

Devoted to Evangelism, Missions, and Bible Doctrines.

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

The Baptist Examiner

The Paper With a National Circulation

"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)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas Or to Its Editorial Offices at Russell, Kentucky

Whole No. 136

SATURDAY, JANUARY 11, 1941

Vol. 9, No. 46

Further Sworn Evidence Of The Untrustworthiness Of Fundamentalism

For sometime, through this paper, we have been saying that Frank Norris and his associates of the Fundamentalist movement were untrustworthy and that they comprise the most skillful jugglers of the truth since the days of Ananias. Just as a matter of brief proof of these contentions, we quote from "Amazing Grace" of December 20, 1940. After reading the following, we feel sure that each of our readers will agree that there are two liars in Detroit, and that Frank Norris is both of them.

* * *

"The Fundamentalist of November 22, 1940, carries the news that Dr. J. Frank Norris is to make a tour of inspection of the possibilities of mission work in South America for the World Fundamental Baptist Missionary Fellowship. In column five on page one, he says:

"Purpose of Present Trip"

Leaving in a few days from Detroit, I will make a tour of the principal cities of South America by Pan-American Airways. I will leave from Detroit, going by way of Cleveland, Washington, and Miami, _____.

On page two, column two, occur these words:

"Regular Messages in Fundamentalist and Over Radio

'Arrangements will be made for regular reports of the trip in the columns of this paper. There will be a review of present conditions as well as the history of the Republics in South America.

"The purpose will be to bring that great continent with its more than 100 million souls to the hearts and minds of the great

(Continued on Page Four)

Let The Minister Do It

Whether the minister be a costly luxury or a comparatively low-priced necessity in church life, it is poor business policy not to give him enough to do! So many a church thinks, and it loads up its minister with about everything he can stagger under. He must be preacher and pastor, of course, and must run the Sunday school, sometimes acting as superintendent, or as teacher of the class for which no teacher can be found. He must keep things sweet in the choir, must soothe the feelings of aggrieved members of the Ladies' Aid, and patch up the quarrel between Euodias and Syntyche. He must keep the finances of the church up to the mark, see to it that the apportionment is met, and that the coal bills are paid.

If the roof leaks, or the chimney is draughty, or the ventilation is poor, the minister must look after the matter. He must have a sermon

(Continued on Page Two)

MY SAVIOUR!

Not what these hands have done,
Can save this guilty soul:
Not what this toiling flesh has borne,
Can make my spirit whole.

Not what I feel or do,
Can give me peace with God;
Not all my prayers and sighs and tears,
Can bear my awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

I bless the Christ of God,
I rest on love divine;
And with unfaltering lip and heart,
I call this Savior mine.

—Horatius Bonar.

When Sankey Sang the Shepherd Song

Children, did you ever hear of Moody and Sankey? Dwight L. Moody was a man to whom God had given wonderful power and ability to preach the gospel of Jesus Christ. Ira D. Sankey was another man to whom God had given wonderful power to sing the same gospel. For years these two men worked together, Moody preaching and Sankey singing. In the year 1875 they had both been in Liverpool serving their Master in that great city. Toward the end of the year they returned to America.

It happened that on Christmas Eve of this year, 1875, Mr. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlit evening and there were many passengers gathered on the deck. Mr.

Sankey was asked to sing, and, as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat, and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven almost against his will to sing the "Shepherd Song":

"Saviour, like a shepherd lead us,
Much we need Thy tenderest care;
In Thy pleasant pastures feed us
For our use Thy folds prepare:
Blessed Jesus,
Thou hast brought us, Thine we are.

"We are Thine, do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessed Jesus,
Hear, oh hear us when we pray.

(Continued on Page Two)

The First Baptist Pulpit

"WHY JESUS IS PRECIOUS TO ME"

"Unto you therefore which believe he is precious."—I Pet. 2:7.

Have you ever noticed how that folk will plan definitely for the trips they expect to make, and that for weeks in advance the first thought of their mind will be that of the expected visit? Weeks before one's vacation begins, you will find him planning on where he is going to spend that vacation. He will probably be consulting road maps, time tables, and hotel guides. Though men and women plan much on visits and trips and vacations in this life, there are mighty few who ever think of eternity. It is to this group especially that I appeal today. It is my desire that by this message I might cause many of you to remember that there is a life beyond his life, a world beyond this world, and an eternity which begins when time ends.

In order that I might thus accomplish my purpose in this message, I want this to be a personal testimony. I want to make this message just as personal to myself as humanly possible. Therefore, I am preaching to you on the subject, "Why Jesus Is Precious To Me."

It will be impossible for me to state in one brief message everything that Jesus means to me, but there are some things that I want to par-

(Continued on Page Three)

The World's Need Of The Gospel Twenty Centuries After Jesus' Birth

In preparation for the meeting of the International Missionary Conference held in Madras, India, at Christmas, 1938, there was appointed many months before, a committee made up of all the Protestant churches. Their work was to make a careful and painstaking survey of the unfinished task of evangelism awaiting the churches of Christ across the world in this twentieth century. That committee spent many months visiting pagan and heathen lands. The report submitted to the Conference at Madras was illuminating in character and exhaustive in scope and detail. It brought to us, in a startling and arresting way, something of the magnitude and challenge of the task awaiting Christ's churches after nearly two thousand years of gospel effort.

Unoccupied Areas

It was revealed that Afghanistan, the Asiatic Soviet Republics, Bhutan, Inner Mongolia, Nepal, and Tibet are wholly closed to the gospel message. These closed lands have a total population of fifty-three million. Within recent years, Protestant missionaries have been driven out of Turkestan and also from Abyssinia and other Italian colonies.

In China, it is estimated that forty-five per cent of the country is entirely untouched by Christian forces. Half of Manchuria has never been reached with the gospel message. French Indo-China and the Dutch East Indies comprise vast areas yet untouched by the Gospel.

In India, there are nearly Five Hundred Indian States yet without missionary occupation. The fact that there are only fourteen Protestant missionaries and seven thousand Christians to each million people in

(Continued on Page Four)

How to Help the Preacher

If you want to make the best preacher that ever lived, try some of the things listed below:

Regularly attend prayer meeting.
Always attend Sunday evening service.

Sacrifice to be at the morning service.

Habitually be on time at the services.

Consider the church service your most important engagement.

Show yourself friendly to all present.

Be cordial with your pastor.
Call often at the parsonage.
Sometimes thank the pastor for the sermon.

Tell him you appreciate his efforts.

Offer to help him.

Let him feel you enjoy his sermons as well as others you hear.

Make him feel that you appreciate his being your pastor.

(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN.....Editor

PUBLISHED WEEKLY
Printed and Mailed from office at
Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance-----50c
(Domestic and Foreign)
Send Remittance to Russell, Ky.Paid circulation in about forty states
and four foreign countries.Subscriptions are stopped at expiration
unless renewed or special arrangements
are made for their continuance.Entered as Second Class matter May 7,
1940, at the post office at Benton, Ark.,
under the act of March 3, 1879.

O. N. BLANKENBECKLER



We are happy to present herewith the likeness of Brother O. N. Blankenbeckler, who has been a Christian for twenty-five years, and a Missionary Baptist preacher of ten years' active ministry in the state of West Virginia. He has recently resigned his work, and is entering upon a field of missionary, evangelistic, and prophetic ministry. Believing that he has been called of God to do so, he expects to go anywhere that the Holy Spirit may lead him, in the church or in the home—city or rural sections—in order to carry on the work which he feels God has led him into.

Truly it is a sacrificial work which Brother Blankenbeckler is undertaking as he is going out depending only upon the Lord, believing Phil. 4:10. We would encourage our readers to make any donation possible to Brother Blankenbeckler, addressing him at 1824 Charleston Avenue, Huntington, West Virginia. Furthermore, if you care to have him preach, teach, or do personal visitation in your behalf, don't fail to contact him.

The editor knows Brother Blankenbeckler and loves him, and he wishes him Godspeed and prays God's richest blessings to rest upon him in this new labor of love for the Lord.

"OUR APOLOGY"

Last week our printer made a grievous error in regard to our paper. The error was that he printed it without sending us a proof of the same. Accordingly, several things were wrong which should have been corrected.

The most grievous error was that which occurs on page four, column four, entitled, "Thank You, Beloved." This was supposed to have been just a brief article of one paragraph,

HOW TO HELP THE PREACHER

(Continued from Page One)

Speak well of him to strangers and outsiders.

Speak well of him before your child.

Make him welcome when he calls.

Invite him if he doesn't call often enough.

Don't criticize him and his family's dress.

Don't criticize his wife for not mixing in everything.

Don't tell folks his wife is trying to run things.

Take your Sunday company to church.

Let him know when you are sick.

Pay as much as you can.

Love him and pray for him.—Christian Action.

LET THE MINISTER DO IT

(Continued from Page One)

or an address always "on tap" for all kinds of occasions. If the sexton sprains his ankle, of course the minister would just as lief run over to the church and open it for the women's missionary meeting, and look after the fires, and ring the bell! If there is anything that anybody else does not want to do, let the minister do it! Why not? He is paid for his services. And how is the church going to realize on its investment in him if it does not keep him busy?

On the other hand, the best way to use the minister is not to work him overmuch. A church cannot afford to make its minister a choreboy or a dishwasher. A wise merchant does not keep a \$2,000 clerk sweeping out the store or tying up bundles. The large business corporation does not load up the heads of the departments with minor details that can be looked after just as well by subordinates. The president of a college usually actually teaches fewer hours in the day and week than the lowest-salaried professor in the institution, but the trustees do not complain of that. They realize that teachers are many but presidents are few, and must be kept for their office and calling.

It would be well if the average church were as wise as the average business concern and educational institution. Its minister has certain work to do that belongs to him and to nobody else. He ought to be kept at the work, and relieved of everything that would hinder him in it. He is wasted to just the degree to which his attention and energy are allowed to be drawn off to other and less important things.—Watchman-Examiner.

worker, and Nellie Woods, 21, St. Albans, W. Va.

16. Charles L. Fields, 33, teacher, and Rosalind May Moore, 25, Dunbar, W. Va.

17. _____ and _____

of New Boston, Ohio.

18. _____ and _____

of Madison, W. Va.

19. Bill D. Stephenson, 26, carpenter, and Ruth Morrison, 21, Charlestown, Ind.

20. _____ and _____

of Madison, W. Va.

21. Paul J. Kline, 21, clerk, and Lorena Garrett, 21, Portsmouth, Ohio.

22. William E. Brown, 23, steel worker, and Helen Rogers, 21, New Boston, Ohio.

23. Paul Legg, 21, laborer, and Juanita Lewis, 17, Ironton, Ohio.

24. Paul Noble, 22, laborer, and Emma Jean Hoffman, 21, Charlestown, W. Va.

25. _____ and _____

of Ashland, Kentucky.

26. Louis Kolb, Jr., 21, farmer, and Genevieve Lycan, 21, Dresden, Ohio.

27. Raymond Lovett, 29, teacher, and Mildred Leona Hoe, 23, Williamsburg, Ky.

28. Harold Rowan, 21, laborer, and Iva Malcolm, 21, Clarksburg, W. Va.

29. Robert W. Green, 21, model maker, and Virginia Lee Iron, 21, Huntington, W. Va.

30. Charles Cutlip, 22, salesman, and Jean Burroughs, 24, Charleston, W. Va.

31. Frank L. Fulknier, 24, store manager, and Frances Rawlings, 21, Charleston, West Virginia.

32. Bernard Allen, 30, steel work-

WHEN SANKEY SANG THE SHEPHERD SONG

(Continued from Page One)

"Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse and power to free;
Blessed Jesus,

We will early turn to Thee."

"Did you ever serve in the Union Army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright, moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the Confederate army. When I saw you standing at your post I thought to myself: 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger."

"Let him sing his song to the end," I said to myself. 'I can shoot him afterwards. He's my victim at all events, and my bullet cannot miss him.'

"But the song you sang then was the song you sang just now. I heard the words perfectly:

'We are Thine, do Thou befriend us,
Be the Guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would, no doubt, have been different.

"When you had finished your song it was impossible for me to take aim at you again. I thought: 'The Lord who is able to save that man from certain death must surely be great and mighty'—and my arm of its own accord dropped limp at my side.

"Since that time I have wandered about far and wide; but when I just now saw you standing there praying, just as on that other occasion, I recognized you. Then my heart was wounded by your song; now I wish that you may help me to find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who, in the days of the war, had been his enemy. And this Christmas night the two went together to the manger in Bethlehem. There the stranger found Him who was their common Saviour, the Good Shepherd, who seeks for the lost sheep until He finds it. And when He has found it, He lays it on His shoulder, rejoicing.

er, and Dorothy Tackett, 23, New Boston, Ohio.

33. Don Hatfield, 21, clerk, and Ruth Scott, 21, Huntington, West Virginia.

34. _____ and _____

of Huntington, West Va.

35. Everett Marcum, 33, operator, and Norma Haynes, 21, Charleston, West Virginia.

36. David Stalnaker, 21, clerk, and Helen McMeans, 22, Charleston, West Virginia.

The Christian is not ruined by living in the world, but by the world living in him.

"WHY JESUS IS PRECIOUS TO ME"

(Continued from Page One)
ticularly emphasize as to His preciousness.

I

First of all, Jesus is precious to me because He is my redeemer. Each of us before conversion, are children of Satan. Listen: "Ye are of your father the devil." (Jn. 8:44). As such, we are his property—we belong to him—we do his bidding, and as slaves and servants, we do that which he demands of us. In order that this condition be changed, we must have a redeemer—there must be some one who can pay the price of our redemption and set us free.

Did you ever visit a pawn shop and see the articles that are for sale? A few weeks ago, desiring to make a purchase, I went into a pawn shop in Lexington, Kentucky, and the very article which I wished to purchase, the pawn broker, though he had it, could not sell it. Some man had come in and had pawned the article, and the pawn broker had to hold it for a certain length of time to give the man a chance to redeem it. If, during that period of time, the one who pawned the article were able to redeem it, it would become his property; otherwise, at the expiration of that period of time, it became the unquestioned property of the pawn broker, and he was at liberty to sell it. After I came out of this pawn shop, I considered this from a spiritual standpoint. In the Garden of Eden, Adam and all the human family passed into the possession and the control of Satan. Not one of us have ever been able to redeem ourselves from Satan. Each of us need a redeemer, and thank God, Jesus Christ is that redeemer. Listen: "Being justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24).

How blessed it is to know that Jesus is my redeemer, and that He has redeemed me from all sin. The sins of yesterday, the sins of today, and the sins of tomorrow were all paid for in the redemption that was wrought out by Christ at Calvary. Listen: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14).

Here's another Scripture on redemption: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (I. Pet. 1:18, 19). These verses tell us that nothing but the blood of Jesus Christ could redeem us from our sin. Silver and gold, which might ransom the captive, are valueless in the realm of spiritual redemption. The sacrifice of an angel, or of an innumerable multitude of the heavenly host never could have effected the salvation of one single sinner. Nothing but the blood of the Lord Jesus Christ could pay the price of our redemption.

How blessed it is to know that when not one of us were able to redeem ourselves, that Christ became our redeemer. I think it was just a few weeks ago that in one of these broadcasts I told you of visiting the slave block in the city of Charleston, South Carolina, where they used to auction the slaves in the days before

the Civil War. An old Negro preacher was put up for sale, and due to his age, he wasn't worth much. In some manner, he had gotten together seventy dollars, and when the bidding neared that point, the old man lifted his voice and cried, "Seventy dollars." The auctioneer and the crowd understood his meaning, and thus he was sold to himself. However, you and I, beloved, were much poorer than that old African. He could redeem himself, but not so with you and me. It became necessary that Christ become our redeemer. Listen: "For as many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree." (Gal. 3:10, 13).

Doubtlessly the most blessed thought in the entire Bible relative to redemption is that when one has been redeemed by the blood of Jesus Christ, that he is freed from the law, and that he can never again be exposed to sale, and thus can never again become the property of Satan. Blessed truth is this, and it is taught within God's Word. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5). The expression "to redeem" comes from a compound Greek word, "ex-agaro," which means, "to buy out of the market" with the idea that the article bought shall never again be exposed to sale. How I thank God this day that I have been redeemed, and that I have been bought out of the market, and that I can never again be exposed to sale, and thus can never again become the property of Satan.

I say then, beloved, in view of these Scriptures, that Jesus Christ is my redeemer, and that He is precious to me because He has thus redeemed me.

II

In the second place, Jesus is precious to me because He is my mediator. A mediator is one who comes between God and man. An experience of Moses offers us a good illustration. When he was preaching to the Jews the sermons recorded in the book of Deuteronomy, in recounting an experience through which they had passed in the wilderness, he said: "I stood between the Lord and you at that time, to shew you the word of the Lord." (Deut. 5:5). You will notice that he declares that he stood between the Jews and God, and thus was their mediator.

Aaron likewise is a good example of Jesus as our mediator, for on a day when certain rebellious Jews opposed the leadership of Moses, a plague fell upon them, and as they were dying, Aaron stood between the dead and the living and made an offering in behalf of this sin, and thereby made an atonement for the people. Aaron thus became a mediator, for he stood between God and man.

I rejoice today that I have in heaven a mediator, and that this mediator is none other than the Lord Jesus. Listen: "For there is one God, and one mediator between God and man, the man Christ Jesus." (I Tim. 2:5). My mediator is

not a priest, preacher, nor rabbi—it is Jesus Himself. He stands between my soul and God.

I saw a picture several months ago, supposedly that of a poor sinner guilty and hell-deserving before God. In the background Jesus was pictured with an angry scowl upon His face, ready to consign him to eternal perdition; while in the foreground of the picture, Mary, His mother, was seen interceding with Him to be merciful. When I saw it, it was repulsive because it was so deceptive. This is not the truth. Mary does not intercede for sinners—Mary herself here in this world was a sinner, and the only mediator that any sinner has is the Lord Jesus Christ.

A few years ago, one of the finest young men and women of my acquaintance, separated after having been married some couple of years; and being intensely interested in both of them, I made quite a lengthy trip to talk with the wife at her mother's home, and thus persuaded her to return to her husband. She did so at my insistence, but a few months later, the marriage went on the rocks again. I was so happy when I played the role of a mediator between the two and got them back together; and yet when they separated a second time, I realized how that I had failed as a mediator. Yet, beloved, the Lord Jesus knows no failures. When He stands between my soul and God the Father, there is no possibility that He will ever fail. I say then, beloved, that Jesus is not only precious to me because He is my redeemer, but He is equally as precious to me after that I have been redeemed, in that He is my mediator.

III

In the third place, Jesus is precious to me because He is my surety. Even though I am saved, I am exceedingly weak spiritually, and if left to myself, I would have nothing but an endless Hell. I am so weak I would never be able to withstand the onslaughts of the world, the flesh, and the Devil. If one of these did not bring me to complete spiritual destruction, then all three together surely must succeed were it not for my surety.

If left to myself, I would not only fall and fail, but would be lost forever. I thank God that I am not left to myself, but that I have a surety—none other than the Lord Jesus Christ. "By so much was Jesus made a surety of a better testament." (Heb. 7:22).

Listen to this great Scripture showing how Jesus is our surety: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." (I Jn. 2:1, 2).

To illustrate this verse, we will imagine that which might be very likely in the life of any of us. Suppose I am arrested for some traffic violation, and rather than spend time in court, I ask my lawyer friend to represent me. When he goes into the court, he does not ask the judge to be lenient because I am a preacher; nor does he promise that if I am excused this time that perhaps I will do better in the future; but instead, he pays the fine, and I walk out a free man because the fine has been paid.

In the court of high heaven, I am charged with innumerable offenses.

Satan is the greatest prosecuting attorney known to man. Playing his roll as the "accuser of the brethren," he brings charge after charge against me in the courts of heaven. Jesus is there as my advocate; He is there as my lawyer; He is there as my surety. He does not ask the Father to be merciful, nor does He suggest that perhaps it is just the weakness of the flesh; instead, He pays for each and every sin which I commit from the day that I am saved until I come to the end of the way—He pays for these with His own precious blood, and thus it is because He is my surety that I am kept saved day by day. It is Jesus who guarantees my salvation. It isn't that I hold out faithful to the end, but it is Christ who causes me to hold out. I rejoice then, beloved, that He is my surety, and I say that in view of this fact, Jesus is precious to me.

IV

Again, the Lord Jesus Christ is precious to me because He is my high priest. I have a dear friend who is of a different religious persuasion. Though I respect him, I do not agree with him as to his religious belief. Sometime ago in conversation, he stated that he had put his salvation in the hands of his priest, and that he felt perfectly secure. Well, that is exactly what I have done too, beloved. I have put my salvation in the hands of my priest, and I too am abundantly secure. The difference between the two of us is that his priest is a man, while mine is the Lord Jesus Christ.

That Jesus is our high priest is seen from this Scripture: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:24, 25). You will notice that this Scripture declares that Jesus "hath an unchangeable priesthood." The word "unchangeable" means that it does not pass to another. That is, the priesthood of Christ is not transmitted from one to another, and in the light of this Scripture, no man on earth today could claim to be Christ's successor in the priesthood. Since His priesthood is unchangeable and does not pass to another, His priesthood cannot be delegated to any human being, and because of this, there can be no one on earth today to take the place of Christ as our priest. This passage absolutely disposes of all the claims of sacredotalism. This Scripture, therefore completely sets aside all human priesthood and the auricular confession.

In the Old Testament the Jewish temple was made of two rooms. The first was known as the "outer holy place," and the second was known as the "holy of holies." Only the high priest could enter into the holy of holies, and then just once a year. On the day that Jesus was crucified, an unseen hand rent the veil of the temple in twain from top to bottom. It was torn as though a hand from heaven reached down and beginning at the top, split it from the ceiling to the floor. This signified that since Christ had died, the way into the holy of holies was now made possible for all, and that Jesus Christ had thus become their great High Priest.

As I survey this veil of the temple rent in twain, and realize that it signified that Christ was now my

(Continued on Page Four)

"WHY JESUS IS PRECIOUS TO ME"

(Continued from Page Three) high priest—as I contemplate this, I rejoice that no man on earth needs a human priest, preacher, nor rabbi, for we have a better one in the skies—the Lord Jesus Christ.

Therefore, beloved, Jesus is precious to me because He is my High Priest.

V

Further, Jesus is precious to me because He is the head of each New Testament church. Of this we are assured by Paul. "And hath put all things under his feet, and gave him to be the head over all things to the church." (Eph. 1:22).

Every orthodox Baptist Church is after the New Testament pattern. We do not look to any earthly man as our head, but rather, we look to Jesus, knowing that He is the head, the founder, and the builder of each of our churches. Other organizations have been established by men, but not so with Baptist churches. There is no personality this side of the Lord Jesus Christ who can account for Baptist churches.

Even those who are not Baptists stand ready to make this admission. John Clark Ridpath, recognized as the world's greatest historian, who was a member of the Methodist persuasion, says: "I would not so readily admit that there was a Baptist Church as early at 100 A. D., though without doubt there were Baptists then, as all Christians were then Baptists."

Alexander Campbell, another great church historian, and the founder of the sect which bears his name, has said: "The Baptists can trace their origin to apostolic times, and produce unequivocal testimony of their existence in every century down to the present time: public monuments to their existence in every century can be produced."

Therefore, I say, beloved, that Baptists are after the New Testament pattern, having been in existence from the days of Jesus' memorable utterance, "I will build my church."

It makes me exceedingly happy when I think of Him, that I can know that He is precious to me because He is the head of the church of which I am a member.

Since He is the head, He has the right to control the affairs of it. It is not my business, but His, to say how it shall be conducted. We are not at liberty to change the things of the Bible; we are not at liberty to substitute our own doctrines; we must take it exactly as it is written and follow it implicitly because Jesus is the head of our church.

I tell you, beloved, it makes me exceedingly happy that I can say that He is precious to me in view of the fact that He is the head of our church.

VI

In like measure, Jesus is precious to me because He is the gate to paradise. There was only one gate to the Garden of Eden—man's original paradise, and through this gate, Adam and Eve went weeping, being turned from their original home of perfection. Men have wondered up and down this world since, seeking the gate to paradise, but have never found it. They have scaled the peaks of Sinai, only to find that the law engraved on stones, is cold and hard, and that it stands as a barrier against God's paradise. Still others have tried church membership, and baptism, and reformation, and good

works, and all have come to the conclusion that none of these lead to the gate of paradise.

Yet, beloved, I stand ready to rejoice because there is a gate to paradise, and that gate is in the form of a cross. Jesus Himself said, "I am the door." (Jn. 10: 9). A little later, we hear Him declare, "I am the way." (Jn. 14: 6). When He said, "I am the door," and "I am the way," He might just as well have said, "I am the only door," and "I am the only way," for there is no further room left for other doors and other ways.

Yes, from the depths of my heart I rejoice that the paradise from whence our fathers were driven, and toward which we all strive, is now made possible through Jesus Christ. I tell you, beloved, it means something to me—He is precious to me as the gate to paradise.

VII

And lastly, Jesus is precious because He is everything when we come to die. The dying thief saw in Him all that he needed, and cried saying, "Lord, remember me." The poet caught the meaning of this experience, and would teach us today that Jesus is everything in the hour of death—even to a dying thief.

"The dying thief rejoiced to see,
That fountain in his day;
And there may I though vile as he,
Wash all my sins away."

How many times we have seen this in our own experience. There have been so many times that we have seen some friend or loved one depart to be with the Lord, with a smile of heaven playing over a dying face. I remember a few years ago a preacher friend of another persuasion, who meant quite a great deal to me, died in a hospital. Many times I had talked with him and had tried to convince him that Jesus was all we needed, and that He was our only Saviour, and that church membership and good works, and nothing we did, could add to our salvation. Yet, this man could not see it. However, when he came to die, and I stood by his bedside, just a little while before he departed, he said, "Gilpin, the blood of Jesus Christ never meant more to me than it means now." I verily believe that in that hour he threw overboard all of his works, his prayers, his deeds, his human effort, his dependence upon church ritual—I believe that he threw these all overboard and in that hour was saved and swam to glory on the plank of free grace. I am rejoicing that up yonder in heaven I expect to meet him, knowing that he was saved by the blood, and that his salvation was fully through Jesus.

I say again, beloved, that Jesus is precious to me—He is more than precious to me because of what He means to each of us when we come down to life's last hour.

Therefore, in view of the preciousness of Jesus, I urge you to receive Him as your Saviour. To me, He is precious because He is my redeemer, my mediator, my surety, my High Priest, the head of our church, the gate to paradise, and He will be everything when we come to die. Surely because of this, He is precious to me. I would, therefore, admonish you to "Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able." (Luke 13:24).

Heaven's gates are wide enough to admit sinners saved by grace, but too narrow to admit any sin.

FURTHER SWORN EVIDENCE OF THE UNTRUSTWORTHINESS OF FUNDAMENTALISM

(Continued from Page One)

army of Fundamentalists. — This would be a very worthy enterprise were it possible to have some guarantee of the accuracy of the "reports" made by Dr. J. Frank Norris. But having read some of his "reports" from his last "world tour" in the **Fundamentalist** and having had occasion to check them, they were found to be untrustworthy.

For instance, when Dr. Norris in 1939 made his "mission tour", as he called it, around the world, his plane stopped for refueling at Fort Bayard, French Indo-China, where the Snuggs' mission is located, where J. P. Morgan and wife work, for twenty minutes. Brother Morgan and his wife went out to the flying field and spent the twenty minutes in talking with Dr. and Mrs. Norris; but on Friday, September 22, 1939, on page four, column five, in what was purported to be the reproduction of a letter from Mrs. Norris to her children from China, occur these words:

"The Pakhoi (Snuggs Mission) we found out has been closed on account of conditions. I'll leave to others to tell why.

"So it is fine that we are concentrating all our efforts in China in Shanghai and surrounding territory for the present."

I immediately checked that statement through Cordell Hull, Secretary of State of the United States of America, receiving from him under date of December 7, 1939, the information that the Morgans were safe and well and still on the job in China. (*Amazing Grace, Dec. 2, 1939*).

On Oct. 13, 1939, on page seven of the **Fundamentalist**, column three, in box, the following words occur:

"Miss Faith Snuggs No Longer Represents Snuggs' Mission"

Investigation shows that Miss Faith Snuggs sold the property and applied the money to personal and private use. Just another example as to why the Fellowship is happy in owning those fine properties in Shanghai. Dr. Snuggs arranged for the property to be deeded to the Fellowship. We are very happy to concentrate our efforts in evangelizing China through the established missions in Shanghai and Hangchow.

This is another part of the "report" made by Dr. Norris after his return to America. Under date of November 25, 1939, occurs an affidavit printed in the **Orthodox Baptist Searchlight**, edited by Ben Boardard, which is as follows:

"China Baptist Evangelization Mission
Main Station
Fort Bayard, via Hongkong,
South China
Founder, Edward T. Snuggs.
Sec-Treas., Faith M. Snuggs.
October 27, 1939

'A statement published in the October 13, issue of the **Fundamentalist**, page seven, column three:

'Miss Faith Snuggs No Longer Represents Snuggs' Mission. Investigation shows that Miss Faith Snuggs sold the property and applied the money to personal and private use. Just another example as to why the Fellowship is happy in owning those fine properties in Shanghai. Dr. Snuggs arranged for the property to be deeded to the Fellowship. We are very happy to concentrate our efforts in evangelizing China

THE WORLD'S NEED OF THE GOSPEL TWENTY CENTURIES AFTER JESUS' BIRTH

(Continued from Page One) that country indicates something of the magnitude of the unfinished task of winning India's 350,000,000 to the Lord Jesus. In submerged misery and degradation there are, in that land, 60,000,000 untouchables waiting for the hand of the Christian missionary to lift them up. Also there are 70,000,000 Moslems in India wholly without gospel influence.

Aside from these there are Moslem and Buddhist lands such as Arabia, Iraq, Iran (Persia), Turkey, Burma, Siam, and Japan. The heart of Asia is still one of the world's greatest unevangelized areas.

In Africa there are many tribes yet unreached, and uncounted millions are still groping in the darkness of sin and superstition, unrelied by a single ray of gospel light.

In Latin America, Mexico, and Central America, unnumbered thousands still wait for the messengers of "redemption and release".—The Commission.

through the established missions in Shanghai and Hangchow.' 'I, Faith M. Snuggs, declare the above published statements concerning me to be false and unfounded in truth. (Emphasis ours). FAITH M. SNUGGS 'Sworn to and subscribed before me this 27th day of October, 1939. (Seal) FRED W. FETNER, Notary Public for South Carolina.'

Then on December 15th, under the heading of "Reinvestigation of 'Independent Mission,'" on page seven, column five, and page eight, column one, a further "report" is given on missions by Dr. Norris:

"We found that one of our mission stations in China was not run on a business basis, and that instead of the property being held in trust, it is held in the name of the missionary as her own private property. This is not good business, much less Christian. And, besides, we just plain, old-fashioned Baptists do not believe that a woman ought to run anything, whether it be church or mission field."

Thus, after a "twenty minute investigation", here are three "reports" by Dr. Norris after his world tour about the Snuggs Mission in China, each entirely different in every respect, all three of which are known to be utterly untrue from start to finish. The Snuggs Mission was and is not closed. The Snuggs Mission was not sold by Miss Faith Snuggs, nor is the Snuggs Mission in China run by a woman.

But the thing that Dr. Norris never seems to consider is that any one of the three articles in the **Fundamentalist** brands the other two "reports" in the other issues of his own paper false, because it proves that neither of the things that he said about them were true.

This, then, is the kind of "report" made by the gentleman who is going to tour South America to again "report" on mission conditions for the readers of the **Fundamentalist**, and I am sure that they will be just as trustworthy as his "reports" on his tour through China. As a matter of fact, this man and his group of Norris-appointed leaders are the most thoroughly untrustworthy people in the religious world today, and we furnish the information contained in this article as a public service rendered to the people who love God everywhere. "How long, oh Lord, how long?"