

# 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).

Vol. 2, No. 17

ASHLAND, KY., THURSDAY, DECEMBER 15, 1932

Whole No. 33

## Galatians And Its Message

PASTOR J. C. LILLY, Marion, Ky.

(Chapter One)

Vs. 1-9

The apostle Paul is the author of this book (Gal. 1:1). According to reliable historians it was written somewhere between A.D. 55 and 59. The theme of this epistle is "Grace." The object Paul had in writing it was to meet the false teaching which had stealthily crept into these churches (Gal. 1:6, 7). The whole book is keenly interesting in its practical application to modern times and teachings. We come at once to a verse by verse consideration of this epistle.

### I. ITS INTRODUCTION (Verses 1-10).

#### 1. Paul first sets forth the proofs of his right to speak with authority.

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia." In this section of his introduction to this book, Paul sets forth several facts which were very dear to him, and should be held dear by every other child of God.

##### (1) He calls himself an apostle.

An apostle is one who is sent. He may be sent by men (2 Cor. 11:13). So Paul declares that he is a sent man, a man with a message. That is the meaning of an apostle.

(2) He makes it clear that men had nothing to do with the filling of the office. The task of making preachers does not belong to men! This is some shot against the Campbellite position on the call to the ministry. Campbellism denies the Divine call to the ministry, and the personal work of the Holy Spirit!

##### (3) He affirms a clear call from God to this work.

Campbellites say that the work of the ministry is merely a matter of human choice. That is a lie! And the man who has no more reason than that for being in the ministry is not fit to be in the ministry! Paul says that his call came "by Jesus Christ, and God the Father, who raised him from the dead." That is the only kind of man who is fit to be in the work of the gospel ministry. (See 1 Cor. 7:17; Gal. 1:15; Rom. 1:1; 1 Cor. 1:1; 1 Cor. 12:28; Eph. 4:11).

##### (4) He avows authority in his apostleship.

Paul claims authority in his office on the grounds that he was called to it by Jesus Christ whom God "raised from the dead." He argues that the resurrection of Jesus establishes the authority of Jesus (Rom. 1:4). So Paul could speak with authority because of the very nature of his call. It was from "Jesus Christ, and God the Father, who raised him from the dead." This call is more fully set forth in Acts 26:15-18.

##### (5) He establishes his apostleship by giving witnesses to it.

"And all the brethren which are with me." These brethren could gladly testify that Paul was an apostle, and that what he had to say received the heartiest "amen" from them. We see, in all these facts, how careful he was that the folks to whom he ministered might have all the proofs possible of his apostleship (2 Cor. 12:12).

#### 2.....He next manifests the spirit in which he speaks of them.

In verses 3-5 he minutely describes this spirit.

##### (1) It is the spirit of grace.

"Grace be to you" is his first word of salutation. He covets for them the very grace of God. He wishes not hardships upon them, but mercies and grace from God. Grace is the source of every blessing (Jas. 1:17). By grace our sin is canceled (Eph. 2:8). Whatever good we may ever do, or whatever we may be worth to God and our fellowmen, it will be so by grace divine (1 Cor. 15:10). He says: "Grace be to you, and peace." Peace is the fruit of grace. It is the result of grace. Peace is quietness of the mind and heart (Rom. 5:1). This peace belongs only to those who have received of the grace of God (Isa. 57:21). Paul writes to these Galatians as one who knows the workings of sovereign grace!

##### (2) He speaks in the spirit of subordination.

"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ." You don't get "grace and peace" from some heart-searching tale told by some high-pressure evangelist. You don't get "grace and peace" through the prayers of extra-devout saints at a sanctus-sanctorium, or, in modern language a "mourner's bench!" In this we see that Paul is not in any wise trying to get them to look to him for any of these things, but he is tremendously concerned that they look to "God the Father, and our Lord Jesus Christ" for all of these things! For indeed, that is the only source and supply of grace and peace.

##### (3) He speaks in the spirit of gratitude.

In v. 4 he says, "Who gave himself for our sins." He is here declaring the grounds upon which grace came to us. We have received of the grace of God, due to the finished work of Christ. John 1:17 says: "Grace and truth came by Jesus Christ." We are prone to have great love for some preacher who is used of the Lord in bringing us to see the Truth. They ought to be respected for their work's sake; but, in all, our respect should be for Jesus Christ who brought us grace! O, how grateful we all ought to be for Divine grace! Peter says, in 1 Pet. 2:21-24: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." That is the great truth Paul is here laying upon the hearts of these Galatians; that GRATITUDE TO CHRIST should inspire us TO UNDERTAKE FOR CHRIST! He presses the thought of gratitude further here as he says, "that he might deliver us from this present evil world." What purpose there was back of all the Divine goodness! We were bond-servants to sin and the devil. If we were ever to be free, deliverance must be wrought for us, and this was gloriously done by our

Lord Jesus Christ! In this deliverance I want you to note its threefold aspect, and this is beautifully stated in 2 Cor. 1:10, which reads: **"Who DELIVERED us from so great a death, and DOTH DELIVER: in whom we trust that he will YET DELIVER us."** Do you not see the three tenses of the believer's deliverance wrought by the Lord Jesus? Our final deliverance is a deliverance from the very presence of sin. This is an evil world in which we now live. Sin has ruined it! It is not my dwelling-place, glory be to God! 1 John 5:19 says, **"The whole world lieth in wickedness."** Like Paul, in Phil. 1:23, I find myself often having **"a desire to depart, and be with Christ; which is far better,"** and one glorious day I shall "depart," never again to have to look upon sin; for the place He has gone to prepare for me, and for which He has prepared me by His sufferings and death, is a place where there is no sin. What gratitude this ought to inspire within us.

(4) He speaks under the inspiration of the great love of God.

Let us look at this whole verse once more: **"Who gave himself for our sins, that he might deliver us from this present evil world, ACCORDING TO THE WILL OF GOD AND OUR FATHER."** In this he is showing that it was perfectly in harmony with God's will and purpose that Christ should die for us. How it ought to humble us before God afresh, as we are now facing the truth that Jesus was delivered for us **"by the determinate counsel and foreknowledge of God"** (Acts 2:23). Brethren, I must pause here and lift up my very voice in praise to God **"for his great love wherewith he loved us, even when we were dead in sins"** (Eph. 2:4, 5). How wonderfully marvelous it is to hear Him say, **"Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee"** (Jer. 31:3). Paul is, in this verse, magnifying the love of God.

(5) He brushes aside all honor to himself.

The more folks see of the Christ we preach the less they will see of us. John the Baptist said, **"He must increase, but I must decrease"** (John 3:30). Now in v. 5 the apostle says, **"To whom be glory for ever and ever. Amen."** He here declares that there is never to come a time when glory is to be bestowed upon anything or anybody save God! This drives a hard blow at the present world system of religion. I include in this the Southern Baptist system. Southern Baptists are bestowing glory upon BIG MEN, upon BIG CHURCHES, upon BIG PREACHERS, upon BIG PROGRAMS, and upon BIG DAYS, until many listeners-in could truly say, with some of old, **"We have not so much as heard whether there be any Holy Ghost"** (Acts 19:2). Let us hear the scriptural call afresh in the midst of these perilous times, **"He that glorieth, let him glory in the Lord"** (1 Cor. 1:31).

3. In the third place he expresses his amazement concerning them.

In verses 6-9 he introduces the subject matter of this epistle.

(1) He is amazed at their instability in the gospel.

**"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."** It is indeed a thing impossible of explanation that a man saved by the gospel of Christ could give an ear or a hand to any perversion of that gospel! These Galatians had back-slidden into Judaism. They were giving time and place to Jewish ritualists. The rest of this letter makes this very clear. Such a compromise with error is always a turning away from Christ's gospel! There is nothing more hurtful to Christ's gospel than unionism, and unionism was now having place with the churches of Galatia. There can be no unionism except there first be a pooling of all beliefs participating. What a wholesale slander of the gospel of Christ is that! There is never any danger of persecution coming to any unionist, for unionism is, fundamentally, a compromise of the Bible, and the devil offers no opposition to a compromiser! In Gal. 5:11

we have a fine scriptural proof of this. More will be said on this when we come to this passage.

(2) They have given place to that which is no gospel.

**"I marvel that ye are soon removed from him that called you into the grace of Christ unto another gospel: which is not another."** He plainly says that any gospel that leaves Christ out is not the gospel. In 1 Cor. 15:1-4 Paul very plainly tells us what constitutes the gospel, and any addition to this, or subtraction from it, is in no sense the gospel! What these Galatians had done was simply to give place to the salvation-by-works doctrine as taught by the Pharisees, and any doctrine of salvation-by-works is not the gospel, and is therefore a damning doctrine! 1 John 1:7 forever settles what it takes to cleanse from **"all sin,"** and any addition to that, or subtraction from it, is not any gospel!

(3) They had been listening to men skilled in twisting truth.

**"There be some that trouble you, and would pervert the gospel of Christ."** In other words Paul was saying, "This is not another gospel, but there are some who have twisted the truth as to beguile you into believing that it is another gospel." That is the deadly danger of any man giving an ear to heretics, for they are always cunning in their methods of argument. Methodism, Campbellism, Holy Rollerism, Adventism, Fraternalism and Unionism are all cunningly devised "isms" that do pervert the gospel of Christ, and why any Baptist preacher will consent to give place to services held by any of these heretics is a marvel to me! Every one of the above-mentioned organizations preach and teach salvation-by-works. They are all heretics on the most important thing in all this world, and that is how a man is saved. Every one of them deny the sufficiency of Christ's atonement, and as for this writer, he has no part nor lot with any of them, but is **"become a fool for Christ's sake!"** How many Baptist preachers and Baptist churches have to close their eyes to verses 8-9 when they recognize Lodge folks, Methodists, Campbellites, Unionists, and many others. As we have already said, every one of these preach another gospel, which **"is not another."** Now hear what vs. 8-9 says: **"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that we have received, LET HIM BE ACCURSED."** Instead of heeding this word of scripture, even our Seminary professors **"let him occupy their platforms,"** and many others **"let him preach in their pulpits."** How unlike Paul's admonition is their conduct in this!

In our closing remarks on these verses let us remind you that no man's personal goodness, nor his pulpit "ability" is any justification for our recognizing him as a minister of Christ. A good many folks want to argue in favor of rank heresy because Brother "so and so" preached it, but Paul says, "It makes no difference who it is that preached it, if it is a gospel different from that which we have preached unto you, **'Let him be accursed.'**" Who is willing to take such a narrow stand as Paul here admonishes? Who is willing to bear the reproach that such a stand will bring? Who is willing to start forth preaching, not only the pure gospel of Christ, but against the false gospels? The man who is unwilling to take such a stand, to bear such a reproach, to expose such rank heresies is in no sense fit to be in the ministry. Such men, in the ministry, are men-pleasers. They are **"hireling"** shepherds. They are **"hinderers"** of the gospel of Christ! We have no place in our pulpit for any of them, and are offering no place in our church-membership to any of their disciples! Selah!

Our next installment will begin with Paul's defense of his message. We ask the prayers of our readers for this series of articles on this great doctrinal book of the Bible. We invite constructive criticism. We hold to no belief or doctrine that we will not hurl to the winds if our brethren will prove us unscriptural in it. **We invite constructive criticism of these articles.**



## The Meaning and Extent of Inspiration

The Third of a Series of Articles Presenting a Systematic Study of Bible Doctrine

By THE EDITOR

We have noted some evidences of the divine inspiration of the Scriptures. It is well now for us to enquire into the meaning and extent of their inspiration.

### The Meaning of Inspiration

When Paul said: "All Scripture is given by inspiration of God" [2 Tim. 3:16] he used the Greek word "theopneustos" for the idea of inspiration. This Greek word is composed of "theos," meaning God, and "pneo" meaning to breathe. The compound term is an adjective meaning "breathed of God." The Scripture, then, is breathed of God. And, since it is the breath that produces speech, this is only a very apt and impressive way of saying that the Scripture is the word of God.

The minds of the writers of Scripture became the laboratory in which God converted his breath, as it were, into human language. But the Scripture was not inspired by a mechanical process. As a rule, the Scripture writers were not mere amanuenses. It was only in special cases that the words to be written were orally dictated to the writers. Here it is deemed fitting to give some quotations from writers of high standing: "In maintaining that all Scripture is from God, we are far from thinking that man goes for nothing in it . . . In Scripture all the words are man's; as there, too, all the words are God's. In a certain sense, the Epistle to the Romans is altogether a letter of Paul's; and in a still higher sense, the Epistle to the Romans is altogether a letter of God's" (Gausson, in "Theopneustia," a book endorsed highly by C. H. Spurgeon). "The divine origin and authority of the Word of God is not to be affirmed, so as to exclude or impair the reality of the human authorship, and the peculiarities resulting therefrom. The Bible is God's word to man, throughout; yet at the same time it is really and thoroughly man's composition. No attempt should be made—and we shall certainly make none—to thrust aside or ignore the 'human element' of the Scriptures, which is unmistakably apparent on their very face; no one should wish to so magnify the divine as to crowd this out, or almost out. This is one of the mistakes which good men have committed. Let both be admitted, recognized, accepted, thankfully and rejoicingly, each contributing to make the Bible more completely adapted to human needs, as the instrument of divine grace, and the guide for weak and wandering human souls.

"The word is not of man, as to its source; nor depending on man, as to its authority. It is by and through man as its medium; yet not simply as the channel along which it runs, like water through a lifeless pipe, but through and by man as the agent voluntarily active and intelligent in its communication. Both sides of the truth are expressed in the Scriptural language: 'Holy men of God spake as they were moved [borne along] by the Holy Spirit.' (2 Pet. 1:21.) The men spoke; the impulse and direction were from God." (Manly, in "The Bible Doctrine of Inspiration.")

Yet the Bible is the infallible word of God. Its inspiration was accomplished miraculously, just as a man is regenerated and brought to faith in Christ miraculously. The exercise of faith is a voluntary act; yet it is wrought in man by the Holy Spirit (Eph. 1:19, 20). God accomplished the miracle of inspiration by providentially preparing the writers for their work and by so enabling, guiding, and superintending them in it as to give to us through them an exact and complete transmission of what he was pleased to reveal.

The miraculous element in the inspiration of the Scriptures, of course, cannot be explained. And we have no desire that man should be able to explain it. But some of the means used of God in giving us his word through man are evi-

dent from the Scripture, and we believe it will heighten our appreciation of inspiration to note them. (1) Sometimes there was given a direct and oral revelation to be written down, such as was the case with the giving of the law to Moses (Ex. 20:1), and such as was the case in some instances with other writers (Dan. 9:21-23; Rev. 17:7). (2) At other times a supernatural vision was given, with or without an interpretation of it, as was the case with John on the Isle of Patmos and with the Old Testament prophets in many instances. (3) At other times, when there is no evidence of an external revelation of any kind, the writers were so consciously moved by the Holy Spirit as to be knowingly ignorant of the full import of what they wrote, as was the case with the prophets when they wrote of Christ (1 Pet. 1:10). (4) Sometimes there was given to the writers such divine illumination as to enable them to understand and apply truth contained in former revelations, but not made clear by them, as was the case with New Testament writers in interpreting and applying Old Testament Scripture (Acts 1:16, 17, 20; 2:16-21; Rom. 4:1-3; 10:5-11). (5) Sometimes the writers were merely so guided and guarded as to be enabled to infallibly record historical facts, such as God was pleased to have them record, whether those facts were personally known to them, or were obtained from others, or were supernaturally revealed. (6) Sometimes the truth was revealed through the writers by such divine illumination of their own thinking as to enable them to discover and infallibly record new truth, as seems to have been the case with Paul in much of his epistles. We may sum it all up by saying that the process of inspiration consisted of such means and influences as it pleased God to employ, according to the circumstances, in order to give us a divine, complete, and infallible revelation of all religious truth we need during this life. Or we may say with A. H. Strong: "By the inspiration of the Scriptures, we mean that special divine influence upon the minds of the Scripture writers in virtue of which their productions, apart from errors of transcription, and when rightly interpreted, together constitute an infallible and sufficient rule of faith and practice."

### The Extent of Inspiration

Did inspiration include merely the thoughts which the writers were to record or did it extend also to the words they used to express the thoughts? It will be seen that the latter is clearly implied in what we have said already. And the latter is undoubtedly true. We believe implicitly and unreservedly in the verbal inspiration of the Scripture. However, as already stated, this does not mean that the words of Scripture were, as a rule, orally dictated to the authors; nor were the authors mere passive instruments of the Holy Spirit as the pen is of the penman. "Who could read the writings of Isaiah and Ezekiel, of Amos and Hosea, of Zephaniah and Habakkuk, of Jeremiah and Daniel, and proceed to study those of Paul and Peter, or of John, without observing, with respect to each of them, how much his views of truth, his reasonings and his language, have been influenced by his habits, his condition in life, his genius, his education, his recollections—all the circumstances, in short, that have acted upon his outer and inner man? They tell us what they saw, and just as they saw it. Their memory is put into requisition, their imagination is called into exercise, their affections are drawn out—their whole being is at work, and their whole physiognomy is clearly delineated" (Gausson).

The Scripture, as a rule, is the word of man; and yet it is all the word of God. The writers differ in temperament, language and style; yet their productions are as truly and fully the word of God as was any utterance of Jesus. This is true

# The Baptist Examiner

Published Semi-Monthly By The Editor  
4758 Winchester Avenue  
Ashland, Kentucky

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## SUBSCRIPTION PRICE

Domestic Subscriptions, per year in advance - - - - \$ .50  
Foreign Subscriptions, per year in advance - - - - \$ .75

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

Entered as second-class matter Jan. 6, 1932, at the post office at Ashland, Ky., under the act of March 3, 1879.

because it was God who ordered their vocabulary, fixed their environment, presided over every influence that reacted upon them, gave them supernatural and extraordinary illumination and miraculous revelations, stirred their emotions, refreshed their memories, clarified their thinking, moved them to write, superintend their selection of words so that they recorded truth without any mixture of error, and carried them along until they had written all he desired them to write.

## Proofs of Verbal Inspiration

We have already noted proofs that the Bible is a revelation from God. Therefore we can let the Bible speak on the matter of the extent of inspiration. Since the Bible is a revelation from God, it, alone, can answer this question for us; and certainly its testimony ought to be accepted, unless it can be proved false (which it cannot).

1. **Inspired Scripture necessarily involves verbal inspiration.** Paul said, according to a literal translation: "All Scripture is God-breathed." Scripture consists of written words. Thus we have verbal inspiration in 2 Tim. 3:16.

2. **Paul affirmed that he used the words taught him by the Holy Spirit.** In 1 Cor 2:13, in referring to the things we knew through the Holy Spirit, he said: "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." This is a positive affirmation on the part of Paul that he was not left to a mere human choice of words.

3. **Peter affirmed the verbal inspiration of his own and Paul's writings.** Peter said: "This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere minds by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Savior through your apostles" (2 Pet. 3:1, 2). He also said: "Account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all of his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other Scriptures, unto their own destruction" (2 Pet. 3:15, 16). In the first quotation Peter represents the commandment of the Lord through the apostles as of equal authority with the words of the Holy prophets, by which he means the writers of the Old Testament. In the second quotation he classes all the epistles of Paul as Scripture. Since Peter regarded the Scriptures of the Old Testament to be verbally inspired (Acts 1:16), it follows, therefore, that he considered the writings of himself and Paul and the other apostles as being likewise inspired, else he could not have classed these later writings with the other Scriptures.

4. **Quotations of the Old Testament by New Testament writers prove verbal inspiration of the New Testament.** The Jews had a superstitious regard for every letter of Scripture. Certainly then, it would be expected that Jews, if left to themselves, would take particular care to quote Scripture exactly as written. But we find that out of two hundred and sixty-three direct quotations from the Old Testament by New Testament writers, according to Horne, eighty-eight are verbal quotations from the Septuagint; sixty-four are borrowed from it; thirty-seven have the same meaning, but different words; sixteen agree more nearly with the Hebrew; and twenty differ from both the Hebrew and Septuagint. All the New Testament writers, except Luke, were Jews. Yet from the above it is evident that they did not write as Jews. What can account for this fact, if they were not conscious of divine sanction of every word they wrote? Some good examples of quotations from the Old Testament by New Testament writers where new meaning is put into the quotations are found in Rom. 4:6, 7, which is a quotation from Psa. 32:1, and in Rom. 10:6-8, which is a quotation from Deut. 30:11-14.

5. **Matthew affirmed that the Lord spake through the prophets of the Old Testament.** See Revised Version of Matt. 1:22 and 2:15.

6. **Luke affirmed that the Lord spake by the mouth of the holy prophets (Luke 1:70).**

7. **The writer to the Hebrews affirmed the same thing (Heb. 1:1).**

8. **Peter affirmed that the Holy Spirit spoke by the mouth of David (Acts 1:16).**

9. **Paul's argument in Gal. 3:16 implies verbal inspiration.** In this place Paul bases an argument on the singular number of the word "seed" in God's promise to Abraham.

10. **Old Testament writers constantly implied and taught the divine authority of their words.** Passages in proof of this are too numerous to need quoting.

11. **Fulfilled prophecy is proof of verbal inspiration.** In a previous part of these studies we have noted a number of prophecies that were fulfilled in Christ. Can any one believe that the writers of these prophecies could have so accurately and minutely portrayed events in Christ's life if they had not been divinely guided in the choice of the words employed?

12. **Jesus affirmed the verbal inspiration of the Scriptures.** He said: "The Scriptures cannot be broken" (John 10:35) by which he meant that its meaning cannot be loosed nor its truthfulness destroyed. Meaning and truth are dependent upon words for representations. Scripture also, as previously remarked, consists of written words. The declaration of Jesus, then, is that the words of Scripture are infallible.

## LIQUOR AND LABOR

Open up the breweries and you shut down the mills.

The money that goes to liquor, cheats three men out of a job.

For every million dollars invested, the brewer employed 78 wage earners, while the million dollars in other industries, averaged 318 workers.

So it is to laugh when the wets send up their howl for beer on the basis that it will increase employment.

The money spent for booze can't buy shoes nor any other legitimate commodity and for every man that might be hired by beer, at least three would be fired from the industries that would lose the beer money.

The wet ruse of liquor to solve the unemployment problem is as frothy as the foam on the beer itself.—Signal Press.

**You are doing a great work. I love your paper for the truth's sake.**—George Feist, Paducah, Ky.



## The Life of H. Boyce Taylor

ELDER ROY O. BEAMAN, Murray, Ky.

### Installment No. 5

#### His Beliefs and Teachings

What a man believes is very important. "It's what you do, not what you think, that counts," is a false statement. Action follows belief and is modified in its nature by what one believes. Get the world straight on doctrine, and straight conduct will ensue. It is eternally important to believe right on the question of how God saves men and what God would have saved men to do. Brother Taylor subscribed to, defended, and died for this truth. Know the doctrines believed by our dear brother, if you would measure his remarkable life.

News and Truths of July 24, 1908, carried an editorial entitled, "One Hundred Years of Taylor Preachers." Though a bit of this may be repetitious, we prefer to add his own story of what, in part, made him such a strong Baptist. Of this he wrote later, "This knowledge of what some of his ancestry had to go through to become Baptists will help explain why he and other Taylor preachers were so rooted and grounded in the Baptist faith." The first editorial is as follows:

"Last Sunday was the one hundredth anniversary of the birth of Alfred Taylor. About the time of his birth, or a few years before, his father, Joseph Taylor, a Methodist Episcopal preacher, was led to study the Bible with a view to examining into the ground of his faith. Upon thorough investigation he found no Bible authority for his Methodist faith, and constrained by the force of truth he forsook the church of his father and became a Baptist. Like Paul he soon became a preacher of the faith of which he once made havoc. This probably occurred sometime between 1804 and 1808.

"From that day to the present that newly embraced faith—the faith once-for-all delivered—has never been without advocates in the Taylor family. His son, Alfred Taylor, was the pioneer missionary-evangelist of the Green River country. To him more than to any other man are the Baptists due for their strength in the Green River section of our state. Alfred Taylor had three sons—J. S., J. P., and W. C.—and two or three nephews who were Baptist preachers. Two sons, W. C. Taylor and J. P. Taylor, are now preaching the faith their fathers, grandfather and great-grandfather loved so dearly and contended for so earnestly.

"Another little bit of history may serve to explain the depth and intensity of conviction as to the truthfulness of the Baptist position on the part of these Taylor preachers. Of course, Joseph Taylor was positive and decided in his convictions, for he was made a Baptist by the Bible after having preached Methodism for years. His son, Alfred Taylor, married Miss Ann Mahon. Miss Mahon's mother's family were old-fashioned blue-stocking Presbyterians. Her experience in becoming a Baptist, as told by a grandson, J. N. Wiggin, Bloomfield, New Jersey, yet living (in 1908), was as follows: 'She was a staunch Presbyterian, so was her father, Thomas Neil, who was very wealthy. After her marriage she decided in her studying that the Baptists were right. She talked to her father about it, and he told her if she left the Presbyterians, he would disinherit her and never enter her home again. She told him she would wait a year and then, if she thought the Baptists were right, she would join them. At the end of the year she joined Old Midway (Pleasant Hill) Baptist Church. Her father kept his word. He lived by her for years and never again visited her or went about her, and at his death he willed her a cow valued at ten dollars. He had to will that amount or she could break the will.'

"If, as has been said, the best time to begin to train a child is with his grandmother, the editor's leaning towards the Baptists may be accounted for by the struggles through which these two ancestors had to pass in becoming Baptists.

If in addition to that it be remembered that his maternal ancestry included Methodist preachers and class-leaders of the strictest sect of the Methodists and that his mother became a Baptist after she was grown, from her own investigation of God's word; this may also help some of our readers to know why the Editor has decided Baptist convictions.

"For one hundred years there have been Taylor preachers in Kentucky "epiagonizing" for the faith once-for-all delivered to the saints. May God grant that there may be some descendant of Joseph Taylor and Susannah Mahon preaching this same old faith until the Lord comes again."

Brother Taylor was a one-hundred-percent Baptist. He used to tell that he once quit a girl friend of another denomination because he felt that their differences on doctrine would be a hindrance to him in his ministry if anything matrimonial should occur down the way. He never lacked the courage of his convictions.

"Church truth," as Brother Taylor called it, never failed to have his support. He was a Baptist and a denominationalist who was unashamed of Baptist doctrine and of the stigmas of faithfully preaching them. No one needed to ask if he were a Baptist; all knew it, some feeling they knew it too well. His preaching, his tracts, his books written and distributed, his debates, and his paper were distinctly Baptist and mark him out as one of the most uncompromising Baptists of this period.

H. B. Taylor never entered union services with other denominations. He loved men, but he loved the truth too well to compromise it and fellowship error. He knew the truth too well to think that the differences between Baptists and others were not vital. Some contend for unity on essentials, on non-essentials liberty; H. B. Taylor contended for unity on all the truth of God. He showed that support of everything the Bible teaches is essential to full loyalty, and he held that unfaithfulness on church truth leads inevitably to laxity on all other truth.

This is why Brother Taylor never aligned himself with the Fundamentalists, for he held more truth than they. He knew not how to betray the truth on a regenerated church membership, believer's baptism, restricted communion, etc., in order to enter such an organization. He held to the essentiality of all Bible doctrine—the truths necessary to acceptable obedience in life as well as the truths necessary to salvation from sin. He believed that looseness on matters of the believer's obedience would lead to looseness, compromise, and unionism on the salvation truths.

But Brother Taylor was a strict Baptist among Baptists, just as strict as the Bible itself. He preached and wrote constantly against alien immersion, for he felt that the authority for Baptism is lodged by Jesus Himself within Baptist churches whose continuity from Jesus' day can be traced. He was against open communion, for he held that one unscripturally baptized was not eligible to the supper of our Lord. He favored church communion because he regarded the supper as a church ordinance, not as a denominational one. He taught that local Baptist churches are the only ones that can Scripturally and historically, doctrinally and logically claim to be churches of the Lord Jesus. His writings strongly exposed the idea of either a universal visible or a universal invisible church. No man ever lived more to fulfill in his life and teachings this word of Paul than Brother Taylor: "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end."

Here we pause to note another forming element in the doctrinal mold of the mind and heart of Brother Taylor. We refer again briefly to his own testimony, quoted at length in the

former article, that he owed much to the discussions in the ministers' meetings which he attended when he first came to West Kentucky.

Brother Taylor studied under Dr. John A. Broadus in the Seminary and he was a close student of the Systematic Theology of Dr. James P. Boyce. His view on the doctrines of grace agreed generally with Doctor Boyce. And added to this must be mentioned his constant reading and study of standard works on theology.

As mentioned above, H. Boyce Taylor not only did much in molding the theological thought of West Kentucky and of Blood River Association in particular, but he was a product of it. No analysis of his life and doctrinal stand is thorough unless it considers this topographical influence. West Kentucky was strong against alien immersion and open communion, and there were many Calvinistic preachers here when, as a young preacher, he came among them.

The chiefest contribution which this contender for Bible doctrine brought to West Kentucky was the mission spirit. The soil was just right; Baptists here never opposed the spread of the gospel; they were untaught, and unled. Brother Taylor preached, taught, and practiced constantly the doctrine of world-wide missions, and they saw in him a leader worthy of the place. That he had opposition is evident, but his untiring missionary zeal and fervor rectified and clarified the issues and made the section more missionary. But, since missions was the doctrine and passion of his life, detailed study of this must wait till later.

Unquestionably the strongest factor, however, in the beliefs and teachings of Brother Taylor was his attitude toward the Bible as the word of God. Its message was for him, because it was inspired, final, full, and perfect. The following statement gives his views of inspiration: "God gave both thoughts and words—not words without thoughts nor thoughts without words—and that every word in the Bible was God-given, God-chosen, God-breathed, and God-inspired." He was never known to apologize for anyone's running over the Bible and proving unorthodox. He knew not how to practice such duplicity—to claim to love the Bible and yet shield those who cut out the heart of its message. We reaffirm that his absolute acceptance of the Bible as the word of God settled his beliefs for him.

What is "Taylorism?" The answers to this question are as varied as the opinions of men. The opposer of God's sovereignty would say it is his doctrine of God's absolute sovereignty and election. The legalists and ritualists would answer that it is his teaching of salvation by the grace of God alone. The worldling would reply that it is his constant preaching against the sins of the day. The fighter of Scriptural church discipline would affirm that it is his contention for a clean and spiritual church. And further, the lodgite would hold that it is his opposition to secretism and lodgism. The evolutionist and modernist would contend that it is his view on creation and inspiration and miracles. The unionist and compromiser would make answer that it is his stand on church truth. The feminist would assert that it is his teaching on woman's work in the churches. The emotional and sensational evangelist would state that it is his opposition to death-bed stories instead of the gospel of grace, his opposition to boring for tears and pulling through when they are unconvicted and unconverted.

Still further yet, the blind denominational loyalist who says, "I will take what the leaders say and do, whether or no," would declare that it is his exposure of the abuses of the organized work. The Gospel-missioner would tell that it is his support of boards as a Scriptural principle in mission work. The anti-missionaries and o-missionaries would have us know that it is his stand on and consuming zeal for the world-wide-spread of the gospel. The moralist would report that it is his view on universal, hereditary, total depravity. The idea or thought inspirationist would indicate that it is his contention for plenary and verbal inspiration. The opposer of imputed righteousness

would remark that it is the doctrine of the imputed righteousness of Christ as the only method of justification.

And what shall we say more? If a principle is demonstrable by multiplying examples, of which many more could be given, we have proven that "Taylorism" varied with men and times, with men's dislike for, and opposition to, the word of God. Prejudice invented the name as a stigma. It was given to dub a faithful voice of God so as to befog the truth of God, to catch unstable souls, and to intimidate those who stand as he stood. Many proudly said, "I am not a Baptist of the Boyce Taylor type," thereby evincing their dislike for distinctive Baptist doctrine. Many consider it an honor to stand as he stood on the great doctrines of revealed truth. Would we had more of them.

What is "Taylorism?" Brother W. E. Hunter, of Somerset Kentucky, told in the funeral address that he once asked Brother Taylor the difference between himself and other men. He pithily replied, "I am a literalist." He knew that the Scriptures had plain, figurative, and symbolic statements, and meant that he took God at His word without any quibbling or twisting to suit man's opinions.

We, therefore, name three underlying principles that constituted what has been dubbed "Taylorism." First, the finality of what the Bible says. This came first and determined the others. Second, exposure of sin. He heard constantly the righteous Lord crying to him, "Cry aloud and spare not; break up the fallow ground, and sow not among thorns; show my people their sins. My word is a fire to burn out the dross; My word is a hammer to break hard hearts." What else can a man do who has such a commission from his risen Lord? Third, a loyal and conservative denominationalist. He was loyal in declaring the church truth as well as other truth. He was conservative in that he saw the abuses in our own denomination as well as the good.

Among others that might be mentioned, we name five doctrines fruiting from the above principles. The position of H. B. Taylor on these cannot be understood by divorcing them from the principles that gave birth to the contention for them. First, the doctrine of eternal, unconditional, and personal election. Second, the duty to evangelize the world. Note that we have said "evangelize," not "institutionalize," or "educationalize." Third, woman's sphere in the churches. Fourth, the evils of lodgism. These four must wait for fuller treatment in a subsequent article. Fifth, the preaching of distinctive doctrine. This has received treatment earlier in this article and will appear in our study of his writings and debates.

As with every man who has dared to stand against the downward stream of looseness in doctrine and practice, Brother Taylor was often misrepresented, hated, and opposed. He came on the scene at a time when looseness in doctrine needed smiting, and he smote it more valiantly than his daring forbear, Taillefer, smote his foes. One of his first public addresses was on "Doctrine in the Sunday School," preached at or near Elizabethtown, Kentucky. Too many thought that he was a radical in saying that distinctive Baptist doctrines should be taught to children. Often did error seek revenge in slander, opposition, and false charges.

When Brother Taylor preached on God's elective grace, those who wilfully or really misunderstood him charged that he held that men were saved in eternity, when no one ever taught more forcibly that men are saved when they repent and believe. Election is God's act of choice in eternity; salvation is God's consequent act of deliverance in time. He was further called a Hardshell when he held to the Bible doctrine of eternal, unconditional, personal election; but the Hardshells whom he exposed in preaching, writing and oral discussion knew better, as did those who read at all Baptist History, especially the story of the split.

It is rumored by some that Brother Taylor turned Hardshell in his last years; he was ever what they call Hardshell, they who are asininely ignorant of the differences historically between the Missionaries and the Anti-missionaries. He



preached, wrote, and taught as well as practiced missions until his dying day. That was the dying prayer and talk in his semi-conscious state in the hospital. Judged by his teachings, prayers, and gifts, he did more for missions in the last two years of his life than these falsifiers ever dreamed of doing. But that is how God's noblemen share at the hands of prejudiced men! **Missionary to the core and to the last—less than that misrepresents H. Boyce Taylor.**

When he preached Total Depravity, men said that he preached infants to hell, but a clearer presentation of infant salvation was never given by any man than may be found in Brother Taylor's exposition of Rom. 5:12-21. When he preached salvation by grace, men said that he left man out, and that was what he meant to do, to place man as helplessly and hopelessly lost before God and in need of Christ alone to save through faith in His finished work on the cross.

When Brother Taylor preached New Testament baptism and New Testament church membership, men said that he held that one had to be a Baptist to be saved, but no one ever preached more strongly that every soul is eternally saved who trusts Christ Jesus whether baptized or not, and of whatsoever or no denomination he may be. When he exposed lodges and secret societies, some falsely reported that he said that all Masons were going to hell, when he said that all who depended on Masonry were going to hell.

When Brother Taylor preached on the eternal security of the believer, men said that he gave the believer a license to sin, but no one ever preached more on the Christian's duty to persevere in a life of obedience out of love for the Saviour, not out of fear of hell. Nor did one's life more consistently exemplify the preserving and transforming power of the risen Christ of God. When he preached on missions, men said even as early as 1906, the first year of News and Truths, "too much is being said about missions," but he held throughout his life that giving the gospel to men everywhere was the life-mission of every New Testament church and the life-task of every child of God. To this end his life was spent.

Noble soul! Thou art now where the calumny of men reaches not and where misunderstandings are unknown! Rest from thy labors till thy doctrine distills as the dew into the glorious fruiting of thy crown at the judgment seat of Christ! Thou art now awaiting the coming of men from every tongue and nation who will say unto thee, "I was saved because thou didst pray, didst give, didst preach, and didst write the gospel of the grace of God!" Thou dost rest in peace with the God of thy doctrine while thy doctrine goes marching on to smite error and save the lost! Thou hast left us a glorious heritage and reaped a blessed rest!

## The Altar and The Mercy-Seat

PASTOR DAVID BURRIS, Oakdale, Tenn.

We live in a day when many churches and not a few preachers make much of what they call "altars" and "mercy-seats." In our opinion people are being deceived as to what to be misinstructed that we know of. The Bible teaches us to the Scriptures.

### I. THE ALTAR

The word altar in the original means "killing place." The altar was made of wood overlaid with brass seven and one-half feet square and four and one-half feet high. (Exodus 38:1). The purpose of this altar was to provide a place to offer up burnt offerings to the Lord. (Exodus 40:29). And this altar was placed before the door of the Tabernacle (Exodus 40:6).

In the light of the above Scripture we must insist that if the modern preacher puts an altar in use that it be placed before the door (Exodus 40:6) as the Book teaches, and that burnt offerings (not sinners) be offered on it. (Exodus 40:29).

The Bible teaches:

(1) That the burnt offerings were only a figure. Heb. 9:9.

(2) That Christ fulfilled this type of figure. Heb. 10:4-12.

Therefore, to use an altar would be to say by act that Christ is not yet come and deny the Lord of glory. If the real Lamb of God has come and been offered as a sacrifice—there can be no Scriptural warrant for an altar in places of worship.

### II. THE MERCY SEAT

The word mercy-seat means "covering" or "propitiation," and typifies Christ, our sin Bearer. Reader, get your Bible and open at Exodus 25:17-22, and you will at once discover that the mercy-seat was only a covering (lid) to the ark. It was not used as a seat at all, save for the Cherubim. (Exodus 25:10-16). This ark was put in the "most holy place" (Exodus 26:34). No one save the high priest entered the "most holy place," and he only once a year and with blood. (Heb. 9:7). No sinner on this mercy-seat.

If the modern preacher must have a mercy-seat, we, with all our power, insist that it be made according to the Scripture, and that it be used only in Biblical manner.

But since Christ fulfilled the law pointing forward to Himself, and since the veil that closed the door before the "most holy place" was rended "from top to bottom" (Matt. 27:51) as the Lord of glory died on the Cross, we must strongly urge that there be no mercy-seats in our churches, and that nothing be put between the sinner and his Saviour.

### III. THE MOURNER'S BENCH.

The modern mourner's bench was never used before 1794, and is at least 1700 years too young to be the Bible way of instructing sinners—in fact it is about the best way for them to me misinstructed that we know of. The Bible teaches us to "Preach the Word" (2 Tim. 4:2). "How shall they hear without a preacher?" (Rom. 10:14). "The gospel is the power of God unto salvation" (Rom. 1:16). Reader, get your New Testament and read some Bible conversions—Acts 8:26-38—Acts 2—Acts 10—Acts 16:14—Acts 16:27-34—Luke 19:1-9.

E. Y. Mullins, D.D., LL.D., one time president of the Baptist World Alliance, and for some time president of the Southern Baptist Convention, and to the day of his death president of the Southern Baptist Theological Seminary, gave this kind of an invitation: "Are you willing to forsake sin and put your whole trust in Christ for salvation? While we sing a hymn I invite you to come and give me your hand as an outward profession of faith in Christ, say in your heart, I do now forsake my sins and accept Christ Jesus as my Lord and Saviour." Then in speaking of the above kind of invitation Brother Mullins said: "Now in presenting this appeal, I do not think it would be wise to couple with it any other proposition, such as being prayed for."

Bishop John Moore of the Methodist church said a few days ago in Macon, Georgia, speaking of the modern preacher: "They fail for twelve months as ministers of God and in an emotional stirring-up of two weeks try to make up for it," he said. "You tell a sad story and get people aroused to your pathos, you sing emotional songs that excite the congregation, you tell a funny story and make them laugh; while they're laughing you describe an emotional death-bed scene and when everybody is stirred up emotionally you call them to the altar; at the altar you pray and sing over them, and when there's a little shouting and crying you think you have had a good revival."

"Maybe you think that's a good revival. To me it's travesty. It's juggling with human life."

### NEWS ITEM

Rev. Abraham M. Quick of Brooklyn, N. Y., a retired minister of the Reformed Church of America, who recently died at the ripe age of 90, left a legacy of \$5000 to the American Tract Society. The Society reports that an unusual number of undesignated legacies during the past year has enabled it to not only carry on its usual work, but to actually increase it during the depression period.

## MISSIONS AND THE CHURCHES

PASTOR T. G. SHELTON,

West End Baptist Church, Paducah, Ky.

Jesus gave the Great Commission to His church (Matt. 28:18-20). It was to His church that He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Can this power and authority be delegated to boards, societies, associations, conventions, etc.? Many churches of today are guardians that pass on the orthodoxy and character and fields and salaries of the missionaries. But we need to remember that God will not allow His churches to shift this responsibility to man-made organizations.

The Holy Spirit was sent to Christ's church to guide it into all truth (John 16:13). He said to the church at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). The Bible does not know any thing of a bunch of ruling elders, except the Sanhedrin of which the Universal Bible Dictionary says: "The duties of the Sanhedrin were of the widest, from framing decisions of religious practice, caring for the Temple, and investigating the claims of religious teachers to entering into relations with foreign states."

No intelligent Bible student will deny that it is the duty of every Baptist church to work at the job as the Lord commanded. He also knows that the church can do this without cooperating with what is known as the Cooperative Program. Yet the spirit of some is to force others to do as they say, or cut their heads off and brand them as not being for all of Christ's program. It is a known fact that money which was given for Christian Education has been used for grading and preparing playgrounds for match games of athletics, which are neither Christian nor educational. And yet some will cry that those who do not support the whole Cooperative Program are not loyal to the Baptists and Jesus.

If a brother declares himself in favor of the Bible doctrine of unconditional election, he is accused of being a "hard-shell" and "of the same root of bitterness" of one hundred years ago, and called a "fatalistic sprout" with an anti-missionary spirit. For instance such statements as this: "These modern Fatalists among us are still nominally Missionary, provided somebody else will do the going and make all the personal contacts with the lost, but as for the lost nearby, and who need personal attention—'Well, the Lord will look after them in His own good time,' they seem to say by their conduct." If the brethren to whom the brother refers "seem to say by their conduct" what he says they seem to say, what does the brother himself "seem to say" by his conduct for the last ten years?

The conclusion of the whole matter is, an effort is being made to line the people up with the Cooperative Program, and, in order to do this, these other indictments are brought to influence the people, because these brethren know that the people in general are not in sympathy with the Cooperative Program. If the Cooperative Program is God's program we need a new revelation, for there are many things in the Cooperative program that are not in God's program as outlined in the Bible.

It is not hard to see that God's disapproval, rather than His approval, is upon the Cooperative Program. It is unscriptural in its method of raising money. There are many things in the Program which are not in the Bible, but are of the world and of the devil. God's word is too plain for any one to be fooled and made to think that he will be rewarded by the Lord for supporting worldliness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. . . . And the

world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

We are stewards, and God holds us responsible for our stewardship. Therefore let us remember that loyalty and faithfulness is to the Lord, and not to the so-called leaders. Paul said in 1 Cor. 11:1, "Be ye followers of me, even as I also am of Christ." We need to be sure that we are following the Lord and not men. "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).—From the Messenger of Truth, Benton, Ky.

## TRI-STATE BIBLE SCHOOL

The Tri-State Bible School, located at Russell, Ky., (near Ashland) is now in the third month of its first year. It is functioning in a very smooth and encouraging way with about thirty students enrolled. The school is under the control of twenty directors elected by a rally of those interested in its work. It is thoroughly scriptural and Baptist in its stand. John R. Gilpin, pastor of First Baptist Church of Russell, is the president and teacher of Old and New Testament Interpretation. The editor is teaching Bible Doctrine, Greek, and English Grammar. W. C. Pierce, pastor of Catlettsburg (Ky.) Baptist Church is the chairman of the Board of Directors. O. C. Anderson, pastor of Fairview Baptist Church (near Ashland) is the treasurer. The teachers draw no salary. But the school has some running expenses, and it needs funds for the assistance of ministerial students. All contributions thankfully received. Send all money contributions direct to Pastor O. C. Anderson, Westwood Station, Ashland, Ky. If you wish to contribute foodstuffs, notify President John R. Gilpin. We can use anything that is edible for the relief of needy ministerial students. We thank all those who already have made offerings to the school.

## NOTICE

The issue of Aug. 1, which carried the first installment of "The Life of H. Boyce Taylor," as well as the first article in our series of Bible studies, is exhausted. Therefore, we cannot furnish this issue any further to new subscribers. But we hope to republish the first installment of Brother Taylor's life after the last installment has been issued. We will also republish our first article in the Bible study if our new readers desire it. We are prepared to begin new subscriptions with the issue containing the second installment of both the above.

## BOUND VOLUMES OF BAPTIST EXAMINER

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