

# 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. 365

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## A WESTERN RECORDER EDITORIAL ON APOSTASY COMMENDED

### Rome Doesn't Change!

Recently Pope Pius XII, granting an audience to 800 medical men, declared that no power on earth has the right to take human life, except in the death penalty against a guilty person by the authority of the State. Said he,

"Any act tending directly to destroy an innocent human being's life whether as an end or as a means toward an end, whether the human is embryonic, full grown, or nearing life's end, is forbidden."

I thoroughly agree with the Pope, yet it is most interesting to notice the change which has come into the thinking of the head of the "Mother of Harlots." In Fox's "Book Of Martyrs," we read of multiplied thousands who were brutally and unmercifully put to death by the Catholics. Pregnant women were ripped open and their offspring fed to the dogs, women's breasts were cut off with shears, men's tongues were pulled out with hot pincers, and mouths and ears were filled with hot lead during the dark ages. It is a brutally unmerciful history that we read on the part of Catholicism during the

years from 300 - 1500 A. D.

Then think of the terrible persecution which befell the Huguenots in France on St. Bartholomew's Day (Aug. 24, 1572), when by Catholic conspiracy the Huguenots were slaughtered until their blood ran in streets of Paris. When the Pope received the news, he ordered the bells of the churches in Rome to be rung and "Te Deum" was sung in these churches.

Think of the better than 50,000, 000 Baptists alone who died during the dark ages in confirmation of our faith, — died at the hands of Rome. Why more Baptist blood was shed during this period than was shed in all the wars from the day Cain slew Abel until the beginning of World War No. 1.

But listen to D. S. Phelan, editor of St. Louis Western Watchman: "We would like to rack and quarter Protestantism; we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers and pierce it with red hot irons; we would like to fill it with molten lead, and plunge it into hell-fire a hundred fathoms deep."

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### Some Additional Editorial Subjects We Suggest

In the Western Recorder of March 15, 1945 appeared the following editorial under the caption, "Apostasy Among Baptists." Appreciating it, and desiring to give it as wide publicity as possible, we share it with our readers.

#### Apostasy Among Baptists

Of course there are many sound Baptist churches in northern territory. Probably a large majority of them are truly Baptist in belief and practice. There are, however, increasing evidences of a great apostasy among city churches, as is shown by the following quotation from the bulletin of First Baptist Church, Worcester Mass.

"This church recognizes every individual's right to his own belief and welcomes to full membership persons from all denominations. Those, not members of any church are welcomed to our membership and they are received, if they so desire, on statement of their belief in God and the principles taught by Jesus, His interpreter to the world. The ordinance of baptism is a privilege and not a requirement."

Examine the quotation for a bit and see to what extreme this church has gone in discounting the Word of God. In the first place no individual who proposes to follow Christ has a right to "his own belief." He has a right to believe nothing but the truth which is contained in the Word of God—in the Gospel where salvation is concerned. No one has a right to disbelieve it and at the same time to be a member of a household of faith, or a New Testament Church.

Secondly, the reception of unbaptized people, even if they are believers, is contrary to the definite implications as well as positive demands of the New Testament. A Baptist church has no safeguards against heresies, no basis for discipline of its members, no reason to exist, unless it accepts its responsibility for "standing guard round about" the thing which Jesus committed to His people, the two

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### PERFECT PEACE

I LOOK NOT BACK: God knows the fruitless efforts,  
The wasted hours, the sinning, the regrets;  
I leave them all with Him, Who blots the record,  
And graciously forgives and then forgets.

I LOOK NOT FORWARD: God sees all the future;  
The road, that short or long, will lead me Home,  
And he will face with me its every trial,  
And bear with me the burdens that may come.

I LOOK NOT AROUND ME: Then would fears assail me,  
So wild the tumult of earth's restless seas;  
So dark the world, so filled with woe and evil,  
So vain the hope of comfort and of ease.

I LOOK NOT INWARD: That would make me wretched,  
For I have naught on which to stay my trust;  
Nothing I see save failure and short comings  
And weak endeavors, crumbling with dust.

BUT I LOOK UP: Up into the face of Jesus,  
For there my heart can rest, my fears are stilled,  
And there is joy, and love, and light for darkness,  
And PERFECT PEACE, and every hope fulfilled.  
—Author Unknown.

### Some Of The Devil's Delusions For These Closing Days Here

"False apostles, deceitful workers, transforming themselves into apostles of Christ. And in marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (II Cor. 11:13-15).

Numerous religious movements have been launched in our day that deny the existence of a personal devil. We know from Divine revelation who the real author of these cults is, and that there is nothing more desired by Satan than to have people believe he does not exist. He is thus enabled to carry on greater and more powerful assaults against the true faith.

"The god of this world hath blinded the minds of them which

#### WITHOUT REFUELING

Suppose you should read in the morning paper that the bombers with fighter plane escort took off in the early morning on their mission of the day with only a few gallons of left over gasoline from yesterday and no ammunition for their machine guns and no bombs. You would say, "They're crazy!" And you would be 100 per cent right.

Did you get up early enough for morning devotions? Did you refuel with divine grace, or are you running on the little left over? Did you take time to make sure your sword of the Spirit is ready? Have you on board bombs

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believe not (the revealed faith), lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4). In the light of this fact it is not surprising to read that when Professor Betts, a few years ago, made a survey of the Chicago ministry he found that 54 per cent of the pastors did not believe in the existence of the devil. If he does not exist, some of us would like to know who is planning his business as we see it carried on over the wide world today.

Certain it is that the Bible clearly teaches that Satan is as real a person as is our Lord Jesus Christ. Those who question Satan's existence

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### Editor Freeman Apologizes For Ignorance Of Seminary Boys

Some time back, Editor John D. Freeman of the Western Recorder said somewhat apologetically (in substance): "The preacher students do not have time during their seminary work to learn all the great Baptist doctrines."

For a long time, we've known that somebody ought to apologize for their ignorance, yet we never expected it from this source. Undoubtedly the average seminary student knows less about the Word of God than the average Baptist deacon did 25 years ago. Ask them any question you wish on even the simplest doctrine and they couldn't even "walk" to first base on their answer.

Yet actually this apology is the weakest and most pitiable state-

ment that has ever come from the impotent pen of Editor Freeman. It not only offers a feeble defense for the students, — it literally castigates the school and its teachers. What in the name of good sense and common honesty is a school built by Baptist money and supported by Baptists for, if it is not to teach the great doctrines of God's Word to the young Baptist preachers there in school!

If the Seminary isn't teaching the doctrines of God's Word, then why support the school. Baptist doctrines are nothing more nor less than Bible truth Scripturally stated, believed, and obeyed. If the Seminary doesn't teach such to students there, then it is a cumbrance to the ground it occupies.

Finally, we should like to ask

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#### BETTER THAN JAM

Mrs. Howard Taylor of the China Inland Mission tells how Christ met the need of a missionary family in China during the first World War. The funds of this family were running low, because the exchange was very much against China. One summer the mother was a bit troubled. She always liked to make preserves for the children. That summer she felt that she ought not purchase the fruit and sugar. She went away to the hills, leaving the jars empty. When she came home she was just turning the key to go into her store-room. She had

(Continued on page four)

### -- The First Baptist Pulpit --

#### "WHY BAPTISTS ARE NARROW"

"... a peculiar people." — Titus 2:14.

In the early chapters of Matthew's gospel, you see one of the strangest characters that ever stalked across the pages of human history — John the Baptist. Can you see him, great, sturdy, roughly dressed, and browned from his outdoor exposure? See him as he walked keen eyed and alert. Behold him as he came forth from the wilderness with his one famous message "repent."

Surely John the Baptist was a

peculiar man. He had no concern as to manners. He cared nothing for public opinion. He preached a peculiar doctrine — repentance, faith, and baptism. He was peculiar as to his dress — "raiment of camel's hair, and a leathern girdle about his loins." He was peculiar as to his food — "his meat was locust and wild honey." He was peculiar in that his answers cut to the quick, even calling his audience a "generation of vipers or literally, 'a brood of snakes.'"

He was the first Missionary Baptist preacher. In Matthew 3:1 he is called a Baptist. Listen: "In those days came John the Baptist, preaching in the wilderness of Judaea." In this same verse we are told that he came preaching; thus this verse would indicate that he was a Baptist preacher. Elsewhere we learn that he was a missionary. Listen:

"There was a man sent from God, whose name was John." — John 1:6.

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## THE BAPTIST EXAMINER

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EDITOR TO PREACH AT  
MOUNT HEBRON BAPTIST  
CHURCH NEAR LANCASTER

On Monday night April 23, the  
editor is to preach for Elder Jim  
Masterson and the saints of the  
Mount Hebron Baptist Church  
(located near Lancaster, Ky.) in  
their annual Bible Conference.

May those of our readers and  
friends who live within going distance  
attend the services that  
night. It would be a fine time for  
us to get acquainted and have  
some rich fellowship together.

"I surely do love THE BAP-  
TIST EXAMINER and I love you  
as its editor because you stand  
so firm for the Bible truths",  
says W. W. Streeter, Claremore,  
Okla., and at the same time he  
doesn't forget that it takes money  
to carry on, so he encloses a  
crisp new five spot.

## WITHOUT REFUELING

(Continued from page one)

of divine truth to drop into the  
conversation when some world-  
ling begins that smart alec line  
of ridicule and near blasphemy?  
Do you have emergency rations  
of living bread and water of life?  
And anointing oil for possible  
wounds?

This business of living is war-  
fare, daily, hourly, against prin-  
cipalities and powers, and spiri-  
tual wickedness in high places.  
The morning preparation makes  
or breaks the day and you along  
with it. —Herald of Holiness.

"WHY BAPTISTS  
ARE NARROW"

(Continued from page one)

He is spoken of as "a man  
sent from God." Thus he was a  
missionary, and putting together  
these two Scriptures, we learn  
that he was a Missionary Baptist  
preacher.

John the Baptist, as the first  
Missionary Baptist preacher, was  
peculiar. Wherever and when-  
ever Missionary Baptists have  
been Scriptural, they, likewise,  
have been peculiar and narrow.  
From the days of John, all Scrip-  
tural Baptists have been peculiar  
Baptists and narrow Baptists.  
Our business is not to see how  
nearly like others we can be, but  
rather, to magnify our differen-  
ces and our peculiarities.

I

BAPTISTS ARE NARROW ON  
THE QUESTION OF IMMERS-  
ION FOR BAPTISM. Paul de-  
clared that there is "one Lord,  
one faith, one baptism." (Eph. 4:  
5). Then beloved, if one baptism  
is Scriptural baptism, no other is.  
That is, if immersion is Scriptu-

ral, then sprinkling and pouring  
are unscriptural. Or we might say  
if either of these latter two is  
Scriptural, then immersion is un-  
scriptural. There can be but one  
baptism.

I insist, beloved, that that one  
baptism is by immersion. The ex-  
ample of our Lord Jesus Christ  
is enough to convince us of this  
truth. Listen:

"And it came to pass in those  
days, that Jesus came from Naz-  
areth of Galilee, and was baptized  
of John in Jordan. And straight-  
way coming up out of the water,  
he saw the heavens opened, and  
the spirit like a dove descending  
upon him."—Mark 1:9, 10.

This verse thus declares that  
Jesus was baptized in Jordan and  
that He came up out of the water.  
Surely no one ever saw anything  
similar to this in sprinkling or  
pouring.

Then the practice of the early  
church is sufficient to indicate  
that baptism is by immersion.

"And as they went on their  
way, they came unto a certain  
water: and the eunuch said, See,  
here is the water; what doth hin-  
der me to be baptized? And Phil-  
ip said, If thou thou believest  
with all thine heart, thou mayest.  
And he answered and said, I be-  
lieve that Jesus Christ is the Son  
of God. And he commanded the  
chariot to stand still: and they  
went down both into the water,  
both Philip and the eunuch; and  
he baptized him. And when they  
were come out of the water, the  
Spirit of the Lord caught away  
Philip, that the eunuch saw him  
no more; and he went on his way  
rejoicing."—Acts 8:36-39.

These verses declare that Phil-  
ip and the eunuch went down into  
the water and after the baptism  
they came up out of the water.  
I realize that there are those who  
say that Philip took the eunuch  
down into the water for the pur-  
pose of sprinkling him, and that  
standing there waist deep in the  
water, he sprinkled water upon  
the head of the eunuch. Such al-  
ways reminds me of

## The Half Wit

in Scotland who followed a  
wagon all the way from Edin-  
burgh to Glasgow to see if the  
hind wheel ever caught up with  
the front. Of course, we consider  
this a fool's errand. Yet, beloved,  
this is no greater fool's errand  
than it would have been for Phil-  
ip and the eunuch to have gone  
down into the water and to have  
gotten their clothes wet just in  
order to sprinkle a few drops of  
water upon the eunuch's head.

Likewise, the method of bap-  
tism adhered to by John the  
Baptist is sufficient to indicate  
that baptism is to be alone by  
immersion.

"And John also was baptizing  
in Aenon near to Salim, because  
there was much water there: and  
they came, and were baptized."  
—John 3:23.

## PRINCIPLE

"Twas a sheep, not a lamb that strayed  
away,

In the parable Jesus told;

A grown-up sheep, that had gone astray,  
From ninety and nine in the fold.

Out on the hillside, out in the cold,

'Twas a sheep the Good Shepherd sought;

And back to the flock, safe into the fold,

'Twas a sheep the Good Shepherd  
brought.

And why for the sheep should we earnestly  
long,

And so earnestly hope and pray?

Because there is danger. If they go wrong  
They will lead the lambs astray.

For the lambs will follow the sheep, you  
know,

Wherever the sheep may stray;

When the sheep go wrong, it will not be  
long

Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
For the sake of the lambs, today;

If the lambs are lost, what terrible cost

Some sheep will have to pay!

Notice the words: "much  
water". The only baptism which  
requires "much water" is immer-  
sion. Then surely from this ex-  
ample set by John the Baptist,  
we are lead to believe that im-  
mersion is the proper mode of  
baptism.

Yet a further word needs to be  
said relative to the picture  
which is presented by baptism.

"Therefore we are buried with  
him by baptism into death: that  
like as Christ was raised up from  
the dead by the glory of the  
Father, even so we also should  
walk in newness of life."—Rom.  
6:4.

This would indicate that bap-  
tism is a burial. You can't bury  
a man by sprinkling a few clouds  
of dirt on his head, nor even by  
pouring several shovelfulls of  
dirt over his body.

When Abraham would buy a  
burial ground for his beloved  
Sarah, he said, "give me a pos-  
session of a buryingplace with  
you, that I may bury my dead  
out of my sight." (Gen. 23:4).

A burial is to put one out of  
sight. The only baptism in this  
world which puts the candidate  
out of sight is immersion.

Surely, in the light of the ex-  
ample of Jesus, the practice of  
the early church, the method of  
John the Baptist, and the picture  
which baptism presents—surely  
in the light of these, we are jus-  
tified in our conclusion that bap-  
tism can be immersion and im-  
mersion alone. We insist upon  
immersion since we find nothing  
else within God's Word. We are  
willing to be just as broad as the  
Scriptures will permit, and yet  
when the Scriptures narrow us  
down to immersion only for bap-  
tism, then we ourselves must be  
narrow on this question.

## II

BAPTISTS ARE NARROW IN  
THAT THEY DO NOT PRAC-  
TICE INFANT BAPTISM. John  
the Baptist never baptized any-  
one but believers. There is not  
a hint that any of those who  
thronged him for baptism were  
other than those who were able  
to believe for themselves. Listen:

"Then went out to him Jeru-  
salem, and all Judaea, and all  
the region round about Jordan.  
And were baptized of him in  
Jordan, confessing their sins.  
But when he saw many of the  
Pharisees and Sadducees come to  
his baptism, he said unto them,  
O generation of vipers, who hath  
warned you to flee from the  
wrath to come? Bring forth  
therefore fruits meet for repen-  
tance."—Matt. 3:5-8.

Notice these expressions:  
"Went out to him"; "confessing  
their sins"; "bring forth fruits."  
None of these expressions would  
be intelligible to anyone other  
than believers. No infant could  
come out to him; no infant could  
confess his sins; neither could  
an infant bring forth fruits wor-

thy or "meet for repentance."

## "Didn't Want Jink"

I am positive that no infant  
is capable of believing. When  
but a mere lad myself, I attend-  
ed services in a Presbyterian  
church when an infant baptismal  
service was to be administred.  
When one little child about  
two years of age was brought  
forward to be baptized, on seeing  
the preacher dip the water for  
the baptismal ceremony, the  
child immediately remonstrated:  
"I don't want a jink." Surely  
that child, with such a limited  
conception of baptism, could never  
have been a believer in Jesus  
Christ. Well, John the Baptist  
baptized none but believers.

Even the Lord Jesus during the  
days of His ministry baptized  
none but believers. (Of course  
He didn't baptize Himself, but  
His disciples baptized for Him).

"When therefore the Lord  
knew how the Pharisees had  
heard that Jesus made and bap-  
tized more disciples than John."  
—John 4:1.

Thus you will see that those  
believers whom His disciples bap-  
tized were produced before they  
were baptized. All of which re-  
minds us of the impossibility of  
making disciples of infants. Out

of those who were baptized dur-  
ing the days of our Lord's min-  
istry on earth, not one infant can  
be found.

Even the early church bap-  
tized only believers. In every  
Scripture pertaining to baptism  
as administered by the early  
church, none but believers were  
baptized. Listen:

"Then they that gladly receiv-  
ed his word were baptized."—  
Acts 2:41.

"But when they believed Phil-  
ip preaching the things concern-  
ing the kingdom of God, and the  
name of Jesus Christ, they were  
baptized, both men and women."  
—Acts 8:12.

"And Crispus, the chief ruler  
of the synagogue, believed on the  
Lord with all his house; and  
many of the Corinthians hearing  
believed, and were baptized."  
—Acts 18:8.

I realize that there are those  
who believe in infant baptism  
who perhaps honestly think that  
it is taught within the Scriptures.  
For their benefit, let me say that  
there are perhaps three classes  
of Scripture which teach infant  
baptism: The first mentions in-  
fants but doesn't mention bap-  
tism; the second mentions bap-  
tism but does not mention in-  
fants; the third mentions neither  
infants nor baptism. Though I  
thus speak jestingly, yet in all  
seriousness, I would remind you  
of the truthfulness of these state-  
ments, for there is absolutely no  
Scripture for infant baptism.

I know that there are those  
who say that infant baptism took  
the place of circumcision. How-  
ever, circumcision was limited to  
but one sex. Only boy babies of  
the Jews were circumcized. Then  
logically if circumcision were  
limited to but one sex, then why  
should girl babies be sprinkled  
now if baptism came in the place  
of circumcision.

I know that there are also  
those who cite one statement of  
Jesus as proof of infant bap-  
tism. Listen:

"But Jesus said, Suffer little  
(Continued on page three)

## THE CHRISTIANS' DEBT TO THE JEW!

We do not expect Gentiles to have and manifest love  
toward God's ancient people, the Jews, for the Word of  
God plainly warns His chosen people that they would be  
hated by the Godless Gentiles (Deuteronomy 28:37). But  
when Christians discriminate and show forth hatred  
against their Lord's brethren after the flesh, they become  
misnomers, and cause us to question their profession. True  
Christians realize, under God, they owe a great debt to  
the Jewish Nation, and they do what they can to pay that  
debt. "Owe no man anything, but to love one another"  
(Romans 13:8).

Think of this debt: Christians are indebted to the  
Jewish Nation for—

1. A knowledge of the only true and living God.
2. The Bible that made them wise unto Salvation.  
(Romans 3:2).
3. The Saviour, Christ the Lord, who was and is a  
Jew (Matt. 1:1; John 4:9; Romans 9:5).
4. Salvation, which is of the Jews (John 4:22).
5. Future blessings coming to the world (Genesis  
12:3; Zechariah 8:23; 14:20-21).

To these people who call themselves Christians, but  
who dislike and show forth hatred toward the sons of  
Jacob, I would say—

"Who taught you tender Bible tales?  
Of honey lands, of milk and wine?  
Of happy, peaceful Palestine?  
Of Jordan's holy harvest vales?  
Who gave the patient Christ, I say  
Who gave your Christian creed? Yea, yea,  
Who gave your very God to you?  
Your Jew! Your Jew! Your hated Jew!"

—Message To Israel.



## WHY BAPTISTS ARE NARROW

(Continued from page two)

children, and forbid them not to come unto me: for of such is the kingdom of heaven." — Matt. 19:13.

In fact, in presenting them to Jesus, we know that they did not bring them for baptism since Jesus Christ Himself never baptized. Listen:

"Though Jesus himself baptized not, but his disciples." — John 4:2

There are still others who adhere to infant baptism because they claim that it is such a beautiful ceremony. Possibly to the ritualist this may be true. Yet, it isn't a question of beauty; it is a question of Scripture, and since the rite cannot be found within God's Word, there being not an example, precept, teaching, nor hint concerning it, then we have no right to bring it into our churches on the pretext or the excuse of its beauty.

"I realize that by rejecting infant baptism that Baptists are narrow, and yet no more narrow than the Word of God. We are perfectly willing to be just as broad as the Scriptures, and yet our narrowness must end with the confines of the Bible.

### III

**BAPTISTS ARE NARROW IN THAT THEY PRACTICE CLOSE COMMUNION.** Can you realize that this is a day in which denominational differences are forgotten as largely as possible, and the old doctrines from God's Book are compromised.

One of the common arguments which is heard so often today is that the denominations are all so weak that it is necessary for everybody to get together. Hence, it is thought that by open communion, a step is taken in this direction. Yet, beloved, we need to be sure that our steps are Scriptural, and that we make no move other than that which is commended by God's Word.

As to the ordinance of the Lord's Supper as laid down in the New Testament, it is either close communion or no communion at all. Listen:

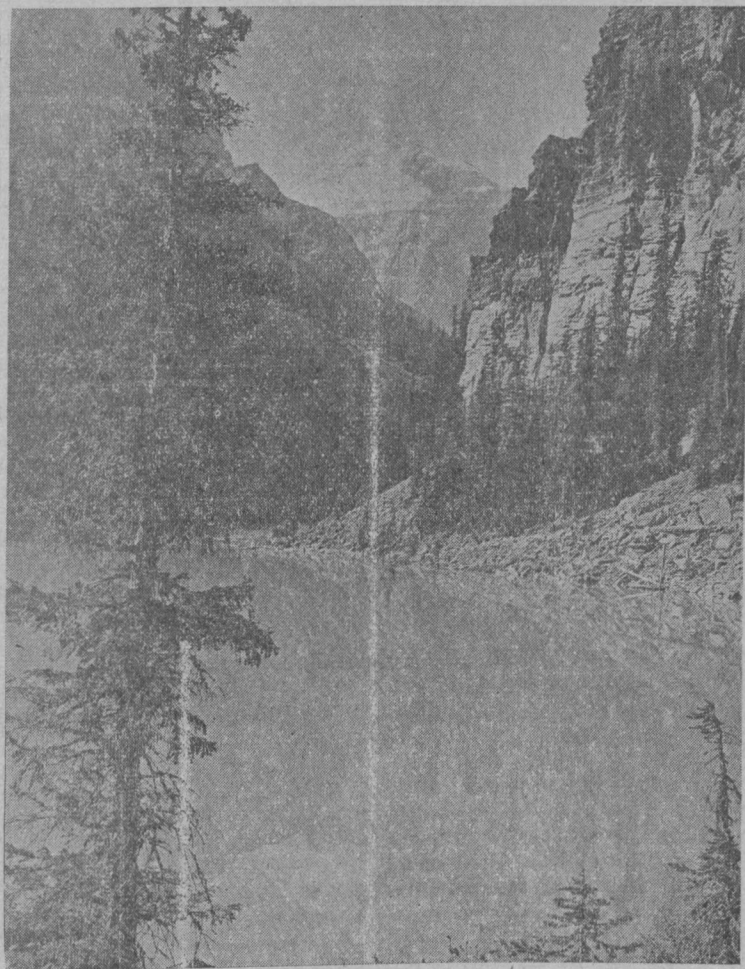
"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper." — I Cor. 11:18-20.

In these verses, Paul declares that if heresies exist, "this is not to eat the Lord's Supper." He literally says, "you cannot eat the Lord's Supper." That is, if there are heresies, it is impossible to eat the Lord's Supper together.

Well, suppose we imagine the Lord's Supper being served. A Methodist, Presbyterian, Campbellite, and a Baptist come to the table. Yet before we break the bread and pour the wine, we read this Scripture whereby Paul declares that if heresies exist that it is impossible to eat the Lord's Supper. In order to be sure that no heresies are present, and that we are agreed so that we might participate in the Lord's Supper, we take up the doctrines one by one and study for whatever differences that might appear.

As we begin with the plan of salvation, our Methodist brother declares that he believes in a mixture of salvation by grace and works, and that it is his contention that one may lose his salvation after being saved. Where-

Lake Louise & Mt. Lefrey, Banff National Park. Canadian Rockies.



Courtesy C. P. R.

"The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust." — Psalms 18:2.

upon the Campbellite man declares that he believes virtually the same as the one of Wesley's persuasion, except he insists that no one can be saved apart from baptism. Differing considerably, our Presbyterian brother says that he believes in salvation by grace alone, apart from works and baptism; and yet he declares that after he is saved, his children do not need to be saved for they will be born in grace, having inherited grace from him since he himself is saved.

As a Baptist, I would differ with all. I would remind that one who follows Alexander Campbell's persuasion that salvation is entirely independent of water, and entirely dependent upon the blood of Jesus Christ. I would remind him of the thief who died on the cross without ever having a drop of water even sprinkled upon him, and yet Jesus said, "Today shalt thou be with me in paradise." I would remind the one who is following after John Wesley that salvation is by grace alone, apart from works, and that when one is saved, he is saved eternally. Does not God's Word declare that we are saved by grace alone. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." — Eph. 2:8, 9.

Does not this same blessed Book say that our salvation is eternal?

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

I would go along with our Presbyterian brother in all that he believes concerning the plan of salvation, except that wherein he speaks of his children inheriting grace from him. God's Word declares that "Every one of us shall give account of himself to God." (Rom. 14:12). This

being true, then every child is accountable to God directly; and God's Word further declares that the only thing spiritual that children can inherit from their father is a sinful disposition. Listen: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." — Psalms 51:5.

Thus, you see, beloved, even on the first doctrine which we would discuss we are poles apart on these great teachings. Therefore, there can be no observance of the Lord's Supper. Heresies are present. Therefore, remembering Paul's words that it is impossible to eat the Lord's Supper when heresies exist, then we are forced to this conclusion that it is either close communion or no communion at all.

### Church Communion

In fact, God's Word even goes further and tells us that our observance of the Lord's Supper is to be on the basis of one congregation only. Listen:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." — I Cor. 10:16, 17.

Just one cup, just one loaf of bread, and just one body is mentioned concerning the observance of the Lord's Supper. That one body means one local church, and would indicate that it is wrong for a church to invite those of even "like faith and order". It isn't our table, it is the Lord's table, and He has it set for the one body.

It furthermore appears from the study of these chapters in Corinthians that the Lord's Supper is to be partaken of only by those who can be disciplined by the church. This would therefore, guarantee that it is to be only on the part of one local body since that church would have no authority to discipline members of another congregation. Thus, since Baptists in the early days

were narrow on the matter of the Lord's Supper, we today must be narrow in like measure.

### IV

**BAPTISTS ARE NARROW IN THAT THEY DO NOT PARTICIPATE IN UNION MEETINGS.** There is nothing as abhorrent to a thrice holy God as the religious hypocrisy, sham, insincere, and make-believe supposed Christian love as is manifested in union meetings. From the beginning to the end God demands separation. Listen:

"Can two walk together, except they be agreed?" — Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." — Rom. 16:17.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." — 2 Thess. 3:6, 14.

"Having a form of godliness, but denying the power thereof: from such turn away." — 2 Tim. 3:5.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." — 2 John 1:10, 11.

### Spiritual Humbugology

In a certain college there was a professor who was supposed to know all about bugs. His classes were most thorough in bugology. One day some of the lads decided they would deceive the old near-sighted professor, and so they got the head end of one bug, the tail end of another, and the middle piece of a third, and glued them all together to produce an improvised bug. Then they took wings, legs, and feelers from a number of other bugs and glued these to the various parts of this improvised bug making him still more of a monstrosity. When they brought it into the old professor and laid it down before him, they said, in substance: "Professor, when out hunting some specimens today we found an unusual bug and we brought it into you for classification. The old man picked the bug up, looked at it very carefully and scrutinized it closely and then laid it down and said: "Young gentlemen, this is a hum bug." And that, beloved, is exactly what every compromising patched-up Christian or church member or church is—it is a spiritual humbug. Whenever you try to believe a part of each denomination, leaving out and omitting portions of their beliefs, and you attempt to bring together all denominations in a given community in some such fashion, there can be nothing come from it but spiritual "hum-buggery".

While it is true that some Baptists, in order to be "broad" and in order not to appear narrow minded, go along with the tide, it is also true that wherever Baptists are Scriptural that they are still narrow on this question of union meetings. All others have nothing to lose and everything to gain by such an attempt at fraternalizing, while Baptists have nothing to gain and everything to lose by compromising and thus refraining from preaching their distinctive doctrines. I say then again that Baptists are narrow, that, is Scriptural Baptists, in that they do not go into union meetings.

### V

**FINALLY LET IT BE KNOWN THAT BAPTISTS ARE NARROW IN THAT THEY BELIEVE IN SALVATION BY GRACE ALONE.** From the beginning of God's Word unto the end, the Scriptures indicate that salvation is alone by grace. It was grace whereby Adam and his wife were saved. Listen:

"Unto Adam also and to his wife did the Lord make coats of skins and clothed them." — Gen. 3:21.

It was grace whereby Noah was saved. "But Noah found grace in the eyes of the Lord." — Gen. 6:8.

Paul declares to the church at Ephesus that salvation is only by grace. Listen:

"For by grace are ye saved through faith, and that not of yourselves: It is the gift of God, not of works; lest any man should boast" — Eph 2: 8, 9.

When he wrote to the church at Rome, he even went so far as to tell them that they were either saved by grace or works, listen:

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." — Rom. 11:6.

Finally, he concluded his exhortation by declaring that they were saved by grace alone.

"Even so then at this present time also there is a remnant according to the election of grace." — Rom. 11:5.

No one else, as a denomination in all this world, believes in salvation by grace through faith, plus nothing, minus nothing, except Missionary Baptists. All others believe in an addition of works, either church works, preachers works, or the sinners works. All others believe in either plusses or minuses—adding to or taking from this glorious doctrine of salvation by grace. Baptists are narrow — exceedingly narrow in that they believe in salvation by grace alone.

I can imagine a locomotive engine speeding along the track with a wash-out ahead. As I would attempt to signal the engineer, he pays no attention, but ere his engine dashes to ruin, as the breeze from the train fans my brow, I hurl a lantern in his face and cry, "For God's sake, stop" It is thus that I bring this message to you, especially appealing to you concerning salvation. It must be grace and by grace alone. May God help you to stop and believe it now.

As the old song says:

"I've placed my life in Jesus' care  
I'm depending on Him, I'm depending on Him;  
I trusted Him and left it there,  
I'm depending on Him to save.

'Tis not by works that I have done  
I'm depending on Him, I'm depending on Him.

'Tis grace that saves through faith alone  
I'm depending on Him to save."

As I bring this message to a close, may I insist that Baptists wherever they are Scriptural are narrow. May God grant that we shall ever be Scriptural and thus ever be narrow. My contention is that if there is enough Scriptural evidence for one man to be a Baptist, that there is enough Scriptural evidence for every man to be a Baptist, and therefore I would say: "Give every man a clean heart and an open Bible, and the result will be a Baptist civilization." May God bless you to be a Scriptural Baptist and thereby a narrow Baptist.



## PRIDE

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

**Pride of birth and rank.** "Is not this the carpenter's son?" (Matt. 13:55).

**Pride of wealth.** "The Son of man hath not where to lay His head." (Matt. 8:20).

**Pride of respectability.** "Can any good thing come out of Nazareth?" "He shall be called a Nazarene." (John 1:46; Matt. 2:23).

**Pride of personal appearance.** "He hath no form nor comeliness." (Isa. 52:2).

**Pride of independence.** "Many others who ministered to him their substance." (Luke 8:3).

**Pride of learning.** "How knoweth this man letters, having never learned?" (John 7:15).

**Pride of superiority.** "I am among you as he that serveth." "He humbled Himself." "Made a curse for us." (Luke 22:27; Phil. 2:8; Gal. 3:13).

**Pride of success.** "He came unto His own and His own received Him not." "Neither did His brethren believe on Him." "He was despised and rejected of men." (John 1:11; 7:5; Isa. 53:3).

**Pride of self-reliance.** "He went down to Nazareth, and was subject unto them." (Luke 2:51).

**Pride of ability.** "I can of mine own self do nothing." (John 5:30).

**Pride of self-will.** "I seek not mine own will, but the will of Him that sent Me." (John 5:30).

**Pride of intellect.** "As My Father hath taught Me, I speak these things." (John 8:28).

**Pride of bigotry.** "Forbid him not, . . . for he that is not against us is on our part." (John 9:39, 40).

**Pride of resentment.** "Father, forgive them for they know not what they do." "Friend, wherefore art thou come?" (Luke 23:34; Matt. 26:50).

**Pride of reserve.** "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with Me." "The Son of man must suffer many things and be rejected." (Matt. 26:38; Luke 9:22).

**Pride of sanctity.** "This man receiveth sinners, and eateth with them" (Luke 15:2).—Upward.

### BETTER THAN JAM

(Continued from page one)  
been making those empty jars a subject of earnest prayer. Suddenly the old Chinese caretaker cried out, "Oh, do not go in there! That store-room is full of bees." This missionary was not very much afraid of bees, and so she opened the door quietly, and there she saw bound to those shelves a great mass of honeycomb, and the bees were filling it with honey just as fast as ever they could. Right opposite her were those empty jam pots over which she had prayed. It was felt that Christ had sent the bees and they were left in possession of the room. That winter there was stored there for the use of the family thirty pounds of honey. When the children came home they said, "Oh, Mother, who would want jam if they could have honey like this?"—From The Sunday School Times.

### THE DEVIL'S DELUSIONS

(Continued from page one)  
ence are sure to question many other things regarding which a



"O how I love thy law! It is my meditation all the day"—Ps. 119:97.

true child of God should have no questions. The matter of believing in the personality of Satan involves the honor of Christ Himself. If His teaching on this point is not to be trusted, it cannot be trusted, in any other.

The tendency everywhere today is to think lightly of Satan. His feelings are not hurt when people make him the subject of jests. That is one of his devices. Let me cite as an example just one newspaper listing of broadcasting programs. Here are a few of the vocal listings:

"Dancing the Devil Away."  
"Between the Devil and the Deep Blue Sea."  
"Speaking of the Devil."  
"The Devil's Ball."  
"Pack Up Your Sins."

In every one of these songs, Satan and sin are made nothing more than a joke. The world may laugh at the idea of Satan, but the whole world lies in his lap.

Many who have a superficial idea of Satan, think his aim is to make people as immoral as possible and that he seeks only to tempt people to outright evil acts. This is not true. Having accomplished man's ruin in Eden, Satan does not find it essential to tempt men to do only evil, for evil is man's natural bent and the product of his corrupt heart. Jesus made this very plain (Mark 7:21-23).

Religion is Satan's primary sphere of activity. He is the author of every false religion and of every false philosophy that strikes at or seeks to obscure the truth. He seeks to mix truth with error that he may blind men to the need of the Saviour.

Satan's delusions are many, but we desire to give a fivefold classification to assist the Christian.

First he wants to give people

(1) A Bible that is not inspired. He began to sow his seeds of doubt when he said to Eve: "Hath God said?" Since then he has been busy prompting men to question the authority, trustworthiness and inspiration of the Word of God. He goes so far as to suggest to some that the Bible may contain the Word of God, in the sense in which there are inspiring thoughts in many writings. He is willing to have flowery tributes paid to the Scriptures so long as he can keep people from believing it is the very Word of Divine inspiration, apart from which no one can be saved.

There is no question regarding the Bible's claims concerning inspiration, nor can it be denied that human experience through the ages has had the seal of the Spirit of God set to its acceptance of the divine plan of salvation. "All Scripture is God-breathed," is the statement of Paul. Peter says that "holy men of God spake as they were moved by the Holy Ghost." Our Lord said that "the scripture cannot be broken." "Till heaven and earth pass, one jot or tittle shall in no wise pass . . . till all be fulfilled."

The devil is willing to give us (2) A Saviour who is not God. He always assails the deity of Christ. He would rob Him of any authority in the eyes of men. He would take away the infinite value of his atonement.

Satan has no objection to Jesus as a central figure of history, or as an extraordinarily good man or as the greatest of ethical teachers. But if Jesus was not what He claimed to be, God manifest in the flesh, He becomes the worst imposter and blasphemer the world has ever seen. No honest person can read the New Testament and fail to discover His claims to deity. In the light of the whole Bible there is not a ray of hope for those who reject His deity, making Him a liar and deceiver.

Satan has no objection to (3) Belief in a heaven without a hell. He began his denial of the doctrine of future retribution in Eden, "Ye shall not surely die." One of his traps is: "God is too good to punish sin."

Well does the devil know that if men are convinced that the finally impenitent must reckon with the living God for all their sins, they will avail themselves of the offers of divine grace in Christ. The same Bible that holds before us the hope of heaven pictures the hell of sadness, remorse and outer darkness that awaits the impenitent.

Again the devil is willing that men should have (4) A salvation without the Cross and the blood. Anything that minimizes the Bible doctrine of the divine atonement is satanic. The Devil did his best to divert Jesus from the Cross, the central thing in the program of His first advent. Failing there, he has ever done all in his power to keep people from seeing the significance of His death as the Lamb of God.

His ministers preach on the

natural goodness of the heart of man, a goodness that does not exist. They urge the unregenerate man to fan into a flame the "spark of divinity" within. That also is nonexistent. They talk of the universal fatherhood God and the brotherhood of man. That also is a delusion.

Finally, the devil seeks to foist upon men the teaching of (5) Morality apart from regeneration. Salvation by character, personal righteousness and good deeds are products of the devil's workshop. God's demand is not morality but regeneration. "Ye must be born again."

Morality is laudable and indispensable, but it is a million miles from the new birth, without which none can enter heaven. As Spurgeon said: "You may dress yourself ever so grandly with the habiliments of goodness, put the chaplets of benevolence on your brow and gird your loins with integrity. You may put on your feet the shoes of perseverance and walk through the earth an honest man, yet - remember - unless you are born from above, heaven's gates remain shut against you."—Prophecy Monthly.

### EDITOR FREEMAN APOLOGIZES FOR IGNORANCE OF SEMINARY STUDENTS

(Continued from page one)

Mr. Freeman why the boys don't have time to study the great doctrines? What are they doing with their time? Surely they are not studying the Bible as there are only two courses in the Bible given in the whole Seminary Curriculum (Old and New Testament Interpretation). Mr. Freeman, why not go on with your apology and tell what the boys are doing with their time? You know as well as I that they are studying church efficiency, methods, and how to keep all the organizations of the denomination moving. You know that they are learning how to keep the wheels greased for the "machine" of which they are a part,—maybe just a little "nut," but a part just the same. You know that they are learning how to shout, "Great is Diana of Denominationalism."

Yes, Mr. Freeman, after listening to a few of the seminary boys, I don't wonder that you apologize for their Bible ignorance. They remind me more and more of a hot-dog—all joined together, all the same size, and all filled with the same thing.

### ROME DOESN'T CHANGE

(Continued from page one)

Yet now the Pontiff declares that this is wrong. What a change! Does he mean it? If so, then a public apology ought to be made forthwith for the slaughter of those who have innocently suffered at the hands of Rome through the ages. If he means what he says, then now would be a good time for the Pope to go further and declare to the world that Catholicism has done wrong grievously in persecuting others in days gone by.

Yet, somehow, we feel that Rome hasn't changed. If she had the opportunity, she would treat Christians today as of yesterday. God declares her to be drunk "with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6). Until Jesus comes, their bloody history must continue.

### WESTERN RECORDER EDITORIAL ON APOSTASY COMMENDED

(Continued from page one)

most sacred of these being the

ordinances. To claim that the ordinance of baptism is not a requirement for full membership is to contradict practically every great Christian scholar since apostolic days; it is to deny revelation and practice of the earliest Christians who, so far as we have any information, always immersed believers before admitting them into the fellowship of the churches.

It is a tragedy that our churches, even some in the South, are steadily denying the historic faith and thus hastening the complete overthrow of evangelical Christianity.

### EDITOR'S NOTE

Although Mr. Freeman does not state the source of his information concerning the quotation relative to the First Baptist Church of Worcester, Mass., he secured it from the columns of THE BAPTIST EXAMINER. Of course he was at liberty to do so, and we are glad to have him reprint this quotation and editorialize as he has done. In fact we are glad to furnish the material for this editorial, and we should like to furnish other information for his editorials. In reality we should like to see him write a strong, pungent editorial on each of the following subjects:

1. Modernism in the Louisville Seminary.
  3. A review of Carver's Unionism.
  3. What Tribble Believes As To Alien Immersion.
  4. Should the Seminary have Butterick or any other Modernist for a Conference Speaker?
  5. Should Sampey Lend His Support As An Endorser of the Federal Council of Churches?
  6. Is It Right For Dodd to Have a "Salvation - by - works," "Sprinkling," "Falling from grace," "Baby-baptizing," Methodist Bishop Pray During The Baptist Hour Radio Broadcast?
  7. Are Evangelical Denominations Our Comrades or Our Enemies? Dr. Sampey Affirms They Are Our Friends. What Saith The Word?
  8. How Much Did Dodd Help The Cause of Christ When He Introduced Modernist Kagawa As The Greatest Living Christian?
  9. Why Practically All The Seminary Boys Are Unionists, Feminists, and Arminians.
  10. Looking Closer Home For Alien Immersion. Long Run Association is considerably nearer than Worcester, Mass.
  11. A Pitiable Situation. Twelve Preachers Representing Ten Denominations Hold Revival For West-Side Baptist Church (Louisville, Ky.), Pastored By Seminary Boy.
  12. Did Dodd Do Right In Joining The Sock - Over - The - Head Crowd Of Ku-Kluxers?, or, A Study of Mt. 10:26 and Jn. 18:20.
- Editor Freeman shows himself to be a man of unusual editorial ability, when castigating the heretics of Worcester, Mass. Certainly his editorials on the above mentioned subjects will be deeply appreciated too. There should be a real feast in store for the readers of the Western Recorder IF and WHEN Mr. Freeman writes these editorials. When he has finished with these, we have a few more subjects to bring to his attention for editorial consideration.

Brother W. B. Walker, Dunbar, W. Va., sends us a fine offering and says, "I love a man like you who preaches the Word and does not fear man. I wish I lived close to your church, where I might worship with you." Thank you, my brother. We would be happy to have you and also the hundreds of others who have spoken similarly.