

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)

WHOLE NO. 208

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Another Great School Totters Into The Ranks Of Modernism and Ruin

We in the North have heard much about the "Orthodoxy of the South." While we have been willing to admit that modernism has not been on the rampage in the South as it has in the North, we have never been overly impressed with the statement that "the South is thoroughly orthodox."

Now and again through the years we have heard disturbing rumors from the southland and while some of these rumors were not related to theology as such, yet they did refer to matters which have a very close bearing upon doctrinal positions.

Some years ago we talked with individuals who had been students in the Southern Baptist Theological Seminary at Louisville, Ky. We were told by them that many of the professors were tobacco-users and theater-goers and that these practices were quite prevalent among the student body. We realized then that sooner or later these loose spiritual practices would be reflected some day in loose theological positions.

Another statement which has been uniformly made concerning Louisville is that it was post-millennarian in its teachings and views. It is our confirmed conviction that post-millennialism is the wide open door through which the whole brood of theological errors may enter.

That the Louisville Seminary is tottering and, unless immediate and drastic steps are taken, will not be able to right itself, is proven by the recent southwide disturbance provoked by an article from the pen of Rev. Das Kelly Barnett, a graduate of the school and until recently a teacher in the same. Mr. Barnett was chosen by the faculty as one of the members of the graduating class to deliver an address in connection with the graduation exercises. Later his address was reduced to writing

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THE WORLD'S BIBLE

Christ has no hands, but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way;
He has no tongue but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint.

A Parable In Pigs, And An Example Of Greed And Selfishness Punished

"Thou shalt not sacrifice unto the Lord thy God any bullock, or sheep, wherein is blemish, or any evil favour- edness; for that is an abomination unto the Lord thy God."—Deut. 17:1.

"Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."—II Sam. 24:24.

A certain Christian brother in El Salvador had read the above words in his Bible and accepted them; but there came a day when he really proved them. He was a fairly faithful giver to the native church, and the day a litter of pigs was born on his little farm, he decided to give one to the Lord. As he viewed the tiny, squealing bits of animal life, two especially caught his attention; one a runt and not very promising and the other a fat little fellow which seemed to have the makings of a fine hog. Perhaps that morning he had neglected the vital touch with his Heavenly Father and so was living for self, for he set aside for the Lord the scrawny little runt.

Days and weeks went by, and in the way of all living beings, whether baby darlings, baby chicks or baby pigs, the little porkers grew and grew. And a strange thing came to pass. The pig that was tagged for the Lord's treasury overcame its puny, rickety start in life and was becoming quite a husky young swine, and the blue-ribboner was losing ground. In time, their positions were entirely reversed. Runty outclassed Blue-ribbon, and, like the kine in Pharaoh's dream, was well-favoured and fat-fleshed, while Blue-ribbon was ill-favoured and lean-fleshed. Then did our brother do a despicable thing. According to his own confession, he tried to swap pigs with the Lord, for he spoke unto himself, saying, "Man, the pig thou didst set aside for the Lord is the best of the lot; it will bring thee much

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AN INTERESTING CLIPPING

Court Upholds \$25,000 Award

Award of \$25,000 damages to the Rev. R. E. White, San Antonio Baptist minister, from the Rev. J. Frank Norris, Fort Worth evangelist, by a Bexar county district court jury was upheld Wednesday by the State Supreme court in Austin.

The court dismissed, "for want of merit," an application by the Rev. Mr. Norris to review the case.

The court record showed the jury returned a verdict of \$15,000 actual and \$10,000 exemplary damages against the Rev. Mr. Norris on account of an article about the Rev. Mr. White published in the Fundamentalist, a religious newspaper.

Friendship

This clipping tells its own story! It seemed bad enough for the jury of the district court of Bexar County

to declare that J. Frank Norris was guilty of circulating malicious, pre-meditated lies relative to the character of Elder R. E. White. This was bad enough. But now the state supreme court in Austin refuses to review the case, thus welding about the neck of J. Frank Norris a twenty-five thousand dollar (\$25,000) judgment to R. E. White for having circulated malicious lies relative to the latter's character.

Sometime ago, one of Mr. Norris' henchmen wrote in Mr. Norris' paper that there was no judgment against Mr. Norris for twenty-five thousand dollars (\$25,000), and that there was not likely to be. We declared then that this was a lie, and now the state supreme court of Texas says the same.

What will Mr. Norris do? We await with interest his next move.

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The Bible's Inspiration

"Forever O Lord Thy Word is settled in the Heavens" Ps. 119:89.

The Inspired Writers say so. Paul: "All Scripture is given by inspiration." 2 Tim. 3:16.

"It is in truth the Word of God." 1 Thess. 2:13.

"The things that I write unto you are the commandments of God." 1 Cor. 14:37.

Isaiah: "The LORD hath spoken."

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The First Baptist Pulpit

"UNDER HIS WINGS."

(Read Ps. 17:8; Ps. 36:7; Ps. 57:1; Ps. 61:4; Ps. 63:7; Ps. 91:4; Ruth 2:11, 12; Mt. 23:37).

Here are a number of Scriptures which speak either directly or indirectly concerning our position "under His wings." To appreciate properly the message which I wish to bring, it is necessary that you know something concerning Jewish worship.

In the Jewish tabernacle, the house of worship of the Jews, there were two rooms — one known as the "outer holy place," and the other as the

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A Good Answer

A New Hebrides Chieftain sat peacefully reading the Bible, when he was interrupted by a French trader. "Bah,"—he said in French, "why are you reading the Bible? I suppose the missionaries have got hold of you, you poor fool. Throw it away! The Bible never did anybody any good."

Replied the Chieftain calmly, "If it wasn't for this Bible, you'd be in my kettle there by now!"

— Clipped.

The Baptist Examiner

JOHN R. GILPIN EDITOR

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REMEMBER THE BAPTIST EXAMINER

Your "grocer and baker and candlestick maker" are constantly impressing on you the scarcity and value of paper at the present time. You must realize that this scarcity will greatly affect religious newspapers. Paper will be hard to get, and that which is obtained will be at a greatly increased cost. Because of the necessities confronting us, the Religious Herald, of Richmond, Va., has announced that it will in the future be printed on newsprint, that is, paper which is used for our ordinary daily newspapers. All of this means that you should make good use of THE BAPTIST EXAMINER which comes to you. Do not destroy it when you have finished with it, but pass it on to a neighbor who is not a subscriber. Indeed, if you have real good judgment, you will try to persuade that neighbor to join THE BAPTIST EXAMINER family.

RENEW YOUR SUBSCRIPTION....

The postal laws require that all subscribers to taken off the mailing list when the subscription is as much as one year in arrears. THE BAPTIST EXAMINER tries to do better than that. It is our attempt to keep our mailing list up to date, and to remove the names as the subscriptions come due, if not renewed. Within the last few months we have been so busy in the office that we have not had time to keep up with our mailing list. We are giving each of you fair warning, that the first of February all subscriptions now in arrears will be taken from our list. We don't want to lose any subscribers, so we urge you to renew your subscription today.

If you don't know when your subscription expires, just send us your fifty cents, and we will mark it up for one year from the date it expires.

A BIBLE TO THE SOLDIERS

Following our policy announced of recent date, we are sending hundreds of copies of God's Word, along with a personal letter to the soldier boys within the camps. These are being sent as our friends send us the names and addresses. It is a joy to send the Scriptures to these lads, many of whom will never come home again. May we urge you to send us the name and address of every lad you know in the service of Uncle Sam, and we will gladly mail him a Bible and a personal letter.

TURNING SUNDAY WORK TO ACCOUNT FOR GOD

It is by no means wise to sit judgment upon a Christian for engaging in secular work on the Lord's Day until all the circumstances are known. We believe a child of God should prayerfully endeavor to avoid such tie-ups as will necessitate his using the Lord's Day in this way, but may not situations exist where even under Divine guidance the Christian should remain in his place of employment, at least until God definitely opens up for him a means of sustenance without this objectionable feature?

The spiritual Christian will never be entirely happy about spending his Lord's Days in the usual daily grind of toil, and will grieve that he is not permitted to meet with the Lord's people for worship. He may feel that he is unable to give God anything on that day.

But a recent word from one of our readers sets forth a happy idea that may well be adopted by others who are, or will be compelled to work on the Lord's Day. This young man, sensing such a possibility for himself in the plant where he is employed, has resolved that all his earnings on the Lord's Day shall be given to the Lord. This in addition to the tithe from his six days' earnings.

We like this. We hope that the example of this earnest young man may lead others to follow the same course and turn their first day of the week to real account for God.

If you really deplore having to work on the Lord's Day, certainly you will welcome this means of making that day of work count for your Lord.

If other of our readers have found blessing in this or some other plan of turning a day of compulsory secular toil to account for God, we shall welcome word from them.

—Faith and Works

FROM A FRIEND

Brother Leo Stogner of Greenup, Kentucky, one of the editor's closest friends, recently forwarded us some money for THE BAPTIST EXAMINER, from his brother, A. C. Stogner of Evansville, Indiana. (If the Campbellites of Kenova, and Luther Peak of Texas, would like to have his street address, just let them write and we will gladly furnish it to them). A. C. —better known to his friends as "Sunshine," said, "I am sending you five dollars; please give it to Brother Gilpin to use as he thinks best; it is the Lord's money. Tell Brother Gilpin that I read all of his sermons, some of them as many as two or three times, for I think they are truly great."

AMEN LOWELL!

Lowell Thomas says: "In my broadcasting of comment on the news of the world, it is necessary for me to reflect often on the significance of the various forces that are at work in our land. I have been led to the conclusion that the church is the most basic of all our institutions and more than any other holds the key to national unity and national welfare."

LOCAL OPTION PROPOSED IN ARMY CAMPS AND SURROUNDING TERRITORIES

On January 16, one of the most momentous bills that has been brought before Congress, in many days, was proposed for Senate consideration. Senator O'Daniel of Texas sought to bring before the chamber a bill introduced originally by his predecessor, the late Senator Morris Shepherd, often called, "The Father of Prohibition."

The purpose of the Shepherd Bill is to ban the sale of liquor including beer and wines at all military establishments. It would give the war and Navy Departments supervision over such sales in adjacent areas. It would furthermore provide for the suppression of vice, in areas around military camps.

The sad thing about the whole affair is that action, and debate as well, on the Bill was postponed. It is the duty of every Christian man and woman and of every citizen to demand that the bill be given immediate consideration. Surely no mother would be willing for her boy to be placed in a camp surrounded by saloons, filled with drunkards, and reeking with vice. Surely no thoughtful citizen would desire that our boys be taken away from the restraining influences of the home, and subjugated to the damning influences of intoxicating liquors and associated vices.

It is sad indeed that our boys must go and give themselves to bleed and die on the far-flung battle line. It is a tragedy that we must pay such a ghastly price for our freedom. But it is a calamity, a shame and a disgrace that we must send our boys into an environment that will tend to make them become drunkards, libertines, and criminals. No true American will hesitate for a moment about the price that we must pay for our freedom. No price is too great. No sacrifice is too much. We are willing for the heart break, the blood shed, and the financial cost. We will pay it without murmur, or complaint. But we are not willing that our boys be demoralized and sent to fight and die with a weakened body, a numbed mind, and a damned soul. We are not willing that the boys who are fortunate enough to return should return to bring shame upon their sacrificing loved ones, and fill untimely drunkards graves.

Every organization and each individual, should write to their United States Congressman and the President of the United States demanding immediate passage of the Bill. The battle is the Lord's. Let us fight it with valor. If we fail we are failing the youth of America, we are failing our country, we are failing our God. Our hands will be stained blood-red with innocent victims we have slain by our neglect.

May God grant that we shall not cease to fight and pray until the victory is ours.

On the celestial railroad only tickets written with the blood of Christ are valid.

Bobbed Hair, Bossy Wives, And Women Preachers

Brand new book by Editor John R. Rice. You must have it! A strong, sane, scriptural and conclusive answer to the controversial problems named in the title. This book will answer many a woman's questions about her duty to her husband, her place in the work of God, and why God commands Christian women to have long hair, and calls it her glory.

You will be struck at once with the clear Bible teaching throughout. Everything is based on a 'thus saith the Lord.' Not observation, not expediency, not man's opinion, but the plain command of God in the Bible is the last court of resort for a Christian, and here that Word is plainly, with earnest love and a warm heart, expounded.

Here is told woman's place in the home, her relation to husband and father; how to win her unsaved husband; the marvelous picture of husband and wife as a type of Christ and His church. What God means by "in everything."

In churches, what is woman's place? She may win souls, may teach women and children, but may not teach men, nor preach, nor teach, nor address mixed groups including men. No women preachers, evangelists, pastors nor Bible teachers of mixed groups, no women missionary speakers in New Testament churches and should be none now. Women needed on the foreign field now as at home, but not to disobey God's plain command against women preachers. We think you will find here the freshest and clearest Bible study of prophetesses you ever read.

Here you will find why a Christian woman's long hair is her glory, how hair bobbed or shorn is a shame, a sign of rebellion against her husband or father and against God. Why shorn hair might tempt angels who hear a woman pray.

And last of all, you will see that what matters most is not hair, but heart; and there is a fervent, tender appeal for every one, man or woman or child, to be subject to the authority God has placed over him or her, and for each sinner to surrender his rebellious heart to Christ.

Ninety-two pages, 6 chapters. Royal blue cloth binding, pictured jacket, price postpaid only 50c, 5 copies \$2.00.

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"UNDER HIS WINGS."

(Continued from Page One)

"inner holy place," or "holy of holies." In the second of these rooms — the holy of holies, was placed the ark of the covenant. This was a box approximately four feet in length and almost thirty inches high and wide. It was covered on both the inside and the out with gold, so that to look at it, it appeared to be solid gold. Over it, or on top of this box, was there a lid of solid gold. On top of this lid stood two angels which were made of solid gold. These angels or cherubims as they were called, stood facing each other with their wings outstretched the one toward the other. This box was known as the ark of the covenant, while the golden lid with the angels on top of it was recognized as the mercy seat.

All this was symbolical of God's presence. I do not mean that God was in the box, but rather, this ark of the covenant symbolized the presence of God with Israel.

Throughout the Scriptures we find this expression "under his wings." It occurs again and again. On finding this expression so often, one naturally wonders as to the meaning of the wings of God.

Coming back to the ark of the covenant which was symbolic of God's presence, with the angels with outstretched wings upon it, we ask, "What was there under those wings?" Since this symbolized God's presence, then whatever there was under the wings of the cherubim of the mercy seat, we find the same under the wings of God.

I

First of all, inside that ark of the covenant were the tables of stone upon which the Ten Commandments were written. In other words, the law was under the wings of the cherubim.

Before going farther, let's recall the law itself.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the sabbath day, to keep it holy.

Honour thy father and thy mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

All this is the law. Not one of us have ever been able to live up to it. Even the mighty Solomon declared, "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7:20).

Since no one has ever been able to live up to the law, then in failing, each of us are under the curse of God. 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." (Gal. 3:10). Now be honest: Have you lived up to the "all things" pertaining to the law? If there has been the slightest deviation or the least infraction from the law, then the curse

of God is resting upon you.

Not only have all failed in their attempts at living under the law, and not only is the curse resting upon everyone who thus tries to be saved, but the Word of God even goes so far as to declare to us the utter impossibility for any man to be saved by the law. Listen: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16).

"But that no man is justified by the law in the sight of God, it is evident." (Gal. 3:11).

Yet withal, the law was perfectly fulfilled by Christ. There never was but one person, namely, Jesus, who lived up to the law in every detail. There never was but one who fulfilled the law in every particular, and that one was Jesus. And all this that He might redeem us from the law. Listen: "But when the fulness 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).

While each one who would attempt to save himself by his own observance of the law is under the curse of the law, Christ Himself has redeemed us from the curse of the law. Listen: "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13).

In the Jewish tabernacle of worship, in the holy of holies, down inside the ark, among other things, was the law. It was under the wings of the cherubim, which as we have said, symbolized the presence of God. In other words, it means to us that the law was under his wings. Today, the man who is in Christ, has the assurance that the law was fulfilled by Him, and that the law is "under His wings," and therefore, each believing sinner has no fear of the law in view of the fact that the law was perfectly fulfilled in Jesus.

II

Yet, under the wings of the cherubim of the ark of the covenant, there were other things. There was also Aaron's rod that budded.

We are told of this in the 17th chapter of Numbers. The princes of the various tribes of Israel complained because they thought Aaron assumed too much authority over them. Moses suggested that each of these deliver to him his rod or his shepherd staff, declaring that whichever rod blossomed during the night, that it would be taken for granted that this was God's stamp of approval upon the owner of that particular rod. In that night's time, Aaron's rod not only budded, but blossomed and produced almonds. It was thus taken for granted that God had put His stamp of approval upon Aaron and upon his leadership and authority.

Thus, Aaron's rod became symbolic of leadership and authority. When the Jews would make their ark of the covenant, which symbolized the presence of God, they were commanded to put this rod which belonged to

Aaron inside this ark of the covenant. All this, in type, tells us that we have all the authority we need "under His wings." In Jesus Christ we have all the authority and leadership that we desire. Did not He Himself say, "All power is given unto me in heaven and in earth." (Matt. 28:18).

In view of these facts, I declare that we have no need for a pope, nor for a hierarchy, nor for councils. Instead, each Christian finds all authority and leadership in the Lord Jesus Himself. How we rejoice that not only was the law fulfilled by Jesus, and it therefore is "under His wings," so that each individual who is in Christ is safely sheltered from the law, but we likewise rejoice in that all of our authority is vested in Him, and we are to find that authority in Him.

III

Also inside the ark was to be found a golden pot of manna. This manna was a reminder of the desert food which the Jews had, for during the forty years of their wanderings through the wilderness, God provided for them by giving them manna, or angel's food from heaven. It was that which satisfied, nourished, and sustained them during their wilderness wanderings of forty years. When the ark of the covenant was placed inside the Jewish tabernacle, a pot of manna was also put there as a reminder to them they had all their satisfaction and nourishment "under His wings."

That manna finds its perfect fulfillment in Jesus Himself. Listen: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." (John 6:31, 35, 47, 48).

Hence, the manna which satisfied the Jews in the wilderness, and which was placed under the wings of the mercy seat, is to tell us in type that we have our satisfaction in the Lord Jesus Christ Himself.

Of the many illustrations concerning this that we might choose from the Bible, two will suffice. Do you remember the woman of Samaria who had five husbands, and was then living with a man in open sin? Do you remember that she had tried every phase of this world to find her satisfaction, and yet never realized her goal until she came to Jesus. Then you hear her say to the people of the town in which she lived: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (Jn. 4:29). Here was one who found complete satisfaction in Jesus.

There is another of whom the Word of God speaks who found that perfect satisfaction in Christ, and who stands as an unusual example. You doubtless recall the Ethiopian eunuch who went to Jerusalem to worship God. As he returned from Jerusalem, sitting in his chariot, he was reading from the book of Isaiah when God had Philip climb up into the chariot and explain to him the very things which the colored man was reading. Don't forget that he had been to Jerusalem

to worship, but he had not found any satisfaction in religion. Now when Philip explained this Scripture and told him that it referred to Jesus, the Ethiopian eunuch received Christ as his Saviour, and the record says, "He went on his way rejoicing." (Acts 8:39).

As the golden pot of manna which spoke of Israel's being nourished and satisfied in the wilderness for forty years, was placed under the wings of the cherubim, so we have our satisfaction "under His wings."

IV

There also under those same wings of the cherubim was the blood of atonement sprinkled on the day of atonement. When Israel's sins were put away each year on the day of atonement, it was by sprinkling blood upon the mercy seat under the wings of the cherubim.

Of course, the blood of goats and calves did not actually blot out the sins of Israel. Instead, this merely looked forward to the time when Christ would come to die for the sins of the world. Listen: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And without shedding of blood is no remission" (Heb. 9:12-14, 22).

Thus, the Jews were saved in precisely the same manner that Gentiles are saved today. The blood of the animals slain looked forward to the time when Jesus would die. The Jews looked forward to Christ's death just as we look backward to His death.

Thus, when the blood was sprinkled beneath the wings of the cherubim, it would tell us that the place of sprinkled blood is in Christ, since the ark and the mercy seat were symbolic of His presence.

How we rejoice that this is our only way of escape, and we have this hope in His blood.

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

For my pardon this I see —
Nothing but the blood of Jesus;
For my cleansing, this my plea —
Nothing but the blood of Jesus.

Nothing can for sin atone
Nothing but the blood of Jesus;
Naught of good that I have done —
Nothing but the blood of Jesus.

This is all my hope and peace —
Nothing but the blood of Jesus;
This is all my righteousness —
Nothing but the blood of Jesus.

Thus, under the wings of the cherubim was there the law, Aaron's rod that budded, the golden pot of manna, and the sprinkled blood. Since those wings of the cherubim were symbolic of the presence of God, then today we rejoice that the law which was ful-

filled in Christ, is "under His wings; all of our authority" is gathered through Him; our satisfaction comes through Him; and our salvation in the blood comes through Him.

Whenever we speak of wings, immediately we think of implied danger. Eaglets, chicks, and birdies run under their mother's wings whenever danger threatens. Whether he realizes it or not, the sinner is daily and hourly in danger.

Sinner friend, as you look out in front of you, you can see today that there are many pitfalls of sin before you. As you look about you, you can see that there are many storms of temptation brewing. As you look ahead, you can see that the broad road leads ultimately to destruction. If you will look above, you can see that the wrath of God is abiding on you. Even when you look within, you can see that there is a depraved, deceitful, and dissatisfied heart. All this means that you are in danger. In your present state, there is no escape, there is no hope. You are in danger. As eaglets, birdies, and chicks run under their mother's wings when danger threatens, may God grant that you, in the presence of danger about you, before you, ahead of you, above you, and within you, — may you thus flee to Him and "under His wings," find the law fulfilled; learn that there you have all the authority which you need for life; find in Him your perfect source of satisfaction; and there find yourself sheltered by the blood.

May I ask you a simple question: Are you "under His wings?" If not, then heed this Scripture: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9). And when you come to Him and rest "under His wings," you will find the most complete satisfaction that has ever swept over you.

"Under His wings I am safely abiding;
Though the night deepens and tempests are wild,
Still I can trust Him; I know He will keep me;
He has redeemed me, and I am His child.

Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever.

Under His wings, what a refuge in sorrow!
How the heart yearningly turns to His rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blest.

Under His wings, O what precious enjoyment!
There will I hide till life's trials are o'er;

Sheltered, protected, no evil can harm me;
Resting in Jesus I'm safe evermore.

Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever."

Don't get the idea you are great because you possess some great man's weakness.

ANOTHER GREAT SCHOOL TOTTERS INTO THE RANKS OF MODERNISM AND RUIN

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and appeared in "The Review and Expositor," the quarterly magazine of the Southern Baptist Seminary. His article has to do with "New Theological Frontiers." We quote a few sentences. Mr. Barnett defines theology as follows: "Theology is the revelation of God in history." Again he says, "God is not emeritus, he did not trust his revelation to a book but to a historical process." And yet again Mr. Barnett says in speaking of the kingdom of God—"The kingdom of God brought in through those who have experienced individual redemption." These short excerpts from the article by Mr. Barnett are sufficient to show the trend of the whole article and are not taken out of their context and distorted. Mr. Barnett deliberately says and emphatically means that the Bible is not the repository of the revelation of God, but rather we must look to the processes of history for such a revelation. Mr. Barnett evidently knows nothing of the kingdom of God being brought in by the king but is still working on the long since exploded idea that the church is somehow to drag the kingdom of God into human experience and make it stick.

The cause for concern for the future of Louisville does not center alone in the fact that Mr. Barnett so spoke and wrote. The cause for concern lies in the fact that the president of the Seminary and the professors allowed the article to be published in the official organ of the Seminary and have, without a single exception, come to the defense of the author of the article. Professor Carver says that Mr. Barnett discussed with him "his line of thinking and offered to prepare a manuscript for the quarterly." Professor Carver says further, "it is easier for us who know him well to appraise favorably what he has written." Dr. Carver in his articles concerning the matter admits that he was fully aware of the position held by Mr. Barnett, that the article which appeared in the quarterly had been thoroughly discussed by himself and Mr. Barnett and furthermore, nowhere in Professor Carver's articles does he renounce the position stated by his student.

President John R. Sampey comes forward with an article entitled "Safeguarding Doctrinal Soundness of Southern Seminary" in which he publishes the Abstracts of Principles of the Seminary. He calls attention to the fact of the theological soundness of these abstracts and declares that these principles safeguard the soundness of the Seminary. The first abstract has to do with the Scriptures and reads as follows: "The Scriptures of the Old and New Testament were given by inspiration of God and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith, and obedience." Dr. Sampey offers his article in the Western Recorder on November 12th and argues that the Seminary is safe because its Abstract of Principles (doc-

trinal statement) is sound.

Here again we have the same old procedure with which we are so familiar in the North. The Abstract of Principles of the Seminary declares that the Scriptures are God-breathed and authoritative. Mr. Barnett says "that God did not intrust his revelation to a book." No amount of quoting sound theological principles can offset and neutralize the fact that a graduate of the school and a member of the faculty denies point-blank the content of the doctrinal statement. L. E. Barton of Jasper, Alabama, well says, "Which will Southern Baptists prefer—the Seminary Abstract of Principles which says the Scriptures are inspired of God, or Mr. Barnett's modernism which says God did not make his revelation to man through a book? Which will the Seminary itself prefer — its own fundamental law or Mr. Barnett's man-made philosophy?"

We have been watching the controversy over the Barnett article as it has been carried on through the pages of The Western Recorder. We have been wondering how long it would be before some professor in the Seminary or some defender of it in some Southern Baptist pulpit would drag in the old threadbare argument of "Baptist liberty" and "intellectual freedom." We did not have to wait long, for in the issue of the Western Recorder November 20th, Rev. Gordon Hurlbutt of Point Clear, Alabama, comes along with the argument that all of this opposition to the Barnett statement is a violation of Baptist liberty and intellectual freedom. In a personal note to Dr. Masters, Editor of the Western Recorder, under date of December 1, we say the following. "I have been particularly interested in the discussion concerning the Barnett Case. I have been looking for a certain note to creep into the discussion and sure enough it came in the issue of November 20th, from the pen of Brother Hurlbutt. It is the old threadbare and shelf-worn argument of "Baptist liberty" and "intellectual freedom." This is the argument we have had here in the North and I am concerned to see it manifested in the South. No one that I know of has ever contended that a single solitary living man does not have a right to believe what he wants to, but one thing is dead certain that when a man in the exercise of that right, allows himself to be taken outside of the theological content of accepted and historically proven Baptist doctrine, then he no longer has a right to identify himself with the people called Baptists. Moral and ethical honesty would compel such a man to find some other denomination that more closely approximates his views and join himself to it. But this silly argument that a man must be allowed to believe and teach anything he wants to and still do it in a Baptist school or Baptist church is certainly intellectual freedom gone to seed."

Dr. W. B. Riley, in the December issue of The Pilot, comes out with a bold editorial entitled "Southern Seminary Lost to Southern Orthodoxy." In this able editorial Dr. Riley

takes the outright position that the Seminary has already gone so far in its modernistic attitude that it cannot now be rescued for old-fashioned Southern Baptist orthodoxy. Dr. Riley is certainly in a position to know perhaps better than any other man in the North, all that lies back of these recent disturbances and his statement concerning the Seminary is startling. This editor is not in a position to speak with anything like the degree of certainty with which Dr. Riley speaks, but it is our candid opinion that unless Louisville makes drastic corrections and makes them now, that the tide already set in will sweep it to destruction.

—The Baptist Bulletin

A PARABLE IN PIGS, AND AN EXAMPLE OF GREED AND SELFISHNESS PUNISHED

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cash. And the pig thou didst think to be the best is now the poorest; but yet it will be worth something which thou canst give to the Lord." So the decision was made. But his offended and grieved Heavenly Father did not accept the proposed trade, nor did He permit his selfish child to carry out the robbery. When our brother arose in the morning, behold he found the fine, fat pig which he intended to take back for himself was stone dead. In a flash he saw the meaning of it all, and his testimony later was, "I learned that God wants the best we have."

If, as Shakespeare said, there are "tongues in trees, books in the running brooks, sermons in stones," then there may be parables in pigs.

"Give of your best to the Master;
Give Him first place in your heart;
Give Him first place in your service;
Consecrate ev'ry part.

Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have.

—The Moody Church News

THE BIBLE'S INSPIRATION

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Isa. 1:2.
Jeremiah: "The LORD saith unto me." Jer. 1:7.
Ezekiel: "The Word of the Lord came expressly unto Ezekiel." Ez. 1:3.
Daniel: "He (God) revealeth the secret things." Dan. 2:22.
Hosea: "And the Lord said." Hosea 1:2.
Micah: "The word of the LORD." Micah 1:1.
"Search (or rather ransack diligently) the Scriptures," said the Word Incarnate of the Word Written John 5:39.

AN INTERESTING CLIPPING!

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One by one his friends have deserted him, and now the courts of Texas declare him a malicious and mitigated liar. Poor old J. Frank It won't be long now.

Twice-born men never die.