

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"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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"I Never Knew A Fundamentalist Who Was A Sound And Scriptural Baptist"—H. Boyce Taylor

Another Fine Young Methodist Preacher Joins The Baptists

I am glad to commend to our Baptist brotherhood Rev. David Harper, 411 Second Street, St. Albans, West Virginia, who recently came to us from the Methodists. Until a few months ago, he was pastor of the Methodist church at Barboursville, West Virginia, but believing he could no longer support the Methodist doctrines and church system, he so informed his Presiding Elder. After a careful study of our doctrines and church polity, he united with the Baptist church at St. Albans, West Virginia, and was ordained to the Gospel Ministry. He has Baptist baptism and Baptist ordination. I have gone over our distinctive doctrines with him—including the New Testament church, baptism, restricted Lord's Supper, eternal salvation—and find him to be a sound Baptist. He is 34 years old, is married and has one baby. He has three years of college work, and is a tireless worker, a safe pastor, a fluent speaker, and a consecrated Christian gentleman. I trust some of our churches will get in touch with him immediately and give him an opportunity to demonstrate his fine gifts among us.—A. N. Morris, Pastor, First Guyandotte Baptist Church, Huntington, West Virginia.

Editor's Note: This is the second Methodist preacher who has renounced the heresies of Methodism, which are none other than the heresies of Rome, within the last few weeks. There is a moral to this: All the balance of the Methodists had better leave the Bible alone or they will become Baptists, too.

A Strange Call

A Presbyterian pastor at Hollywood recently resigned his pastorate. He explained that he felt called of God to engage in the production and promotion of motion pictures of the life of Christ and other Bible stories, to make the American people Bible conscious!

If he expects to utilize the existing motion picture set-up, we're thinking God has suddenly adopted a strange way of heralding His precious truth. Somehow we feel this preacher had better wait a little longer on God about his call.—Faith and Works.

With such a starting point as the cross and such a goal as the Lord's coming, how can a Christian love the things of the world, the flesh, and the devil?

NEW YEAR'S GREETINGS

"He came to my desk with a quivering lip,
The task was done.
"I want a new sheet, dear teacher," he said,
"I've spoiled this one."
I took the sheet so stained and blotted
And gave him a new one all unspotted
And into his tired eyes smiled,
"Do better, now, my child."

I came to God's throne with a quivering soul,
The year was done.
"Hast thou a new sheet, dear Father," I said
"I've spoiled this one."
In place of the sheet so soiled and blotted
He gave me a new one all unspotted
And into my tired heart smiled,
"Do better now my child."

Author Unknown.

Greeting you thus with this first issue of THE BAPTIST EXAMINER for the new year, we wish for you God's richest blessings physically, materially, and spiritually. Cf. III John 1:2. May your new year be the best you have ever known and yet may it be the poorest that you shall ever know throughout the future.

Another Story Concerning The Catholic Inquisition

"Jane Bohorgues, a married woman near confinement, charged with a small offense, was tortured in the most brutal manner. In her feeble and forlorn condition, her child when born was torn from her, and before her strength would allow she was again subjected to the torture with the most fiendish cruelty. The

cords which bound her limbs penetrated to the bones, and caused the bursting of several blood vessels. Blood flowed from her mouth in torrents, and she was carried back to her dungeon where she soon expired.

"In 1704 Elizabeth Chaffer, who
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The First Baptist Pulpit

"THE VISION OF LIGHT"
(Read Revelations 1:8-20)

The first word of this last book of the Bible gives its name. In the Greek, it's "Apocalypsis". In the Latin, it's "Revelatio". In the English, it's simply "Revelation". The writer of this book, John, the beloved apostle, was exiled to Patmos under the reign of Domitian. Patmos was an island about thirty miles in circumference just off the coast of Greece. It is fitting that though John was forbidden to leave this small island, he was permitted of God to penetrate the secrets of Heaven.

This book, which John produced, holds a peculiar relationship to the rest of the Bible. It not only completes the volume of inspiration, but the very things which Daniel had been told to seal up, John is told to reveal.

I do not pretend to understand all its symbols, and mysteries, and secrets. However, the meaning of chapter one is perfectly obvious.

This portion of Scripture which I have read, is John's first vision. The whole of it is a vision of light—seven candlesticks, seven stars, and one walking in the midst of these candlesticks who was the very personification of Light itself.

Of course, Jesus is the central light. Every bit of description concerning Him indicates light, for His feet were like unto brass that burned in a furnace, whereas His eyes were as a flame of fire, and withal His countenance was as when the "sun shineth in its strength"; or in other
(Continued on Page Three)

Modern Fundamentalism Proves the Truth of These Words of Bro. Taylor

"I never knew a Fundamentalist who was a sound and Scriptural Baptist." H. Boyce Taylor.

From time to time we have refused to allow anyone to call us a fundamentalist, and certainly all those who personally know the editor would never dare to refer to him as a modernist.

Two reasons are apparent.

Modernists are just entirely too modern, while the fundamentalists are not fundamental enough.

Fundamentalism is a word of modern origin, and in the main, they are the worst group of heretics abroad in the world today. The ordinances of the church are ignored by fundamentalists. They are unionists, feminists, and many of them are Arminians.

Brother R. Y. Blalock of Salinas, California, wrote the seven directors of the World's Fundamentalist Baptist Fellowship, and asked them concerning their attitude on baptism and the Lord's Supper. Here are the replies which Brother Blalock says he received.

"Dr. Harry Hamilton answered as follows: 'Yes, we receive members coming from other denominations if they have been immersed. . . . The question of open and closed communion is no longer a vital question among us here.'

"Dr. J. J. Van Gordon writes: 'There is one thing that the Fundamental Baptists in Pennsylvania try to avoid, and have been able to do so, the dividing of themselves over a lot of these. We unite on the great
(Continued on Page Four)

\$675 Per Convert

"With millions of vested interests and an annual expenditure of millions, it takes about 100 Presbyterians twelve months to add to the Church one member," writes William E. Harrison in The Presbyterian. "We spent \$40,555,108 for the support of our soul-saving institution this year, or \$675 for every one we added to the Church on confession of faith."—Christian Action.

In all probability, it has cost Baptists nearly as much.

One of the greatest evidences of God's love to those who love Him, is to send them afflictions with grace to bear them.

The path of the world seems pleasant enough if you don't stop to think where you're going.

The Baptist Examiner

JOHN R. GILPIN.....Editor

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THE DRIFT OF THE TIMES

Sound The Alarm!
C. H. Spurgeon. 1888.

Separation not alone our Privilege but our Duty.

Friends will have noticed with interest the repeated debates in the London Baptist Association, as to whether there should be "A credal basis," and what that basis should be, if it were decided to have one. There seems to be a current opinion that I have been at the bottom of all this controversy, and if I have not appeared in it, I have, at least, pulled the wires. But this is not true. I have taken a deep interest in the struggles of the orthodox brethren; but I have never advised those struggles, nor entertained the slightest hope of their success. My course has been of another kind. As soon as I saw, or thought I saw, that error had become firmly established, I did not deliberate, but quitted the body at once. Since then my one counsel has been, "Come ye out from among them." If I have rejoiced in the loyalty to Christ's truth which has been shown in other courses of action, yet I have felt that no protest could be equal to that of distinct separation from known evil.

I never offered to the Union, or to the Association, the arrogant bribe of personal return if a creed should be adopted; but on the contrary. I told the deputation from the Union that I would not return until I had seen how matters went, and I declined to mix up my own personal action with the consideration of a question of vital importance to the community. I never sought from the Association the consideration of "A credal basis," but on the contrary, when offered that my resignation might stand over till such a consideration had taken place, I assured the brethren that what I had done was final, and did not depend upon their action in the matter of a creed. The attempt, therefore, to obtain a basis of union in the Association, whatever may be thought of it, should be viewed as a matter altogether apart from me, for so indeed it has been.

I may, however, venture to express the opinion, that the evangelical brethren in the Association have acted with much kindness, and have shown a strong desire to abide in union with others, if such union could be compassed without the sacrifice of truth. They as good as said—We think there are few great truths which are essential to the reception of the Christian religion,

and we do not think we should be right to associate with those who repudiate those truths. Will you not agree that these truths should be stated, and that it should be known that persons who fail to accept these vital truths cannot join the Association? The points mentioned were certainly elementary enough, and we did not wonder that one of the brethren exclaimed, "May God help those who do not believe these things. Where must they be?" Indeed, little objection was taken to the statements which were tabulated, but the objection was to a belief in these being made indispensable to membership. It was as though it had been said, "Yes, we believe in the Godhead of the Lord Jesus; but we would not keep a man out of our fellowship because he thought our Lord to be a mere man. We believe in the atonement; but if another man rejects it, he must not, therefore, be excluded from our number." Here was the point at issue: one party would gladly fellowship every person who had been baptized, and the other party desired that at the least the elements of the faith should be believed, and the first principles of the Gospel should be professed by those who were admitted into the fellowship of the Association. Since neither party could yield the point in dispute, what remained for them but to separate with as little friction as possible?

To this hour, I must confess that I do not understand the action of either side in this dispute, if viewed in the white light of logic. Why should they wish to be together? Those who wish for the illimitable fellowship of men of every shade of belief or doubt would be all the freer for the absence of those stubborn evangelicals who have cost them so many battles. The brethren, on the other hand, who have a doctrinal faith, and prize it, must have learned by this time that whatever terms may be patched up, there is no spiritual oneness between themselves and the new religionists. They must also have felt that the very endeavor to make a contact which will tacitly be understood in two senses, is far from being an ennobling and purifying exercise to either party.

The brethren in the middle are the source of this clinging together of discordant elements. These who are for peace at any price, who persuade themselves that there is very little wrong, who care chiefly to maintain existing institutions, these are the good people who induce the weary combatants to repeat the futile attempt at a coalition, which, in the nature of things, must break down. If both sides could be unfaithful to conscience, or if the glorious Gospel could be thrust altogether out of the question, there might be a league of amity established; but as neither of these things can be, there would seem to be no reason for persevering in the attempt to maintain a confederacy for which there is no justification in fact, and from which there can be no worthy result, seeing it does not embody a living truth. A desire for unity is commendable. Blessed are they who can promote it and preserve it! But there are other matters to be considered as well as unity, and sometimes these may even demand the first place. When union becomes a moral impossibility, it may almost drop out of calculation in arranging plans and methods of working. If it is clear as the sun at noonday that no real union can

exist it is idle to strive after the impossible, and it is wise to go about other and more practicable business.

Numbers of good brethren in different ways remain in fellowship with those who are undermining the Gospel; and they talk of their conduct as though it were a loving course which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to come out from among them. To stay in a community which fellowships all beliefs in the hope of setting matters right, is as though Abraham had stayed at Ur, or at Haran, in the hope of converting the household out of which he was called.

Complicity with error will take from the best of men the power to enter any successful protest against it. If any body of believers had errorists among them, but were resolute to deal with them in the name of the Lord, all might come right; but confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable.

There are now two parties in the religious world, and a great mixed multitude who form various causes decline to be ranked with either of them. In this army of intermediates are many who have no right to be there; but we spare them. The day will, however, come when they will have to reckon with their consciences. When the light is taken out of its place, they may have to mourn that they were not willing to trim the lamp, nor even to notice that the flame grew dim.

Our present sorrowful protest is not a matter of this man or that, this error or that; but of principle. There either is something essential to a true faith—some truth which is to be believed; or else everything is left to each man's taste. We believe in the first of these opinions, and hence we cannot dream of religious association with those who might on the second theory be acceptable. Those who are of our mind should, at all cost, act upon it. The Lord give them decision, and wean them from all policy and trimming!

The party everywhere apparent has a faith fashioned for the present century—perhaps we ought rather to say, for the present month. The sixteenth Century Gospel it derides, and that, indeed, of every period except the present most enlightened era. It will have no creed because it can have none; it is continually on the move; it is not what it was yesterday, and it will not be tomorrow what it is today. Its shout is for "Liberty," its delight is invention, its element is change. On the other hand, there still survive, amid the blaze of nineteenth century light, a few whom these superior persons call "Fossils," that is to say, there are believers in the Lord Jesus Christ who consider that the true Gospel is no new gospel, but is the same yesterday, today, and forever. These do not believe in "Advanced views," but judge that the view of truth which saved a soul in the second century will save a soul now, and that a form of teaching which was unknown till the last few years is of very dubious value, and is, in all probability,

"Another gospel, which is not another."

It is extremely difficult for these two parties to abide in union. The old fable of the collier who went home to dwell with the fuller is nothing to it. The fuller would by degrees know the habits of his coally companion, and might thus save the white linen from his touch; but in this case there are no fixed quantities on the collier's side, and nothing like permanency even in the black of his coal. How can his friend deal with him, since he changes with the moon? If, after long balancing of words, the two parties could construct a basis of agreement, it would, in the nature of things, last only for a season, since the position of the advancing party would put the whole settlement out of order in a few weeks. The adjustment of difficulties would be a task forever beginning, and never coming to an end. If we agree, after a sort, today, a new settlement will be needed tomorrow. If I am to stay where I am, and you are to go traveling on, it is certain that we cannot long lodge in the same room. Why should we attempt it?

Nor is it merely doctrinal belief—there is an essential difference in spirit between the old believer and the man of new and advancing views. This is painfully perceived by the Christian man before very long. Even if he be fortunate enough to escape the sneers of the cultured, and the jests of the philosophical, he will find his deepest convictions questioned, and his brightest beliefs misrepresented by those who dub themselves "Thoughtful men." When a text from the Word has been peculiarly precious to his heart, he will hear its authenticity impugned, the translation disputed, or its Gospel reference denied. He will not travel far on the dark continent of modern thought before he will find the efficacy of prayer debated, the operation of divine Providence questioned, and the special love of God denied. He will find himself to be a stranger in a strange land when he begins to speak of his experience, and of the ways of God to men. In all probability, if he be faithful to his old faith, he will be an alien to his mother's children, and find that his soul is among lions. To what end, therefore, are these strainings after a hollow unity, when the spirit of fellowship is altogether gone?

The world is large enough, why not let us go our separate ways? Loud is the cry of our opponents for liberty; let them have it by all means. But let us have our liberty also. We are not bound to belong to this society, or to that. There is a right of association which we do not forego, and this involves a right of disassociation, which we retain with equal tenacity. Those who are so exceedingly liberal, large-hearted, and broad might be so good as to allow us to forego the charms of their society without coming under the full violence of their wrath.

At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts; but it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track.

"THE VISION OF LIGHT"*(Continued from Page One)*

words, His countenance was as when the sun shines the brightest. Not only is Jesus pictured here as the central light, but He made this claim for Himself. He Himself said, "I am the light of the world" (John 9:5). And thus He appears in this vision.

At the North Pole where the night lasts for months, when the day is expected to dawn, the people put on their brightest apparel and watch at the highest point for the first break of day, and when they see it, they cry, "Behold the sun", and from one to another this shout is carried 'round the land. As I think of this, I am reminded of the fact that this old world for years has been lying in ignorance and darkness and sin. Yet, today, I point to the central cross of Calvary's brow and say, "Behold the sun! Behold the sun of righteousness." Truly Jesus is the "light of the world", and if His light were removed, our brightest day would be black as the blackest Stygian darkness.

However, this first vision which came to John, which is, as I have said, a vision of light, not only presents Jesus as the central light—it also presents the churches and the preachers as the lesser lights. The seven candlesticks represent the churches, and the seven stars represent the preachers. To be sure, both churches and preachers shine by derived light—the light they have derived from Christ. Just as the planets radiate only the light they receive from the sun, so only churches and preachers shine as they derive light from God.

Over and over again we have exhortations in the Word of God for both churches and preachers that they should shine. Listen: "For ye were sometimes darkness, but now ye light in the Lord: walk as children of light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:8-14). "Let your loins be girded about, and your lights burning" (Luke 12:35). "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good work, and glorify your Father which is in heaven" (Matt. 5:14-16).

Truly, in the light of these Scriptural injunctions, each child of God should be able to see that it is his business to shine for the Lord.

"Shine, shine, just where you are;
Shine, shine, just where you are;
Send forth the light into the night,
Shine for the Lord where you are."

During the days when Napoleon was making and re-making the maps of political Europe, it became necessary that one of his dispatch bearers carry a message across a dangerous sector where firing was continually taking place. This dispatch messenger made the way safely across this field of fire, and by zig-zagging, he made the way back safely to within a few feet of where Napoleon was, and then fell mortally wounded at the emperor's feet. When they carried him to a place of safety, and began probing for the bullet, as they cut into the flesh just over his heart, they heard him whisper, "Probe a little deeper, and you will find the emperor there." Is it any wonder that Napoleon could make and re-make the maps of Europe, and shall it be any less

wonder that the kingdoms of this world shall become the kingdoms of our God and His Christ when the Christians begin to let their light shine through devotion and love to Christ similar and equal to the devotion of that dispatch bearer to the emperor Napoleon?

I say, beloved, that it is truly our business to shine. I remember when I was but a lad in Cumberland College that the Lord called me to preach. I didn't want to preach. I wanted to be a civil engineer. I wanted to make lots of money. I wanted to marry a beautiful wife. I wanted to enter politics and some day I hoped to achieve some little fame so far as this world is concerned. Then one day I read a passage of Scripture within God's Book. Listen: "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment" (Luke 16:27, 28). These were the words of a doomed soul in hell crying for somebody to carry the good news of the gospel to his brethren that they might be saved from hell. Immediately upon reading this Scripture, a struggle between my ambition and Jesus arose. Eventually the call of God became greater and there was nothing for me to do but to preach, and now, for eighteen years, I have been looking for that man's brothers. Every Christian ought to be looking for his brothers. Truly, it is our business as Christians and as church members to let our light shine for the Lord Jesus.

You will notice that the Scripture which I read just a moment ago from Matthew 5, declares that the proper place for a light is on a candlestick, and not under a bushel. Well, the majority of Christians would not need a bushel to hide their light—just an ordinary pint tin cup would be sufficient. I am persuaded that the way in which most of our churches are shining, would justify us in saying that the average church does not need dimmers. In fact, I am afraid today that the average Christian is not shining very much for the Lord.

"He smoked cigars three times a day,
Ten centers, too, at that,
Then gave a nickel to the church
When the deacon passed the hat.

She gave one cent for mission work,
Then spent two cents for gum,
And really bowed her head and prayed
O Lord, Thy kingdom come.

They sat at home and wondered why
The church did not succeed;
She chewed her gum and couldn't tell,
He puzzled, smoked his weed."

II.

Having seen this vision of Jesus holding His preachers in His hand and walking in the midst of His churches, and having understood it to be a vision of light whereby that the churches and preachers are to shine for the Lord—having thus seen this portion of the vision, may we now notice how the light is to be dispensed?

The instrumentality which God uses in dispensing the light is the Bible. Listen: "And out of his mouth went a sharp two-edged sword" (Rev. 1:16). That sword is God's Word. "For the word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12). The two edges stand for the law and the gospel, and the vision would indicate the Word of God thus going forth from the mouth of Jesus.

This sword, or in other words, the Bible, is to dispense the light of Christ. Listen to these Scriptures:

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19).

Truly, the Word of God does dispense the light of God, for wherever the Bible is preached, the light of the Cross is always dispensed. If you preach humor, laughter is dispensed. If you preach sob stories, then tears are dispensed. If you preach philosophy, then confusion is dispensed. If you preach self-culture and moral refinement, then darkness is dispensed. Yet, if you preach Christ as He is revealed in the Scriptures, then light is dispensed.

I say, beloved, that our business is to take this two-edged sword into our hands and preach it. It will defend itself. In fact, it will make men mad. It will make them happy. It will lift up the sinful. It will break up spiritual lethargy. It will lead men to Jesus. It will make them sound doctrinally. It will annihilate all kinds of false doctrines. It will uproot all religious error. It will destroy open communion, alien immersion, feminism, sinless perfection, apostasy, and unionism. In fact, beloved, if this two-edged sword is used, the light of God will be dispensed and men will be saved and will be made Scripturally sound. I say then to my brethren in the ministry and to the Sunday school teachers and to the Christians in general who may be listening, "Preach the Word, and it will dispense the light of God."

In 1787, King George III of England, sent a ship, the Bounty, to the island of Tahiti, manned by a crew of forty-six, for the purpose of transplanting breadfruit palm trees to other islands of the same group that were inhabited, since the food supply on these other islands was not sufficient. As is true of most of the stories of these South Sea Islands, the sailors thought more of the native girls than they did of the trees. Not wanting to leave their sweethearts, the sailors mutinied, setting the captain and eighteen men adrift in a small boat. By the providence of God, they were picked up and carried to England. And immediately an expedition was sent out to capture the pirates. Fourteen of them were captured, but nine escaped on the Bounty, carrying with them six native men, nine women, and a girl fifteen years old. They landed at an island named Pitcairn. Then ensued what the Encyclopedia Britannica calls a "Hell on earth". One of the sailors had worked in a distillery in Scotland, and knew how to distill alcohol. He began to make alcohol from a native plant. Before long all were dead but one white man, Alexander Smith, who was left alone with a harem of native women and a crowd of half-breed children, his own and his companions'. Picture him as the forlorn monarch of the land, shut up with his memories. In one of the chests, he found a book. He read it. He began to ask himself what was to become of this population which had had so bad a start. He began to teach the people to read the Book. The children grew up and married, and more children were born. In 1808, the United States ship, Topaz, called at the island and brought back the first word of those mutineers who had escaped the hangman in 1790. What about the people on the island? There was no jail, no hospital, no

insane asylum, no illiteracy, no crime, no disease, no medicine, no doctors, and no liquor—it was 100 per cent Christian. What was it that changed this island from a hell on earth to a little spot of heaven dropped down in the South Seas? It was the reading of the Book—the Bible. I say in the light of this experience, and in view of the fact that Jesus stands with this two-edged sword, the Bible, going forth from His mouth—I say, beloved, that the instrumentality for the dispensing of the light of God is the Bible.

III.

Having seen that the instrumentality for the dispensing of the light is the Word of God, may we notice how the light is thus dispensed. I would insist upon the fact, beloved, that it is through the work of the Holy Spirit. Listen: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7). Over and over again we have this expression in the Revelation. It is thus that the light of God's Word goes out as the Holy Spirit Himself works.

Listen to these Scriptures: "Not by might nor by power, but by my spirit, saith the Lord" (Zech. 4:6). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "But ye shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

What we need today is to stand still and listen to the still small voice of the Lord.

When Jesus left this world, He told the First Baptist Church at Jerusalem to wait for the coming of the Spirit. They did not go out to put over some ecclesiastical scheme. They had a ten-day prayer meeting listening to the still small voice of the Holy Spirit, and I believe that God is looking for a church today in this day of apostasy, who will listen to His voice.

These seven churches of this book of Revelation were all different. Each might be described differently from the other, and yet God said to each of them, "Hear what the Spirit saith unto the churches." Smyrna was hot—it flamed like fire in its zeal. Its fidelity unto death glowed like an oven. Sardis was as cold as ice. Laodicea was lukewarm. It reminds us of many of the church letters which we read today. "Dear Brethren: This year's letter reports to you that we are at peace. Baptized—none. Received by letter—none. Excluded—none. Restored—none. Given to missions—nothing. Pray for us that we may hold our own." God says to each of these churches, "Hear what the Spirit saith."

God did not tell the churches at Ephesus, or any of the balance of these, to put on a drive of any kind—north-wide, south-wide, east-wide, west-wide, top-side, bottom-side, front-side, or back-side. No, they were to listen to the Spirit.

We wonder often why it is that the light is not being dispensed faster. I firmly believe that the average Christian is listening too much to what his denominational leaders have to say, and not enough to the still small voice of God. Instead of our conventions and boards being servants of our churches, they are bosses, and the average church is shackled and the ministry hobbled. I pray that the time may come when

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"THE VISION OF LIGHT"*(Continued from Page Three)*

every preacher and every church may be set free from the shackles, blind-bridles, hobbles, martingales, cruppers, and check-reins—set free to listen to the still small voice and to preach the glorious gospel of Jesus Christ.

Our conventions come together for noise and argument and debate and heat; and we organize, and we plan, and we never stop to listen to what God has to say. Instead of listening to the Holy Spirit, all the conventions that I know anything about, in the past few years, have just added more wheels, and piston rods, and nuts, and bolts, and screws to our broken-down machinery. Instead of listening to the still small voice, the average church today is listening like a galley slave to the voice of the state board or the corresponding secretary.

If every Christian and every church were to listen to the still small voice and hear what the Spirit says, we would take a John the Baptist double-bladed axe and cut down a lot of unscriptural trees that have grown up in a lot of our churches. Instead of listening to the Spirit of God as He would teach us the message of the Cross, the average church has substituted by-product institutions, such as schools, hospitals, ministerial relief, and denominational papers.

In doing so, we have substituted common sense, and business principles, and money appeals, and worldly organizations instead of listening to the Holy Spirit. Everything that has been tried has failed. Now then, why not try God?

In our Baptist denomination, instead of listening to the still small voice that inspires voluntary co-operation, we have been drifting toward denominational consolidation, which means the ultimate wreck of our denomination, for Baptist principles were born and nurtured in the cradle of absolute democracy.

During the past few years, numerous articles have been written on the subject "The Way Out". If our churches and preachers would just let the Holy Spirit have full sway, He would lead us out. Every once in a while, some of our denominational papers speak of the "Key-Man". We do not need to seek him; we need but to listen to Him: "Hear what the Spirit saith to the churches."

I remind you that the Pentecost of the first century was the outgrowth of a ten-days' prayer meeting, which was likewise given over to the Holy Spirit. I believe that each of our churches would have a twentieth century Pentecost if we were willing to listen to the still small voice of the Holy Spirit.

Several years ago I stood in front of a great arsenal and looked across the river on the other side at the rock cliffs. As I stood there, I thought how it might be possible for these to be shattered. There was a pile of cannon balls, but there was no power in them. All the army might hurl them, but to no avail. Then there was the cannon, but there was no power in it. A child might sit upon it, or a bird might nest within it. Then inside the arsenal was the powder, but there was no power there. A sparrow might peck at it, a child might spill it, the wind might blow it. Even when you put this powerless powder and powerless ball inside the powerless cannon, there is still no power. Yet, suppose as we stand there beside this powerless combination, we touch a

MODERN FUNDAMENTALISM PROVES TRUTH OF THESE WORDS OF BRO. TAYLOR*(Continued from Page One)*

fundamentals of the truth and allow the local churches to use their privilege on many of these issues.

"Rev. D. F. Billington, Akron, Ohio, writes: 'We do not receive any one unless they state they have been converted, saved through Jesus' blood, having been baptized by immersion.' He says on communion: 'We simply use God's statement, 'Judge yourself and then eat.'"

"Rev. Horace J. Barnaby of Menton, Indiana, states that he is trying to get his church to follow the same practice as Southern Baptist churches but they have not yet reached that place.

"Rev. George W. Bates of Medina, Ohio, states that his church practices open communion and alien immersion.

"Rev. McLain Witter did not answer.

"Brother B. H. Hillard of Lockland, Ohio, quite clearly states that he is in harmony with the Southern Baptist practice on this matter."

Thus, six of the seven directors of this supposedly fundamentalist movement, by their own admission, practice alien immersion and open communion, and yet, this is the movement of which Frank Norris is the head and Luther Peak is the tail, and which movement boasts of its fundamentalism.

Well, please excuse me!

I say again that these fundamentalists are surely a group of "funny-mentalists".

I tell you the heresies and the heterodoxical practices of Norris, Peak, and their mission fellowship, are enough to upset the digestive organs of a turkey buzzard.

For me, I still prefer to remain a Bible-loving Baptist.

Here's a dilemma for Mr. Norris: Does he know of the heresies espoused by the board of directors of his mission fellowship? If he does not, then such ignorance is inexcusable. If he does know of these heresies on the part of his board members, then he has again played the part of the hypocrite, and has solicited money under false pretenses in view of the fact that he has advertised his mission fellowship as a movement "to conserve and promote the historical faith of Baptists".

spark of fire to it. In the twinkle of an eye, the powder is a flash of lightning, and the ball becomes a thunderbolt, smiting as though it were sent from Heaven. Our churches and our denominational machinery are all powerless. We have the instruments necessary for pulling down the strongholds, but, oh, how we need a baptism of fire! May we repeat, "Hear what the Spirit saith unto the churches."

This is our last broadcast of this old year. I repeat that churches and preachers ought to be in the business of giving light—we ought to be shining for the Lord Jesus. The instrumentality for the dispensing of the light is the Word of God, and if we preach it, depending upon the Holy Spirit for guidance, the light goes forth. As we come to the close of this old year, and as we face a new one, may each of you who are saved search your hearts that the Holy Spirit might have right-of-way in your life and in your church, that in the new year the light of God might go out and might extend to the uttermost parts of the earth, for Jesus' sake. May God bless you all.

ANOTHER STORY CONCERNING THE CATHOLIC INQUISITION*(Continued from Page One)*

married Doctor Vasconcellos, a native of Madeira, remained faithful to the Church of England. During her husband's absence in Brazil, she had a dangerous sickness, and was informed on her recovery that she had been received into the Roman Church. She repudiated the ceremony, and was imprisoned for seven months, and then prosecuted for holding heretical opinions. Then she was sent a prisoner to the Inquisition of Lisbon. They appropriated all her money and jewelry and then locked her up for nine months and fifteen days in a small dark room, about five feet square, on the ground floor. She was kept for most of the time on bread and water, and had nothing but a bundle of damp straw to sleep on. As she refused to conform, her back was stripped and lashed with a whip of knotted cords. Then they burnt her breast to the bone in three different places. After a month she received another severe whipping, and was then asked whether she would profess the Roman faith or be burnt. She resolutely refused to make the profession they required. She was told that the mercy of the tribunal was extended to endeavour to rescue her from the flames of hell, but that if her resolution was to burn rather than embrace the Roman Catholic religion, they would give her a trial of it beforehand. She was then bound, so that she could offer no resistance—her left foot was then made bare, and an iron slipper, red-hot, was fastened on her foot till the flesh was burnt away to the bone. As she fainted away, the slipper was removed, and she was carried back to her dungeon. After a time, she was again whipped so cruelly that her back was torn all over. She was threatened with worse treatment still. And being quite unable to endure such a life of misery, she signed a paper of recantation and admission. She was then, after a time, dismissed in a most destitute condition, without any of her goods, or plate, or money being restored to her."

THE INFLUENCE OF A TRACT

A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe for he was William of Orange, who gave religious liberty to the Netherlands.—Selected.

JUST THINK

Of stepping on shore,
And finding it Heaven;
Of taking hold of a hand,
And finding it God's hand;
Of breathing new air,
And finding its celestial air;
Of feeling invigorated,
And finding it immortality;
Of passing from storm and tempest to an unbroken calm;
Of waking up—
And finding it Home.

—Author Unknown.

WHAT A TRACT DID!

At a London "May Meeting," Rev. Dr. Len G. Broughton said: "Some years ago one of the most brilliant young American actors that the stage had, was walking the streets of one of our Western cities one night, on his way to the theatre, and as he turned a corner, near the theatre, a humble woman, whose name has never been known, handed him a tract, and out of respect to the woman he put the tract in his overcoat pocket, never expecting to read it. He went to his hotel after he had performed in the theatre, and somehow he got hold of the tract, and he said, 'I believe I'll see what this tract is about,' and he began to read it, and found it so interesting that he could not quit it. When he had finished the tract, he went to bed, and began to think along the lines of its teaching, and somehow he found it impossible to sleep. All through the night the teaching of that tract kept wandering through his mind. Next morning he endeavored to dismiss it from his thoughts, and gave himself over to the rehearsal for the coming night, but he could not get it out of his mind, he could not sufficiently fix his mind on rehearsing his part, and presently it ended in his consulting a minister. He told him his experience, and the minister began, when he had done, to preach to him Jesus, and that brilliant young Western American actor then and there bowed his heart and yielded to Jesus. Five months after that he entered a theological seminary to prepare himself for the Christian ministry, and a few years ago George C. Lorimer, the pastor of Tremont Temple in Boston went home to meet his God; and if he could stand on this platform tonight, he would say one of the greatest unused forces in the Christian Church today, is the tract."—"Evangelistic Echoes," quoted in "Christ Life and Word of the Cross."

THANK YOU, BELOVED

Of recent date we have received two anonymous contributions. From Evansville, Indiana, comes a contribution with the only notation, "The Lord's money." From East Lynn, W. Va. comes an unsigned but highly appreciated letter containing four dollars. We know not humbly who to thank for these contributions. We do thank God though, and we take this opportunity of expressing to these unknown contributors our appreciation.

Surely with no more mentality above the burr of the ear than is manifested by our correspondent, the editor has absolute hopes of meeting her in heaven. She should be given admission on the same basis whereby idiots and imbeciles get in.

Sin is the greatest of all detectives: be sure it will find you out.

What we have in our hand, we will lose; but what we put into God's hand is still, and will ever be in our possession.

Nothing will show more accurately what we are than the way in which we meet trials and difficulties.

There is no danger of conforming to the world without if you have enough of Christ within.

All who would reach the Mount of Transfiguration must go by the way of the Valley of Humiliation.