and other necessities. My heart sank to my heels like lead. I became discouraged and neglected reading the Bible. But it was only a few months later that the truth of Rom. 8:28, **"And we know that all things work together for good to them that love God, to them who are the called according to his purpose,"** began to be made real to me.

It all began when I visited Brother T. P. Simmons in Marion, Ky., last December for better than three weeks. He, knowing I was a proud Methodist, tried in his pleasant way to correct my wrong beliefs. Naturally I put up Methodist arguments; and they wouldn't hold water, let alone the blood of Jesus Christ. My chief difficulty was as to salvation being **WHOLLY BY GRACE THROUGH FAITH AND NOT OF WORKS**. I now see this truth. It is declared in Eph. 2:8-10. In this Scripture the writer emphasizes that works have absolutely no part in salvation, lest any man should boast. When I realized this and quit fighting this truth, I felt lower than a snake. I hung my head and prayed for God's forgiveness; simultaneously praising him for my chastening, which he had so mercifully bestowed upon me to show me that falling from his grace is untrue. I saw that no matter how rebellious I was toward God, I was his by the second birth (John 3:5), and, therefore, that I would be his always, regardless of my spiritual laxness or stubbornness (John 6:37-39). I thank God for such a man as Brother Simmons. He started something in my heart that refused to quiet down. Nevertheless, I would not acknowledge it.

I attended the services at the First Baptist Church during my stay in Marion, and Pastor J. C. Lilly did not hand out any salve for Methodist stubbornness. Instead he started more "fireworks." I was a badly licked Methodist when I started back to Detroit.

But I was a glutton for punishment, so when I got back to Detroit I attended a mission conducted by Missionary Jagoe Washer. He furnished the knockout blow in one of the services. It made me feel microscopic before the eyes of God.

Now as a Baptist, without a compromise standing between me and God, I can drink down as much Bible truth as the next one. My unceasing prayer is that not only the Methodists, but that others as well, will stop killing time trying to fit their doctrines to the Bible. It is impossible. It is like trying to fit a square plug in a round hole. There is only one true church. That is the one Jesus founded, and which is his body (1 Cor. 12:27). I have every reason to believe it is a Baptist church. Baptist churches alone have prevailed against the gates of hell. Baptist churches alone have stood since the days of the apostles. From three hundred A. D., down the origin of every other church is recorded in history. In my estimation these churches are gambling against the certain wrath of God. May God have mercy on them. Amen.

Christian Union And The Great Commission

CHAPTER IV

THE COMMISSION AND PULPIT AFFILIATION

PASTOR A. N. MORRIS, Doerun, Ga.

What is meant by "pulpit affiliation?" When Baptist churches and Baptist preachers invite Pedobaptist and Campbellite preachers into Baptist pulpits and give them recognition as orderly gospel preachers it is called pulpit affiliation. Should this be done? I answer most emphatically, No; and offer my reasons:

1. **No one is authorized to publicly proclaim the gospel until he has been baptized.** Jesus was baptized before he entered upon His public ministry (Matt. 3:13-17). After His baptism "Jesus began to preach" (Matt. 4:17). Had He not preached before this? He had not preached officially before this. Have Pedobaptist and Campbellite preachers been baptized? What Baptist will say they have? Would Baptists take the Lord's Supper with unbaptized persons? Certainly not. They say the Scriptures teach that no unbaptized person should come to the Lord's Supper. But the Scriptures also teach that no unbaptized person should officially preach the gospel, yet some Baptists will recognize them as orderly ministers. Where is the consistency? If they are orderly gospel preachers then why are not their churches orderly gospel churches? Their churches are largely the products of their preaching, and to officially recognize them is to acknowledge their preaching as scriptural, and their churches as orderly gospel churches. If the churches giving them ordination and their doctrines are not scriptural, then how can these preachers be orderly gospel preachers? Can a stream rise higher than its source? The authority vested in these preachers is no higher than the churches they represent. The Apostle Paul did not enter upon his public ministry until he was baptized. (See Acts 9:18-20).

2. **It has been shown that the Commission was given to Baptist churches, and hence no other organization has authority to execute it.** Preaching, baptizing, protracted meetings, teaching, and administering the ordinances are all in the fellowship of gospel churches; and, therefore, persons out of this fellowship have no authority to execute any part of the Commission. The official preaching must be done by preachers, but both the preachers and the preaching must be in the fellowship of gospel churches. "What therefore God hath joined together let no man put asunder" (Matt. 19:6). If the church is to guard Christ's teaching, then those who preach the gospel must be in fellowship and under authority of Christ's churches. Are Pedobaptist and Campbellite preachers in the fellowship of Baptist churches? Ten thousand times, no. How can a New Testament church guard the truth when it recognizes as gospel preachers men who teach perverted ordinances, preach a mutilated gospel, have their membership in and support and defend churches founded and bossed by men, and spend their lives in opposition to the doctrines of Christ? The Commission obligates Baptist churches to "preach the gospel to every creature" (Mark 16:15), and these "creatures" include all persons—even preachers—who are out of harmony with the teaching of the Commission. Is a Baptist church or a Baptist preacher true to his Commission when it or he invites these preachers of heresy into Baptist pulpits and gives them official recognition? We know that such conduct is a compromise and violates the Scriptures (Jude 3). That part of the Commission enjoining preaching upon the church is just as binding as that part enjoining baptism. If Baptist churches and Baptist preachers have a right to repudiate one part, they have a right to reject the other parts. If we can set aside our Lord's authority as it relates to preaching, we may also set it aside when it relates to any other part of the Commission. If a man

wants to publicly preach the unsearchable riches of Christ, let him acknowledge Christ's churches, have his membership in one of them, and get his ordination from that church. Until he has done this, let Baptists refuse to sign away their loyalty to the Commission. Catholics and Episcopalians do not recognize other Protestants and Baptists as gospel preachers and gospel churches. I supplied for the Central Baptist Church, Hinton, West Virginia, August 21, 1904, and in the afternoon Rev. J. P. Campbell, pastor of the First Baptist Church, and I attended a Y. M. C. A. meeting in a grove where a Catholic priest was to speak. When the priest saw us there he requested the Secretary to have us take no part in the service. The Secretary compromised and we sat at a distance from the meeting, taking no part. In this he was consistent, as he did not regard us as orderly preachers. Neither of us had a "brainstorm," for we understood his position. If Baptists were as true to their position as the Catholics and Episcopalians are to their man-made churches and dogmas, they would be better understood and appreciated by others.

3. **Instead of Baptists fellowshiping heretical preachers they are to "reject" them, and teach them the "way of the Lord more perfectly."** Paul says: "A man that is heretic, after the first and second admonition reject" (Titus 3:19). Baptists will withdraw fellowship from one of their own members if he is guilty of a tithe of the heresy taught and practiced by Pedobaptist and Campbellite preachers, but many of them will "flirt" with these preachers who play the whole scale of error. Baptists are to "admonish" twice and then "reject." The word "reject" means to depreciate, to refuse, to avoid, to shun (See the Greek in 1 Tim. 5:11; Heb. 12:25; 1 Tim. 4:7; 2 Tim. 2:23). This is the very opposite of the practice of some Baptists.

NOTICE

It will be noted that the date of this issue is July 1, instead of June 15. A combination of circumstances has unavoidably thrown us behind. And it seemed that the only way to catch up was by missing an issue. But the serial number of this issue is the same as it would have been had it been dated June 15. Therefore, each subscriber will get the same number of issues that he would have gotten if the skip had not been made. We record our subscriptions according to serial numbers and not according to dates.

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"Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10).

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

The Man of Sin

The Fourth of a Series of Articles on "The Second Coming of Christ and Related Events"

By THE EDITOR

We have already touched somewhat upon the Man of Sin in previous articles, but now we come to study him more closely. The reader will get more out of the article if, before proceeding further, he will turn and read the following Scriptures: 2 Thess. 2:3-10; Rev. 11:1-7; 13; 16:13-16; 17; 19:17-20; Dan. 7:8-27; 8:8-25. These last two Scripture passages have reference to Antiochus Epiphanes, the last king of Syria and a type of the Man of Sin.

Concerning the Man of Sin we hold the following convictions—some of which we have previously mentioned, but which we mention again for the sake of emphasis:

1. **He is to be an actual individual.** As stated before, we interpret any passage of Scripture literally, unless there is something in the passage, or in the context, or in some other Scripture that indicates a figurative meaning. We find absolutely no reason for taking the description of the Man of Sin otherwise than literally. No institution or agency could sit in the temple of God. See 2 Thess. 2:4.

2. **He is to be revealed in the interim between the two phases of Christ's coming.** As we have pointed out previously, no individual that fulfilled the description of the Man of Sin has yet been revealed on the earth. Some think that the pope is the Man of Sin. But no pope has ever sat in the temple of God. The Vatican is not the temple of God. Apostate Christianity is not the temple of God. Instead it is the habitation of devils (Rev. 18:2). The revelation of the Man of Sin is now being hindered by some individual (2 Thess. 2:6, 7). We believe this hinderer is the Holy Spirit indwelling every true believer (1 Cor. 6:19) and every true New Testament church (1 Cor. 3:16). It is the Holy Spirit's restraining influence exercised through believers that now prevents the revelation of the Man of Sin. Thus believers are the salt of the earth (Matt. 5:13). The taking out of the way of the hinderer, then, will mean the removal of the Holy Spirit from the earth. This will require the taking out of the earth of every true believer. Since this will occur at the first phase of Christ's coming (1 Thess. 4:15-17), the revelation of the Man of Sin can not come about until after the first phase of Christ's coming. And since he is to be consumed and destroyed at the second phase of Christ's coming (2 Thess. 2:8), he must be revealed and run his course during the interim between the two phases of Christ's coming.

3. **He and the Beast of Revelation are to be the same individual.** We hold this conviction for the following reasons:

(1) Both are to run their course during the interim between the two phases of Christ's coming. Above we have shown this to be true of the Man of Sin. And in a previous article we have shown that the section of the book in which is recorded the career of the Beast belongs to that period.

(2) Their activities are similarly described (2 Thess. 2:4-10; Rev. 13:6-8).

(3) Both are to be destroyed at the final coming of Christ to the earth (2 Thess. 2:8; Rev. 19:11-20).

4. **He is to be a world king with his seat of power at Rome.** See Rev. 17:1-11. We hold the seven mountains (vs. 9) to be the seven celebrated hills of Rome. The five fallen kings we hold to be Egypt, Assyria, Babylonia, Persia, and Greece. The one that then was we believe was pagan Rome. The one that was yet to come was "Christian" Rome, or the so-called Holy Roman Empire. The former six kingdoms (the term for kings meaning either kings or kingdom) culminated in the seventh. The Beast is to be the eighth king and his kingdom will combine all the power and evil of the seven. The deadly wound on one of the heads of the Beast (Rev.

13:3) we take to represent the fall of Rome, A. D. 476. We refer the healing of the wound to the reestablishment of the Roman Empire with its capital at Rome under the reign of the Beast. The sea out of which the Beast is seen to arise (Rev. 13:1; 17:1, 15) we take as representing the seething, turbulent, revolutionary mass of humanity to which the inhabitants of the earth will be reduced by the rapture of the saints.

5. **He will first support, and also receive the patronage of, the Roman Catholic Church; but later he and his ten kings will turn away from and destroy her (Rev. 17:12, 16).** We take the great whore to represent the Roman Catholic Church (Rev. 17:1-7). Her clothing and ornaments picture the wealth of the Roman Catholic Church. The abominations are her unscriptural doctrines and practices. Fornication represents her spiritual adultery in being espoused to the Pope instead of to Christ. The harlots of which she is the mother are Protestant denominations. Her being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" pictures her persecution against true believers (particularly Baptists) through the dark and middle ages. From Rev. 18:4 we find that even at the very hour of her destruction she will have some of God's people in her, as she doubtless has at this time. And God's command now is the same that it will be at the end: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." We say that the Beast will support, the Roman Catholic Church because we first see the whore riding on the Beast (Rev. 17:1-12). We say the Beast will receive the patronage of the Roman Catholic Church because we regard the second Beast (Rev. 14:11-17) as the Pope. Note that this second Beast has the appearance of a lamb. This represents the professed sanctity of the Pope. Note also that, in contrast to the first Beast, the second Beast will arise out of the earth (Rev. 13:11). The first Beast will arise out of (the sea) turmoil and revolution. The second one will have a solid, compact, orderly source—the Roman Catholic system. Then Rev. 17:16 is our authority for saying that the Beast and kings that are with him will finally turn against the Roman Catholic Church and destroy her. And we might say that we regard the second Beast and the false prophet (Rev. 16:13; 19:20) as the same individual.

6. **The length of his career will be forty-two months (Rev. 13:5).**

7. **He will sit in the temple of God pretending to be God.** See 2 Thess. 2:4. The temple that the Man of Sin will sit in is doubtless the restored Jewish temple, which will be the center of worship during the millennium. (Of this worship we shall see more in a later article). Every New Testament church is a temple of God (1 Cor. 3:16). But this could not be what is meant in 2 Thess. 2:4. To be seated in a local church would not be sufficient to satisfy the ambition of this monster of iniquity. And surely the Scripture indicates a more daring and far-reaching exaltation than this. The reference in 2 Thess. 2:4 could not be to apostate Christianity, for, as we have remarked already, apostate Christianity is not the temple of God; but instead is the habitation of devils (Rev. 18:2). The reference is certainly to the Jewish temple that is to be restored by the Jews at Jerusalem some time during the great tribulation period. This, it seems clear, is the temple that comes into view in Rev. 11:1, 2. It is also pictured in Ezek. 40-48.

8. **He will persecute the Jews and other believers (Rev. 11:7; 13:7; Dan. 7:25), and will finally gather the kings of the earth and their armies against Jerusalem for the Battle of Armageddon (Rev. 16:14-16; 19:17-21).** The Lord willing, this latter will be the subject of our next article.

The Model Prayer

C. M. SHERROUSE, Biloxi, Miss.

"Our Father." Whose father? Is God the father of all men? I think not. The self-righteous Jews claimed God as their father, and Jesus said unto them: **"If God were your Father, ye would love me. Ye are of your father, the devil, and the lusts of your father will ye do"** (John 8:41-44). The Apostle Paul said to Elymas, the sorcerer: **"O full of subtilty and all mischief, the child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord?"** (Acts 13:8-10). **We all . . . were by nature the children of wrath, even as others"** (Eph 2:3). **"Ye are all the children of God by faith in Christ Jesus"** (Gal. 3:26). **"Ye must be born again"** (John 3:7).

"Who art in heaven." Heaven is God's dwelling place. **"Heaven is my throne, and the earth is my footstool"** (Isa 6:1). **"The Lord's throne is in heaven"** (Psa. 11:4). In dedicating the temple, King Solomon prayed: **"And hear thou in heaven, thy dwelling place"** (1 Kings 8:30, 39, 43).

"Hallowed be thy name." Sacred, adorable, holy, reverend, praised, glorified.

"Thy kingdom come." What does the term kingdom mean? What is necessary to constitute a kingdom? It requires territory (location), subjects (citizens), a king, and laws for its government. If any reader has a better definition of the word kingdom, I will thank him for it. [It is not necessary that a spiritual kingdom have definite location as to territory—Ed.] **"There was a man sent from God, whose name was John. He was not that light, but was sent to bear witness of that light"** John 1:6-8).

John was sent to baptize; hence was called "John the Baptist" (Matt. 3:1). Before the birth of John, the angel said to his father: **"He shall be great in the sight of the Lord . . . And he shall go before him in the spirit and power of Elias' (Elijah) . . . to make ready a people prepared for the Lord"** (Luke 1:15, 17). **"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand"—is here, in your midst** (Matt. 3:1, 2). **From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand."** (Matt. 4:17). Although both John the Baptist and Jesus declared at the beginning of their ministry that the kingdom of heaven was at hand, yet Christ afterward taught his disciples to pray: **"Thy kingdom come."** Is there any difference between the kingdom of heaven established by our Lord himself during his personal ministry, composed of the people prepared for him by John the Baptist, and the kingdom for whose coming Christ taught the disciples to pray? Jesus said: **"My kingdom is not of this world,"** meaning that those of his kingdom, the kingdom of heaven, were different from those of the kingdoms of this world. Jesus told the disciples he had chosen them out of the world (John 15:19). John baptized only those who gave evidence of repentance. (Matt. 3:6-8) On the day of Pentecost these were **"all (about 120) with one accord in one place"** (Acts 2:1), and **"were all filled with the Holy Ghost"** (Acts 2:4). Then **"the same day there were added unto them (the 120) about three thousand souls"** (Acts 2:41). The first New Testament church located in Jerusalem, composed of repentant, baptized believers prepared by John, and those the Lord added to them, was the nucleus or beginning of the kingdom of heaven—heaven-like kingdom. After churches were multiplied (Acts 9:31) they became the constituents of the kingdom of heaven on earth. [We believe the kingdom of heaven began with John (Matt. 12:12), and that in its present form for it contains all professed Christians (Matt. 13:24-30, 41, 47-50)—Ed.] When Christ

The author of this article is an eighty-five year old Confederate veteran, and is a good friend to the paper.—Editorial Note

returns in person with his saints, and with them reigns on the earth a thousand years (Rev. 5:10) and the work of redemption is complete; then all things shall have been subdued unto him; and **"then shall the Son also**

himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28).

Thy will be done in earth as it is in heaven" (Matt. 6:10.) In heaven, God's dwelling place, God's will be done voluntarily, joyfully and universally. Since man's disobedience, God's will has never been thus done on earth. [We understand the reference here to God's revealed will, and not to his will of purpose, which is ever accomplished (Eph. 1:11—Ed.)]. God's will cannot be done on earth as it is in heaven so long as there is an enemy of God on earth. It will be so done on earth at some time, else that part of the model prayer would have been omitted. Will it be done on earth during the millennium? I think not; because when the thousand years are expired Satan shall be loosed for a little season and shall again deceive the nations (Rev. 20:8-10). If God's will is to be done voluntarily, joyfully, and universally on earth during the millennium, how will it be possible for Satan in a little season to gather such an innumerable army for his last desperate effort to defeat our Lord Jesus?

When Jesus comes with his saints to exact justice and to rule with power, sitting upon the throne of his father David in Jerusalem. **"He shall have dominion also from sea to sea, and from the river unto the ends of the earth . . . Yea, All kings shall fall down before him; all nations shall serve him"** (Ps. 72:8, 11). **He must reign, till he hath put all enemies under his feet . . . Then cometh the end (of the work of redemption and restoration) when he shall have delivered up the kingdom to God, even the Father"** (1 Cor 15:24, 25). This is the kingdom of heaven that both John the Baptist and Jesus said was at hand, and which Jesus established of the people that John made ready; the kingdom of which Jesus said: **"My kingdom is not of this world"** (John 18:36). Not until Jesus shall have put down **"all rule and all authority and power,"** and Jesus himself becomes **"subject unto Him who put all things under him, that God may be all in all"** (1 Cor. 15:24-29); not until there is not a single one on earth to oppose the will of God, and time has ceased and eternity begun—not until then will the Father's kingdom come and His **"will be done on earth as it is in heaven."**

"Give us this day our daily bread." This recognizes our utter dependence upon God, the giver of every good and perfect gift.

"Forgive us our sins; for we also forgive every one that is indebted to us" (Luke 11:4). **"If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses"** (Matt. 6:14, 15). **"Peter said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven"** (Matt. 18:21, 22).

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"There is therefore no condemnation to them that are in Christ Jesus" (Rom. 8:1).

"Except ye repent, ye shall all likewise perish" (Luke 13:3).