

The Baptist Examiner

A nation-wide, 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).

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Special Subscription Offer Extended

We have been unable yet to cover our list of prospects with sample copies. Therefore, we are extending the period of the special subscription offer to Feb. 1, 1932. **UNTIL THAT TIME THE BAPTIST EXAMINER IS FIFTY CENTS A YEAR.** Don't fail to take advantage of this offer, if you are not already a subscriber. And if you are a subscriber and a friend to the paper, we urge you to get others to subscribe. This offer applies only to new and domestic subscriptions.

Machine Rule or Holy Spirit Control—Which?

By EDITOR DEWEY H. JONES In "The Messenger of Truth", Benton, Ky.

"We hold that the local church has the absolute right of self government, free from the interference of any hierarchy or individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; that it is scriptural for true churches to cooperate with each other in con-tending for the faith and the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation."

The above quotation is taken from an article in the Con-fession of Faith of the Benton Baptist Church. It gives us the true Baptist position on the independence of Baptist churches. That this position is scriptural no Bible student will question. But there are many today who wear the name "Baptist" that act as though they do not believe in the freedom of local churches. They deny that "every church is the sole and only judge of the measure and method of its cooperation," and they declare that a centralized committee, or board, or convention, has the right to judge and decree both "measure" and "meth-od" of the church's cooperation.

The one and only superintendent of the local church is Christ, through the Holy Spirit. This is clearly set forth in the Scriptures, where we read that He is the "head over all things to the church." Eph. 1:22. If Christ is head of all things to the church, He is head over her cooperation; and the church herself must determine what the will of the Head is. This she can do only as she follows the teachings of the Word of God and the leadership of the Holy Spirit. **It is not the right of any man or set of men to tell a church of the Lord Jesus Christ what to do.** Yet this is the very right that Bap-tist "machines" are claiming in our Southland.

For a person to refuse to support these machines is for him to receive their anathemas upon his head. For a preacher to refuse to line up with the machine means that he will lose his head ecclesiastically. It means those who are bowing before it will do everything in their power to bring the church of which that man is pastor to reject his ministry and put in his place one who recognizes their unscriptural claims.

What did the preacher mean who, at the recent session of Blood River Association, hinted that there were certain church-es in Blood River Association which ought to tell their pastors where to "head in?" It is certainly the right of a Baptist church to call the pastor to account if he refuses to preach

the truth, but what preacher, board or committee has the right even to suggest to a church that she tell her pastor where to "head in?" What place does such action on the part of preachers give for the right of the Holy Spirit to direct the affairs of the church? Is it not a fact, known to all who have given it consideration, that Baptist machines do reach their hands into the affairs of local churches and aid the worldly element to rid the church of the ministry of the man the Holy Spirit placed there to lead the flock? This is "machine rule," and gives no place for the leadership of the Holy Spirit.

Another way a machine has of ruling affairs in Baptist life is the way of branding as "non-cooperating Baptists" all those who refuse to support their program. And all the pup-pets of the machine (those who have got a job through the machine or are expecting the machine to furnish them one) with one voice cry out, Great is the Cooperative Program. (See Acts 19:34). Many Baptists have been whipped into line be-cause they do not want to be considered non-cooperating Bap-tists. But is it a fact that a man is a non-cooperating Baptist just because he refuses to support a man-made program? The following from "The Sling of Stone," issue of May 16, 1931, is to the point just here:

"What is a cooperative Baptist? The answer depends largely upon the accent given to the expression.

"If the accent is put on cooperating, the answer will be as varied as the moods and methods of men.

"If the accent be put on Baptist, the answer will be as fixed as the message of God's Word.

"The definition of a cooperating Baptist will vary accord-ing as cooperation or conviction is given primary emphasis.

"Much of the trouble Southern Baptists have experienced in recent years has been due to misplaced accent in the defi-nition of a cooperative Baptist.

"The way out of the trouble as Southern Baptists is to re-store the emphasis to Baptist faith and call on real Baptists to cooperate in scriptural manner."

With what is one cooperating when one gives to the Co-operative Program? According to the report of the budget committee as found in the proceedings of the General Asso-ciation of Baptists in Kentucky, 1930 session, only 56 2-3 cents out of a dollar goes to the objects known as missions, while 23 cents out of every dollar is used for a kind of education not

even hinted at in the Great Commission. When one gives to the Cooperative Program, he is helping to pay the executive secretary and treasurer of the State Board of Missions a salary of \$5,000 a year out of mission funds for doing work for which there is neither precept nor example in the New Testament. When one gives to the Cooperative Program, he is helping to pay the salaries of educators who not only do not teach a distinctive Baptist doctrine, but DO teach that we must make room for the man who believes in evolution!

Is a man a non-cooperating Baptist for refusing to cooperate in such a program? We answer that he is not, if you

put the emphasis where it belongs. Is a man disloyal when he refuses to take part in such program? We answer that he is not disloyal to his Lord, of whom it is said that **"he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."** Col. 1:18. It is to Him that we owe our allegiance.

In New Testament times a local church, under the leadership of the Holy Spirit, could send out missionaries without the aid or sanction of a board (Acts 11:22; 13:1-4), and not be considered as "non-cooperating Baptists." But that was before the day of missionary machine rule!

Christian Union And The Great Commission

CHAPTER X

THE COMMISSION AND THE GOSPEL

PASTOR A. N. MORRIS, Doerun, Ga.

"Go ye into all the world, and preach the gospel to the whole creation"—Mark 16:15. **"This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."**—Matt. 24:14.

It is evident that the churches are to go into all the inhabited earth, and that their only message to a lost world is the gospel. Paul said of this gospel: **"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."**—Rom. 1:16. Paul was writing to the church in Rome. Rome was the metropolis of the then known world, and its power was felt and feared everywhere. The apostle wrote from Corinth, and was, at the time of the writing, longing to "see Rome." No doubt he thought much of the grandeur of the great city, but his dominant desire was to meet the Christians there, and to preach the gospel. Note some cardinal facts concerning the gospel:

I. THE NATURAL MAN DOES NOT LOVE THE GOSPEL

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor 2:14. **"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."**—Rom. 8:7.

This is shown by substituting other things for the gospel.

(1) **One of the substitutes is organization.** Organization of the right sort is good in its place, but becomes dangerous when substituted for the gospel. The world organizes, and many Christians want to follow the world. The so-called Inter-church World Movement was patterned after the world, and the so-called Federal Council of Churches of Christ in America copied its plans after the principles of the World War. The Baptist Seventy-Five Million Campaign followed closely after these in its organization and appeals. At that time Baptists had a great opportunity to put on a campaign of stewardship and tithing, but we followed our leaders and put on something else. Some have come to see this and are turning to simpler forms of activities. When the churches grow cold and indifferent to the claims of the gospel, there are those who suggest some kind of organization to stir up activities among them. This has gone on until many of our churches are over-organized, and are, therefore, topheavy.

(2) **Another substitute for the gospel is moral character.** Moral character is good, but must not be substituted for the gospel. If moral character saves, no one has yet been able to tell us what degree of it one must reach to be saved. We can not emphasize too strongly the value of moral character, but should not allow it to take the place of regeneration and Christian living.

(3) **Another substitute for the gospel is education.** We are often told that everything depends upon education. If

the people are educated—we are told—they will adjust themselves to world-conditions and all will be well. But there are different kinds of education. The word means to draw out, and the mind may be drawn out in the wrong direction. This method of building and safeguarding civilization has already been tested and found wanting. Wherever education has been emphasized as the panacea for human ills, it has been the kind that is according to human wisdom; and it has always failed. When we study the history of past civilizations we find much that was equal and some that surpassed our own boasted civilization.

Take Egypt as an example. Look at her mummied kings, her mysterious sphinx, and her marvelous pyramids. They could lift stones thirty feet long, five feet high, and four feet thick four hundred feet into the air and place them to a mathematical line and not vary a hair's breadth. They could paint on glass, grind gold to dust, and had a system of embalming, the secrets of which we do not know. Stones in their gigantic house have outlived many civilizations. They had great schools in which they taught mathematics, law, medicine, embalming, astronomy, theology, geology, architecture, painting, poetry, and magic. In other words, **Egypt followed the "wisdom of the world" and reached a very high state of civilization, but it was all without God.** Mathematical calculations in the Great Pyramid of Egypt have astonished the wisest men of our day. They achieved a point of orientation that has never been accomplished by any other people. That is, the squares in the Great Pyramid stand north, east, south and west without the least variation. The most learned scientists of Europe supervised the construction of the Unraniburg Conservatory, but they missed perfect orientation five minutes of a degree. The United States Government employed the most skilled scientists to construct a point of orientation on Mount Agamenticus, in the State of Maine, but when their task was completed they had missed perfect orientation a four-hundredth of a second. Thus we see that Egyptians surpassed us in this particular. After the blasts and ware of centuries this Great Wonder of the Nile still holds its perfect position in relation to the compass. Pythagoras, the first mathematician of Greece, studied in Thebes, Egypt. Thales, the first philosopher of Greece, studied in Memphis, Egypt. Solon, the first lawgiver of Greece, studied in Sais, Egypt. Egypt reached a high degree of culture and civilization but it was without God, and Egypt fell and her civilization went to pieces. This was also true of Babylonia, Medo-Persia, Greece and Rome. It is just as true today. Many of our so-called Christian schools are no better than worldly institutions. This world—soaked in sin and shame—must have the pure gospel of the Son of God, or it will be forever lost.

Modern science has searched the depth of nature and is

bringing from her secrets that have been hid during the past millenniums. The microscope sets before us worlds of beauty and order hitherto unknown to men. Powerful telescopes sweep the skies and discover, count, and catalogue at least 270,000 stars, many thousands of which never have been seen by the natural eye. The electric spark—the wonder of the ages—has revolutionized the world's thinking and actions. The microphone has so magnified sound "that a spider walking across a window pane sounds like the tread of a man." The discovery of the electron—1,700 times smaller than the atom—is one of the marvels of modern science. The radio is bringing distant cities and countries into our homes, and we listen to them while we sit by our own fireside. Medical science can take a man's heart out and allow him to watch it beat while they treat it. This means marvelous discovery, education and progress, but what is it without God? Education will not save fallen man from the curses of a violated law.

(4) **Another substitute for the gospel is welfare work.** Many seem to think they are fulfilling the Great Commission when they are engaged in this kind of work, but this is nothing more than caring for the material needs, and is purely charitable work. We must go beyond that and get the gospel to them, lead them to Christ for salvation and service. This is the work of the gospel.

Paul was a man of distinction. View him from every angle—social, political, educational, religious—and we see a great man. The world would contend that such a man should not preach the gospel.

Rome was a great city. From it emanated streams of worldliness that are calculated to stifle the very essence of Christianity. But Paul had preached the gospel in Athens, the home of Socrates and Plato, and he is not ashamed to preach it in Rome, the home of Cicero and Seneca.

II. DISTINCTIVE QUALITIES OF THE GOSPEL

The gospel is not a system of meaningless and spiritless ritualism. It is true the gospel has its beautiful symbolism in baptism and the Lord's Supper, but these do not give life. They only picture great truths. If a man were freezing it would do him no good to hold before him the picture of a great fire. Neither will it help a lost man to give him the ordinances that belong exclusively to the saved man. What the freezing man needs is real fire, and what the lost man needs is Christ. The gospel reveals the need of real life and how to obtain it.

The gospel has a divine origin. It is the "gospel of Christ." Paul said: "The gospel which was preached of me is not after man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11, 12.

What is the gospel? The mere word does not express the fullness of its meaning. By turning to other Scriptures we may learn more about the meaning of the gospel.

(1) **The gospel is the death, burial and resurrection of Christ.** Paul declares: "I declare unto you the gospel . . . by which also ye are saved . . . for I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."—1 Cor. 15:1-4. "Christ died," "was buried," "rose again"—that is the gospel. One must be identified with Christ in His death, burial and resurrection in order to be saved. All gospel preaching centers in these vital redemptive facts. W. A. Jarrel says: "We may divide this into first, Christ's life; second, His death; third, His resurrection; fourth, His intercession; fifth, Salvation from sin through His life, death and resurrection and intercession. God's love, pardon, justification, adoption, the regenerating, indwelling, persevering Spirit,—all things, in salvation to, and including eternal glory, are in these four elements of Christ's work and preaching."—**The Gospel In Water, P. 145.** "The whole doctrine of Jesus Christ, comprised in the history of His incarnation, miracles, suffering, death, resurrection, ascension, and mission of the Holy Spirit, by

which salvation was procured for a lost world, is expressed by the word evangelism."—Adam Clark.

(2) **The gospel includes the Lordship of Christ.** He must be acknowledged Lord of all. J. R. Graves used to say: "It is useless to profess an interest in His cross unless we reverence His crown." Christ is the loving Master and the believer is the willing slave.

(3) **The gospel includes the vicarious suffering of Christ.** "Christ died for our sins." "He was wounded for our transgressions." "He was bruised for our iniquities," "with His stripes we are healed." "The Lord hath laid on Him the iniquity of us all," "for the transgression of my people was He stricken." He shall bear their iniquities, "He bear the sin of many"—Isa 53. Christ is the "Lamb of God which taketh away the sin of the world"—John 1:29.

(4) **The gospel includes the High Priesthood of Christ.** Under the Levitical law of sacrifices the high priest slew the victim and afterward offered it in sacrifice, but Christ—the ante-type of the Old Testament high priest—was both the offerer and the offering. He "gave himself for us"—Tit. 2:14. "Christ also loved us, and hath given himself for us, an offering and a sacrifice to God"—Eph. 5:2. After Christ had made His sacrifice on the cross, He entered the Holy of Holies and offered the oblation to God in our behalf. "By his own blood, he entered once into the holy place, having obtained eternal redemption for us."—Heb. 9:12. "For Christ has not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24. Christ's priesthood and prophetic office differ. As Prophet He faces the people with His back to God, representing God; as Priest he faces God with His back to the people, representing believers. His priesthood in heaven calls for His resurrection and ascension.

(5) **The indwelling of the Holy Spirit is included in the gospel.** Christ is no more on the meditorial throne in heaven than the Holy Spirit is enthroned in New Testament churches and believers. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3:16. The Holy Spirit is Christ's Representative on the earth, and the Administrator of the affairs of Jesus during His absence from the earth.

III. THE POWER OF THE GOSPEL

The gospel reveals the power to regenerate—"The power of God unto salvation." The Greek word *dunamis*, translated "power," means ability. From this comes our word dynamite. The power of the gospel to the heart is what dynamite is to the rock. Both must come in contact with their object, and both must have fire to make them effective. The gospel must be accompanied by the fire of the Holy Spirit. The word of God is "the sword of the Spirit."—Eph. 6:17.

The gospel reveals the power to purify human society, Society ruled by gospel principles is pure society. A government dominated by the gospel is a pure government. It has been said that the Hebrews represent **religion**; the Greeks, **art**; the Romans, **law**; the French, **fashion**; the Germans, **science**; the English, **politics**; the United States, **freedom**; the gospel, **purity and power**. The gospel makes a clean soul, a clean mind, a clean body, and a clean life.

The gospel reveals great power over the life. It constrains men to go everywhere for Christ. It restrains men from going into forbidden paths. It sustains men in the trials and duties of life.

This gospel must be preached in all the world.—Matt. 24:14; Mark 16:15; Acts 13:47.

"Not long ago the submarine S-4, with thirty-four of her crew, went down to the bottom of the ocean off Provincetown, and those thirty-four men sent out the S. O. S., and directly

(Continued on Page Five)

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IMPORTANT NOTICES

Owing to the delay caused by our moving from Marion to Ashland and by our distance from the place where the paper is printed, we have found it necessary to omit the issue of Dec. 15th. But, since subscriptions are recorded by serial numbers, each subscriber will get the exact number of issues paid for. If you are in sympathy with us, do your best for us during the present subscription offer.

HERESIES IN GRADED LITERATURE FOR PRIMARY CLASSES

From time to time quite a number of heresies have been pointed out by various ones in the quarterlies of the Southern Baptist School Board for the advanced classes in our Sunday schools. But the most flagrant, glaring, insidious, and destructive heresies in our Sunday school literature have been overlooked. These are to be found in the graded literature for Beginners' and Primary classes, particularly in that for the Primary classes.

More than a year ago we had occasion to examine this literature, and we were utterly astonished. We thought it unsound, but we were not prepared for what our examination revealed. We were made to marvel greatly that these heresies had been allowed to go on so long unchallenged. Beginning in the graded literature for Beginners and finding fuller development and more concrete expression in the literature for the Primaries, we found the rankest heresies. We here point out the heresies we found as they are brought out in the literature for the Primary Department:

(1) As a source of all the heresy contained in the literature, we found in the Standard of Excellence for this department the statement that one of the aims of the department is to give the child "a consciousness of God as the Heavenly Father, and Jesus Christ as the Helper and Saviour." This distinctly implies that these relationships already exist and that all an unregenerate child needs is to be brought to a consciousness of them. This shows that the writers of this literature have turned from the scriptural to the modern psychological method of teaching. The statement quoted above ignores depravity, and the need of regeneration, repentance and faith. And after seeing this statement we were not surprised by what followed.

(2) In an entire three-year course of memory verses we found no real emphasis being placed on depravity and the lost,

ruined, condemned state of the unregenerate. And we found in this entire course of one hundred and fifty-six lessons only five memory verses that related to the way of salvation and only two of these related directly to the way of salvation. Yet it is a course designed for unregenerate children. But instead of teaching the way of salvation, these lessons, for the most part, treat the child as though he were already saved.

(3) We found this literature unhesitatingly teaching the universal Fatherhood of God. In Lesson 2 of the first year course the subject is: "God the Father of All," and the memory verse is "O Jehovah, thou art our Father (Isa. 64:8). Then in Lesson 48 of the same course the subject is: "God the Creator and Father," and the memory verse is: "Thou art my Father" (Psa. 89:26). This is taught indiscriminately to children between the ages of six and seven.

(4) This false teaching is followed out in Lesson 20 of the third year course, where the children are taught to repeat the model prayer Christ gave to his disciples. To teach the unregenerate to repeat this prayer is a wicked perversion of it.

(5) This false teaching is further carried out by the teaching that God forgives the sins of the unregenerate simply because they are sorry for them and ask forgiveness. In one of the memory drills the superintendent is to ask: "When we are sorry for our sins and ask forgiveness, what does Jesus say?" To this the children are to reply: "Thy sins are forgiven thee." This is true of the saved, but not of the unsaved. The unsaved must repent and believe.

(6) Total depravity is plainly denied in this literature by the teaching that unregenerate children may please God by right doing. In the first year course there are fourteen lessons on "Pleasing God by Right Doing." And in one of the memory drills the superintendent is to ask: "How can children please God?" To this the children are to reply: "By obeying God and doing the things that are right." This is in direct and unmistakable opposition to Rom. 8:7, 8, which says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD."

These are only the high points in the continuous trend of heresy in this literature. The whole of the three-year course is colored by it. It is woven most cunningly and deceptively into the very warp and woof of the course. It teaches salvation through education and morality. This literature should be immediately put out of every Baptist Sunday school.

But, says some one, "What shall we substitute in its place? Shall we use the uniform lessons? The uniform lessons, we are persuaded, are not so objectionable as the graded lessons; but we dare say that considerable heresy can be found there. And we also affirm that these lessons really fail to adequately give the child what the child needs. To what then shall we turn? We answer, turn to the Scriptures. We advocate the Bible and the Bible alone for Sunday school literature in all classes. And particularly do we advocate it to take the place of the heretical literature of the Beginners' and Primary Departments. In speaking to Timothy, Paul said: "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

For Beginners and Primaries we suggest the following six-month's course of memory verses to be repeated over and over so long as the child is in these departments. The first thirteen verses are on depravity, sin, and condemnation. The latter thirteen are on Christ, his work, and the way of salvation:

"All have sinned and come short of the glory of God. (Rom. 3:23).

"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).

"Behold I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

"The heart is deceitful above all things and desperately wicked" (Jer. 17:9).

"They that are in the flesh cannot please God" (Rom. 8:7)

"By the offense of one judgment came upon all men to condemnation" (Rom. 5:18).

"God hath made man upright; but they have sought out many inventions" (Ecc. 7:29)

"All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6).

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:15).

"The way of the transgressor is hard" (Prov. 13:15).

"There is no peace, saith my God, to the wicked" (Isa. 57:21).

"He that believeth not is condemned already" (John 3:18).

"It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

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

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5)

"By grace are ye saved through faith" (Eph. 2:8)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3).

"Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4)

"The just shall live by faith" (Rom. 1:17).

"Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

"God be merciful to me a sinner" (Luke 18:13).

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

"Jesus stood and cried, saying, If any man thirst, let him come unto me and drink" (John 7:37).

"Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14)

Along with these verses may be given a brief explanation of their meaning. And if any time remains during the class period, that can be profitably consumed by reading to the children such Bible stories as that of Abraham, that of the conversation between Christ and Nicodemus, that of the Pharisee and Publican, that of the conversation between Christ and the woman at the well in Samaria, that of the conversion of Saul of Tarsus, and that of the conversion of the Philippian jailor, as well as similar stories.

NOTE: When we say above that we advocate the Bible and the Bible alone for Sunday school literature, we do not mean to oppose the use of sound helps in the study of the Bible; but we mean that we should study the Bible directly and consistently rather than follow some system of man's invention.

NOTES AND COMMENTS

R. Y. BLALOCK, Caldwell, Idaho.

In a sermon by W. B. Riley, published in *The Fundamentalist* of Nov. 27th, he says: "Go into your New Testament and you will find that the Church of God was born in prayer. But for the prayer meeting of the hundred and twenty in the upper room Pentecost could not have come."

Does he mean to teach us that "the church of God" was born on Pentecost? If he does, excuse us from such so-called fundamentalism. He is supposed to be the president of the Fundamentalist movement.

In the Fundamentalist of Dec. 4th, this same W. B. Riley, speaking of the Premillennial Bible Conference at Fort Worth,

Texas, says: "Dr. A. J. Gordon, in one of his books, calls attention to the fact that universities have been the hatching ground of heresies, but strange to say, they have also been the training camps for the great defenders of the Faith. Martin Luther was a university man; John Wesley was a university man; Gen. Booth was a university man; Guizet was a university man and at the present moment, great outstanding leaders of fundamentalism are, in most instances, university and theological seminary graduates."

Now, look at who this head and leader of fundamentalism puts as the "great defenders of the Faith." "Martin Luther," "John Wesley," and "Gen. Booth." The heads and founders of organizations in opposition to the Church Jesus Christ built, and delivered the Faith to.

They are defenders of what faith?

The so-called fundamentalism taught by W. B. Riley is rank modernism. It is of modern origin. His teachings of "the church of God" being started on Pentecost is modernism. There is no such teaching in God's Word. His teachings that Martin Luther, John Wesley, and Gen. Booth are or were "great defenders of the Faith," is rank modernism. It is enough to make Graves, Eaton, Jarrel, Ford, Ray, Hall and a host of others, who were great defenders of the Faith, turn over in their graves to hear of such heretics being called by a so-called Baptist the "defenders of the Faith."

Did you ever notice when the devil starts a deceptive organization he so often lays the egg in a Baptist Church or some way tags it on to Baptists, or gets a so-called Baptist to do his dirty work? It has been that way from the time Judas Iscariot betrayed our Lord in the First Baptist Church on earth. It will ever be that way, so we ever have to be on the watch and fight the devil within our churches.

David was said to be "a man after God's own heart." He sinned and did wickedly, but he never betrayed His Lord or His Word. He says, "I have stuck unto thy testimonies: O Lord, put me not to shame" (Ps. 119:31). I think more of a man that has fallen into sin, by weakness of the flesh, than a man with an open Bible who fails to stick to the Word and betrays His Lord. I believe God does; that is why I do. While I believe in a person living a clean life, I think about as dirty a life as a man can live is teaching false doctrine.

Happy New Year to you all. To be happy, we should do all we can to make others happy. To make others happy we must lead them to Christ. Tell of His wonderful love for them, and when they trust Him they will be happy. Let us do more than ever before for lost souls.

CHRISTIAN UNION AND THE GREAT COMMISSION

(Continued from Page Three).

rescuers came from every direction and the rescue work was put in charge of an Admiral of the United States Navy, and they had not worked long until there was a system of communication by means of tapping set up between the rescuers and those imprisoned, and those men imprisoned in the bottom of the submarine tapped their message, and this was the message, 'How long will you be now?' Over and over again these rescuers who were working frantically, heard the message tapped out, 'How long will you be now?' and directly it grew fainter and the last living, faintly tapped out the cry, 'How long will you be now?' and directly there was no tapping."—R. E. Humphreys.

"Soon will the season of rescue be o'er,
Soon will they drift to eternity's shore,
Haste then, my brother, no time for delay,
But throw out the Life-Line and save them today."

Words of Warning

PASTOR EARL MORRIS, McRoberts, Ky.

We are all swift travelers from time to eternity and there are just two ways, only two, in which all mankind is traveling. There is the broad way that leads down to eternal ruin, despair and death, to a hopeless eternity in an awful burning hell, a place where God says that their worm dieth not and where the fire never shall be quenched, a place of everlasting punishment where the smoke of their torment ascendeth up both day and night forever and ever. And there is no hope for the best or worst person in the world to escape an endless eternity there except by and through the blood and righteousness of Christ Jesus, our substitute and Saviour, who died the just for the unjust that He might bring us to God. 1 Pet. 3:18. For God, who cannot lie, said, "the soul that sinneth, it shall die."—Ezek. 18:4. And "that the wages of sin is death."—Rom. 6:23. And again we read that "there is no difference for all have sinned and come short of the glory of God."—Rom. 3:22, 23.

From the worst murderer and man-eater in Africa to the most highly educated and refined moral person in the world—"All have sinned and come short," and all are under condemnation, and all are lost, wandering in darkness, all are without spiritual life, dead in trespasses and in sin.—Eph. 2:5. All are without God, all are without hope, all are without peace and rest, and are starving for the bread and water of life (Jesus). All are in this condition whose souls are not anchored by faith in Christ Jesus. For God says: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—James 2:10. That is as true in the natural things as in the spiritual. A ten link chain is no stronger than its weakest link.

God says that "There is none righteous, no not one."—Rom. 3:10. That "there is not a just man upon the earth that doeth good and sinneth not."—Eccl. 7:20. But many today who are invited to come to the marriage supper of the Lamb of God and partake of the Gospel feast draw their filthy robes of self-righteousness about them and say, "I am not so bad as some folks. I help to feed the poor and unfortunate, pay my honest debts, or belong to this lodge or that." That all may be true and I do not doubt that it is, but hear what God says of our very best deeds and works of righteousness. Isaiah 64:6: "But we are all as an unclean thing and all our righteousness are as filthy rags." Again we read in Isaiah 53:6: "All we like sheep have gone astray. We have turned every one to his own way and the Lord hath laid on Him (Jesus) the iniquity of us all." Lost friend who reads these lines, notice those two words. Do they include you? There is just one hope, just one remedy for sin and the sinner, and that is Jesus' blood and righteousness. No one is too bad, no one is too good (tho some think they are) to be saved. "For the blood of Jesus Christ His Son, cleanseth us from all sin."—1 John 1:7. And again hear the words of the Great Maker, King and Creator of all the universe as He says to sinful men: "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."—Isaiah 1:18.

These words should bring hope to the worst as well as to the so-called best sinners. But many today are saying, "count the cost of being a Christian." But I say count the cost of not being one, in this life or the life to come. My Bible tells me that the way of the transgressor is hard. Prov. 3:15. If it is hard here in the days of mercy what shall it be when, like the rich man in hell, you lift up your eyes, being in torments? For he said, "I am tormented in this flame."—Luke 16:19-31. That must eventually be the doom of all who continue in that broad way. Or do you hope to live the life of the wicked and

live the death of the righteous? But that will not be so. "For if the righteous scarcely be saved, where shall the ungodly and sinner appear?"—1 Peter 4:18.

And then there is that straight and narrow WAY, the Jesus way. Many there are in this modern day who say: "We are all working to go to the same place (heaven) but are going different ways." Neither of those statements is true. We do not work for salvation. Rom. 6:23 says: "The gift of God is eternal life through Jesus Christ our Lord." And in Rom. 4:5 God says, "But to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." And so far as our all going to heaven different ways, that is false and is preached only by the devil. There is only one door, (John 10:9) and there is only one way. (John 14:6): "Jesus saith unto him, I am the way, the truth and the life. No man cometh unto the Father but by Me." **Jesus is not a way, but is the only way.** "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."—Acts 4:12. Now for this one time in your life be honest to yourself and honest to God and ask yourself the most important question in life: "Where am I standing in the eyes of a holy, righteous and just God?" "Where will I spend eternity when death comes my way?" For come it must, "For it is appointed unto man once to die, but after this the judgment."—Heb. 9:27. These questions must come to us all sooner or later. If not now, then in the still cold hour of death, and then it may be too late to be saved. For God says: "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29:1. There is no remedy or hope in hell, for as the tree falls so shall it lie. Life is uncertain but death is sure. There is nothing but the brittle thread of life and the mercy of God that keep us from dropping out into eternity. Are you ready and prepared to meet God?

It has been said that this life is but a dressing room for eternity, but how few are dressed in Jesus blood and righteousness. This lost, ruined and sin-wrecked world is living more for time than for eternity. Which are you? Take time for this once to think upon the ways before it is too late. God says: "He that covereth his sins shall not prosper, but whoso confesseth them shall have mercy."—Prov. 28:13. And again do we hear Him say: "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and He will have mercy upon him and to our God, for He will abundantly pardon."—Isaiah 55:7. Only in Jesus' blood can a sure and neverfailing remedy and cure be found for that fearful, eating, soul-destroying disease, which we call sin, and every descendant of Adam has this disease. Much worse and more deadly and eating than tuberculosis, cancer or leprosy, is this fearful disease of the soul. Tuberculosis, cancer and leprosy can but destroy the natural body of flesh, while sin will destroy both body and soul in hell.

Again hear the word of God, "Say unto them as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel."—Ezek. 33:11. Lost friend, who may in the providence of God read these lines, before casting this tract aside, remember that you and I must meet out yonder at the judgment bar of God before whom every knee shall bend and every head shall bow and every tongue must confess. And I must give an account of these few lines that I have written and you must give an account of how you read and received the Word of God. Can you rise up in the Judgment and say that "No one ever

warned me to flee from the wrath to come," or will you be without excuse? There is a saying that procrastination is the thief of time. Yea, and more than that, it is the thief of souls.

Before closing I raise a question from the Word of God in Heb. 2:3 which you can never answer, neither can archangel, nor the Son of God. That question is, "How shall we escape if we neglect so great salvation?" God saves in His way and in His time and God's time to save is now. "For behold now is the accepted time, behold now is the day of salvation."—2 Cor. 6:2. A more convenient season will never come. "To-day if ye will hear His voice harden not your hearts as in the provocation."—Heb. 3:15. And even now does He not stand at your heart's door and knock? Will you let Him in? What are you going to do with Jesus who is called Christ? You must accept and trust Him or reject Him. There is no middle ground. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18. But even now does he not call to you? "And the Spirit and the Bride say come, and let him that heareth say come, and let him that athirst come, and whosoever will let him take of the water of life freely."—Rev. 22:17. May God bless His Word to the salvation of your soul so that in the dying hour you can say with the Apostle Paul, "O, death, where is thy sting. O, grave, where is thy victory?" May we say with the Psalmist David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort me."

When the great day of His wrath is come may we be able to stand "and be found in Him, not having our own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3:9.

FAITH VS. OPTIMISM

E. L. Watson, Before Oklahoma Baptist Convention, as quoted in Western Recorder.

It is not the jumpy optimism of the world that we need. In fact it is not optimism at all that we want. Optimism has its ups and downs according to our digestion. Optimism has its days of depression. It is a word of the world and was not chosen by the Holy Spirit to tell what Christianity means.

Faith is the word chosen by the Holy Spirit in speaking to us. Faith is not scientific. But it is artistic, passing up into that higher realm of master-thinking and living, where no scientific mind dare undertake to move, and where no mere scientific light is ever found. For this artistic realm was developed only for those who will follow when they cannot see, trust when they are weak, and act not because they know but because they feel. Optimism is like the flitting butterfly. Faith is like the silent, moving stream, pushing onward and out to lose itself in the bosom of the deep.

In Egypt science retired for further research; optimism fainted; but Moses and Israel followed the artistic-tinted cloud of faith and left bondage. At the Red Sea science surrendered; faith stood still and saw the salvation of the Lord, optimism plunged into the sea and was drowned. At Jericho science said, "Poor fools." Optimism said, "Our walls will hold." Faith said "Shout!" when there was nothing to shout about, and the walls fell down flat. At the lion's den science walked the palace floor, optimism said Daniel would be destroyed, but faith locked the jaws of the beasts. Science crucified my Lord, Optimism sealed his tomb. Faith went into the dark grave-house and waited three days. On the morning of the third day, faith touched the lifeless body of Jesus, and behold, "He is alive forevermore."

"I am pleased to say that your paper is the most Baptistical periodical that comes to my desk."—W. M. Baker, Sierre Madre, Calif.

BOOK REVIEWS

"The Shepherd's Service Book," by Pastor James F. Dew, Artesia, N. M. Price sixty cents postpaid. Order from author. This little manual has chapters on Church Ordinances, Funerals, Weddings, Parliamentary Points, How to Organize a Church, and Discipline. It contains a number of Scripture selections for funerals and a number of funeral sermon outlines. It also carries blank pages for the recording of funerals that are preached. Another helpful thing about this little manual is that it carries the words of several funeral songs. We are inclined to consider it the soundest and most practical and pointed manual we have seen.

"Why I Left Christian Science," by Ex-Rabbi Max Wertheimer, Ph. D., 269 Buckeye St., Ada, Ohio. Price twenty-five cents. Order from the author. The author of this little book thoroughly prepared himself as a Christian Science Reader and teacher. He went through the regular class instruction and then took two series of instructions at the Massachusetts Metaphysical College in Boston. Then he served as a reader and teacher for three years and a half. During that time he also contributed some articles to the "Christian Science Weekly" of Boston. Mrs. Eddy intended him to become a leading Christian Science Lecturer. He shows that Christian Science denies the vicarious atonement of Christ, denies the personality of God, ignores the symbolic act of baptism, ignores the Lord's supper, denies the efficacy of prayer, declares itself to be the Holy Ghost, claims that it is the second coming of Christ, ignores the reality of matter, fails to witness for Christ, and sees no future for the Jewish people. He also attacks the system of healing practiced by Christian Science, and its conception of God. Those who desire to acquaint themselves with the vagaries of this anti-Christian and unscientific cult will find this book very informing.

We have also some very informing treatises on "The Baptist Much in Little," "Why I Am a Baptist," and "The Place and Condition of the Souls of Men Between Death and the Resurrection," by A. S. Poindexter of Tyler, Texas. The first named treatise deals mainly with the "Pre-eminence of the Son of God," "The Sovereignty of the Church of God," and "The Supremacy of the Word of God." The second has an exhaustive treatise on Sheol and Hades and Purgatory. In the third the author gives thirty-two reasons for being a Baptist. This likewise is exhaustive. All are informing and will profit those who read them. Order from Eld. A. D. Vaughan, Jacksonville, Texas. The first and last named are offered for twenty-five cents each. The second is offered for fifty cents. All three for one dollar. This is much below the regular price.

"You are truly getting out a great paper. I do not know of any other paper that meets the need of the hour as The Baptist Examiner does. I am filing them for future reference. If your paper could be read by every Baptist preacher, it would help to raise up a stalwart generation of Baptists, a thing that is woefully needed in this age. I am recommending the paper wherever I go. God bless you in your glorious work."—Missionary C. R. Peterson, St. Louis, Mich.

"I agree with you on every point of doctrine that you have so far advanced in your excellent paper, which I love so much to read. I have followed you mighty closely and I find you exactly on the dot with the Bible on everything and at every point. There never was a time when a paper like the Examiner was needed worse. May God bless and strengthen you in the glorious work you are doing."—H. A. Roshto Zachary, La.

"I have just finished reading The Baptist Examiner, and I am rejoicing that the paper still comes. I am praying that it may live and grow in usefulness."—A. D. Vaughn, Jacksonville, Texas.

My One Predilection

ROY O. BEAMAN, Murray, Ky.

When I was a child, undisturbed by critical questions, the Christ of God graciously became my Savior. Jesus crucified on the cross stood before me for months as the only escape from hell. Something, which I now know was the implantation of a heavenly nature, changed the course of my life, gave me new attitudes, and established new ideals, always acting as an impulse to keep me true to the cross. He has become increasingly and manifoldly more precious with the unfolding years. Because of my peculiar makeup, life's trials and disappointments have struck at the very foundations of life itself and at the foundations of all religion, yet all these have driven me to Him and taught me more deeply what I have in Him.

That initial picture of Jesus has broadened, deepened, and grown more delightful, but has remained the same picture. As I have learned of His deity and preexistence, His part in creation and providence, His foreshadowing in the Old Testament, His mysterious incarnation and wondrous birth, His matchless teachings and sinless life, His delightfully charming personality and winsomely perfect manhood, His meaningful resurrection and ascension, His intercession and work through His churches and the Holy Spirit, and His coming again on through His kingdom until God becomes all in all,—through all these unfoldings and glimpses of Him and the truth I have, I say, never gotten away from this inceptive view of the cross, but it has ever been magnified.

Hence, my one predilection (a liking of a person or thing that makes up the mind beforehand in its favor) is that nothing shall be derogatory of Him whose worth I know by the acid test of experience. I must, out of a deep love for Him, know all I can of Him, but nothing that I learn shall be made to count against Him.

Life is so constituted that certain assumptions lie at the bottom of whatever form thereof or attitude therein we choose. Every one has his predilection or predilections. Let me compare my one predilection with some others.

Some assume that the Bible is a human book like all others, containing both truth and error. My predilection is that in my Lord Jesus Christ I have one perfect revelation. And, since His character and the character of Christianity stand or fall with the inspiration and revelation of the Bible, I know it is God's Word. With Erasmus in 1540, I say, "There is nothing that brings Christ back to us so absolutely, so vividly, so unreservedly, as do the writings of the evangelists and the apostles." Christ Jesus unlocks for me the mysteries of revelation and inspiration.

The Modernist assumes that the "assured(?) results of criticism prove the Bible to be historically and scientifically inaccurate." My one predilection is that my Lord would not approve an inaccurate and fictitious book. I know Him too well to believe that He would have declared that "the scripture cannot be broken" if the Bible's every statement would not stand the severest test of candid investigation. The trustworthiness of my Lord's Word assures me of the inerrancy of what He held to be inerrant.

The mystery of regeneration and spiritual illumination may be assumed to be unsound by modern psychological thought. My predilection is that I know something has taken place within me and I know His description of what it is is true. We both, my Lord and I, were there when it took place. Praise God!

The future life may be assumed to be incredible because no one has been there. My one predilection is that Jesus was

in eternity, spoke truthful words, and, most of all, lives after His death in my own experience. He opens the future for me. And His words, which I have proven true, make me know that justice awaits the lost as well as joy the saved. My soul learned that it deserved eternal punishment in hell, and that the cross of Jesus was my only avenue of escape.

No visible, tangible sign of His appearing again may lead some to assume that He is not coming. I know He is because His Word assures and my new nature cries out for Him.

Some assume that worldwide missions is not justifiable. My one predilection is that the cross teaches me better. Its light shined into my heart, and there is there an inward impulse to give it to every one else. Furthermore, the converts of our mission fields in their spontaneous outburst of love for Him know that He is God's Son and that the Bible is a message of eternal moment from God.

Let us be taught by the experience of others and our own that any predilection that dishonors the Son of God and divine things is false, being proven so by His power and love that have inclined us eternally and absolutely in His favor. My Lord Jesus Christ stands as the one explanation and key to it all, and I rejoice to record my wholehearted predilection for HIM.

A SHORT-TERM BIBLE SCHOOL AT RUSSELL, KY.

The First Baptist Church at Russell, Ky., is putting on a short-term Bible school from Jan. 10-24, 1931. All preachers, Sunday school teachers, and Bible students are invited to attend. The school is absolutely free. The First Baptist Church of Russell, will entertain all who come. There are to be classes in Genesis, Gospel of John, Romans, and Ephesians. Also a class in Baptist Doctrines. There will be evening messages full of food for hungry souls. There will also be a class in grammar taught by Pastor W. C. Pierce of Catlettsburg, Ky., who is well qualified for this task. The other teachers and speakers are as follows: Roger L. Clark, Martin, Tenn., John R. Gilpin, Russell, Ky., A. O. Allison, Grahn, Ky., W. K. Wood, and V. B. Castleberry of Ashland, Ky. We highly commend this school and urge all who can to attend it. For further information write Pastor John R. Gilpin, Russell, Ky. Also write Bro. Gilpin if you plan to attend and arrangements will be made for your entertainment.

WANTED

Men and women to represent a large book and Bible publishing house in the sale of standard religious and educational books and a complete line of Bibles. If you will sign up for one hundred and twenty days of eight hours each, the company will give you a guarantee of three dollars per day, which is to be made up, if necessary, at the end of the one hundred and twenty days. During this period you get forty per cent profit on all you sell. Then at the end, if you have not made \$360, the company pays you the difference. Extra time is allowed to make up lost time. Write us today if you are interested.

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