

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. 425

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## Where Should A Young Preacher Go For Theological Seminary Training?

### Should Like To Know. . .

1. Does Romans 16:1,2 permit women to speak in public?

This is a reference to Phebe who was a worker of some type in the church at Cenchrea. There is no least indication that she ever preached or usurped authority over men. For a preacher or anyone else to cite this scripture, thus unbridling the women for work in the church shows that such an individual is unusually hard-pressed. In fact, he is more than hard-pressed; he is completely whipped but won't admit it.

Not only does this fail to give women the right to speak in public, there are many references in our Word of God which also definitely prohibits her from doing so.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." I Cor. 14:35.

"Let the women learn in silence with all subjection. But I suffer

not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:11,12.

I realize that there are many who claim that Paul's statements were only applicable to his day. Please note Paul declared that the book of Corinthians was for all time.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."—I Cor. 1:1,2.

My conviction is that instead of changing the Bible to suit the demands of this 20th century we had better change this 20th century to suit the demands of God's Word.

Why accept a part of God's Word and reject the balance? If God didn't mean what he said about women keeping silent, why

(Continued on page four)

There is a good deal of confusion in the minds of Christian young men in college who feel led to enter the ministry as to the type of school they should choose for their ministerial training. Some of them hold that all that they need is a Bible Institute, and not a seminary, training; others think that they ought to attend a modernistic seminary for such a preparation; and still others, of course, believe that they ought to attend the best conservative seminary that is within reach. Let us consider these different viewpoints just a little.

#### The Bible Institutes

Let no one cast aspersions upon the work of the Bible Institutes or regard them as unimportant. I am profoundly convinced that they have done and are still doing a great work for God. They came into being in a day when the seminaries, generally speaking, had either relapsed into a dead orthodoxy or had abandoned altogether, faith in the Bible as the inspired Word of God; when these institutions failed to produce men who were fired with a passion for the lost and who faithfully taught the Scriptures to their people; and when the entire church was in need of reviving and of building up in the Christian faith. They have demonstrated their worth by supplying the very needs that the seminaries and their graduates failed to supply. Since America has grown so rapidly and since many of the seminaries are still failing to supply the real needs of the Church, we still need the Bible Institutes.

But all careful observers realize, the leaders of the Bible Institutes included, that the Institutes cannot give the more advanced and thorough training that is

#### Mused Uncle Mose

Somp'n's wrong! Sistah Jinny Bascom' keep sayin' she brung up her chluns in de way dey should go, but dey depahted befo' dey got old.

### What Does The Bible Teach As To Our Sickness And Divine Healing?

In a recent issue of The Baptist, the Christian cartoonist, Charles A. Wells, in his "Trends" column, labeled the opponents of Kagawa as hate-mongers, in view of the fact that Kagawa is highly recognized now in Japan as a Christian leader by American military leaders. I have never had much use for Charles Wells or his general writings; now I have about as much use for him as I do for E. Dodd, who accompanied Kagawa over the United States introducing him as "the greatest Christian in the world."

Your Pastor is no hate-monger, but I do not believe in the type of "Christianity" exemplified in

men like Kagawa. While pastor of the First Baptist Church, Pruden, Tenn., I printed the following note on Kagawa in the church bulletin of August 12, 1945:

#### Latest Word From Kagawa

The Knoxville News-Sentinel of Aug. 10, 1945, carries the story of the reaction of Toyohiko Kagawa, Japanese religious leader, to the recent atomic bombing of Japanese cities by American air forces. Radio Tokyo quoted Kagawa as saying the methods of the United States in employing atomic bombs have exceeded in "horrible cruelty" the atrocities perpetrated by Genghis Khan in India and Afghanistan. He seems to uphold the Japanese war machine and Japan's air raids on

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### The Potter

I took a piece of living clay,  
And idly fashioned it one day;  
And, as my fingers pressed it still  
It moved and yielded to my will.  
  
I came again when days were passed,  
The bit of clay was hard at last;  
The form I gave it, it still bore,  
But I could change that form no more.  
  
I took a piece of living clay,  
And gently formed it day by day,  
And moulded with my power and art  
A young child's soft and yielding heart.  
  
I came again when years were gone,  
He was a man I looked upon;  
He still that early impress wore,  
And I could change him nevermore.

### Another Pastor Speaks Out Concerning Mr. Kagawa And "Unionistic" Dodd

We are dealing with this question because there is so much confusion and so much fanaticism and so much disappointment in the realm of this "healing" business." First, let us look into the matter of sickness and disease. Note some Bible facts:

Sickness is of sin and the Devil, and is not to be blamed on God as some do. (Acts 10:38; Luke 13:16). No sickness before sin is entered, and when Satan is done away with, there will be none.

Sickness may be purposed for several things. That is — God may lift His shielding hand, and let sickness come, designing it to serve some good purpose.

To test character, like fire tests gold, as in the case of Job.

To correct, as in the case of Paul. (2 Cor. 12:7).

#### A Fundamental Truth To Be Remembered

This fundamental truth is this: Death is inevitable. "It is appointed unto men once to die." Healers must fail eventually or there would be no death at all.

#### Some False Teaching And Practices Concerning Healing

That healing is in the atonement. This is certainly not so, or else it would put salvation and healing on the same identical basis. To be sure, the atonement of Christ will eventually result in the immortalization of our bodies

#### AKIN TO GOD?

One cold winter morning a minister's wife walked down the street to do some shopping. Standing with his bare feet on the grating of a hot-air vent outside a bakery was a small boy with newspapers under his arm. Seeing his bare feet, chapped and red from the cold, she was struck with sudden pity. "Son," she said, "Where are your shoes?" "Lady, I ain't got no shoes," was the simple reply. "Well, you come with me and I will see if we can't do something about it."

Into a department store they went, and she bought him some heavy shoes and stockings. As the little boy looked down at his shoes, he was so proud that he ran out of the store without even thanking the lady. Non-plussed, she paid the bill and went her way. Pretty soon the little boy ran up and said, "Lady, I forgot my manners; I want to thank you for these nice warm shoes and stockings." The good woman said, (Continued on page four)

#### HITLER'S CAVES

In Hitler's home in the mountains near Berchtesgaden, says the London Times, "innumerable rooms of the great underground labyrinth cut into the living rock held thousands of tons of food of all sorts, and a vast stock of the best wines of Europe. The hundreds of passages in this great honeycomb, with their kitchens, pantries, storerooms, bedrooms, and living rooms, stretch for miles. The whole is air-conditioned, lighted by electricity, and inter-connected by telephone." Thus did Hitler hope to withstand the blast of Allied bombs. But his underground hideouts did not save him from destruction. So shall it be when God arises to shake terribly the earth. "In that day a man shall go into the clefts of the rocks, or fear of the Lord, and for the glory of his majesty" (Isa. 2:20), but none of these things will save the wicked in that day of judgment. — Pentecostal Evangel.

## -- The First Baptist Pulpit --

### "What Does It Mean To Be A Christian?"

(Read Romans 12)

The word "Christian" while often used by the world and the professing church is but seldom used by God in the Bible. In fact, there are only three times that this word occurs in the Bible.

"And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." — Acts 11:26.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on

this behalf." — I Peter 4:16.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." — Acts 26:28.

These are the only times that this word is used within the Bible. In the light of these three usages, we come to study the meaning of the term.

WHAT DOES IT MEAN TO BE A CHRISTIAN IN THE EYES OF THE WORLD AND THE PROFESSING CHURCH? Surely there is no word which has a greater variety of meanings than this word Christian. Especially is it true that the

world and nominal professing church members put an entirely different meaning upon it to that which is put upon it by a Thrice-Holy God.

To the nominal professor and to the man of the world it merely means the joining of some so-called church organization which is conveniently located in the neighborhood. Regardless of what the so-called church may be, and irrespective of its doctrine, many affiliate just because it is the nearest and closest located to their home. The said thing is that the majority of the folk think

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WHAT DOES THE BIBLE TEACH CONCERNING DIVINE HEALING?

(Continued from page one)  
— but not this side of His coming again. If healing was in the atonement, then Paul didn't get the effects of it. (See 2. Cor. 12:7; also 2 Tim. 4:20; 1 Tim. 5:26).  
That we shouldn't pray "if it be thy will." We certainly should pray, "if it be thy will." Otherwise we assume dictatorial rights rather than the attitude of one who supplicates. Christ in the Garden prayed "thy will be done."  
That all may be healed regardless of God. This simply is not so. You know this by observation.  
That medicines and various means should not be used. This is completely refuted by such passages as 2 Kings 20:7 and 1 Tim. 5:26.  
And the practice of getting a crowd through healing and incidentally making great money appeals is reprehensible. It often assumes the aspect of a "racket."  
Note the modern perversion of James 5:14-16.  
The sick one is to call in the

"elders." (Jas. 5:14). But modern healers reverse this and call in the sick.

"Elders of the church" What church? The one that Jesus established — not the man-made sects.

"Elders (plural) are to do the praying. But the modern healers do the praying themselves and the crowd gapes and sits in wonderment before them.

The sick are to call for the elders. This is un-ostentatious and private, but modern healing meetings are public and spectacular and designed to add to the glory and the offerings of the healer.

"Prayer of faith" — not psychology. Modern healers use more psychology than anything else. When some little time has elapsed after the declared "healing," the so-called "healed" are ready to go back after their crutches. Oh — but the healer says that they have "lost their healing." ("Fallen from grace" physically). Nonsense — tommyrot — poeey! Yes, worse than this — what perversion of the Word of God! Did those whom Christ healed "lose their healing?" That is just an alibi for the healer — that is all.

The Truth About Healing

Prayer for healing is exactly on the same basis as prayer for any other praying matter. We have just exactly the same access to God concerning ailments of the body as we have concerning anything else. This is the way we have dealt with requests concerning sickness in our church and who can deny that we have received many answers? We know that God can heal if He pleases to do so. We should be willing to take His judgment about the matter, and should only ask with a view to His glory. If He is not pleased to heal, we should like Paul, "glory in infirmities."

"We love THE BAPTIST EXAMINER and are glad to have a small part in helping to keep the good work going." — Mr. and Mrs. Archie Staley, Prichard, W. Va.

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WHAT SCHOOL SHOULD A PREACHER ATTEND?

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needed for certain places of leadership in the modern world. They are agreed that the liberalism that is emanating from many of our present-day seminaries and is propagated by many of our current religious periodicals, can be successfully combated only by thoroughly trained men. Furthermore, they are aware of the fact that, because the Bible Institutes do not require a college education for entrance, they cannot put their work on the graduate level; that they cannot offer the type of work that college graduates want to do and are capable of doing. In other words, they recognize the fact that the Bible Institutes cannot supply the need for thoroughly trained men for the more important places of leadership in the church. For these reasons the college or university graduate will not find all that he wants in a Bible Institute.

The Modernistic Theological Seminaries

The young men who feel that they ought to attend a modernistic seminary for such preparation have usually come to this belief because of the reputation of some such seminaries for "scholarship." They are out to get the best, and they have come to believe that the modernistic seminaries offer the best in point of scholarship at least. They furthermore, hold that only as they get a firsthand acquaintance with the teaching of liberalism can they expect fully to understand it and so determine how best to combat it; and that such a contact with it will not harm, but rather strengthen them.

But is not this, after all, a superficial way of reasoning about the problem? Are there not other considerations that enter into the picture, considerations that far out weigh in importance the seeming advantages of a course in a

modernistic institution? The desire to get the best in the way of training is certainly proper; but the best training in what? Is it the best of human opinions that we want or a knowledge of the Word and mind of God? The feeling that the conservative minister should know the teachings of modernism is also proper; but must the student subject himself to the influence that would persuade him to accept these teachings or should he look at them under the guidance of Spirit-filled teachers in a conservative seminary? And may not the feeling that he is immune to the influences of modernism savor a little of the self-confidence of Peter when he said to Jesus: "Though they all fall away because of you, I will never fall away" (Matt. 26:33, R. S. V.)? I fear that it does. Over against this type of thinking I would like to suggest five reasons why a Christian college graduate should not attend a modernistic seminary in his preparation for the ministry.

Loss of Enthusiasm

First of all, because of such a seminary he is likely to lose his enthusiasm for Christ, the Word of God, and definite Christian service. Surely, the love for Christ and for God's Word, the joys of fellowship with Christ in the path of separation, and the passion of souls, have no substitutes. Yet the constant presentation of a lower view of the fundamentals of the faith, together with the repeated efforts, both open and insidious to rob the student of his faith, can hardly fail to lessen his enthusiasm for these views if he subjects himself to such influences for some time, he is apt to arrive at the conclusion that modernism is after all a respectable viewpoint and not a heresy; he is apt to begin to neglect his private devotions and perhaps to omit them altogether; he is apt to adopt the view that we must strike for perfection by our own efforts; and he is apt to lose his personal testimony for Christ. The writer knows of young men who entered modernistic seminaries as conservatives, but who lost their enthusiasm for Christ and fundamental Christianity. And because they were honest men, they gave up the ministry and went into business. Do not be too sure that you will fare differently in a modernistic seminary.

Abandonment of The Faith

Secondly, because in such a seminary he may lose not only his enthusiasm for Christ, but also his faith in the fundamental doctrines of the Scriptures. Far more serious than losing one's enthusiasm for Christ and God's Word (and this is serious), is the possibility that the student may lose the faith he once espoused and become a modernist himself. He may feel that nothing can induce him to change his viewpoint; and that he is well rooted and grounded in the Word of God and that nothing can turn him away from it; but let him not be too sure of himself. The trouble is that one loses his faith gradually and often imperceptibly. Schleiermacher spent his early years in a Moravian school and was there taught the orthodox faith; but we know that when he afterward (in 1787) went to the University of Halle, he came under the influence of liberal theology and lost his faith. Pope says of vice what may equally well be said of liberalism:

Vice is a monster of such frightful mien,  
As, to be hated, needs but to

be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.  
—Essay on Man, Eph. 217-220.

Modernism talks much of an open mind, of considering all sides of every question; there is certainly a limit to openmindedness. I once heard Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary, Louisville, say, that he, too, believes in having an open mind but that he believes in it in the same way that he believes in having an open window in his room. He said that as soon as he opens a window he puts a screen there. He said he knows there are some things which he does not want in the house and out first experimenting in that direction. Is not this the attitude to take also toward teachings that we know we do not want? We do not need to administer strychnine in order to find out what it will do; we have many proofs of what it does already. It is neither necessary nor wise to thrust one's head into a lion's mouth in order to find out if it is inside of his mouth, even if he pray that the Lord will keep from shutting it during the time that our head is in it: we read the works of those who have made such a study and of modernists themselves, without incurring the danger of personal loss of faith in the fundamentals of the faith.

A Waste of Time

Thirdly, because there is so little in a modernistic course of study that the Christian minister can use in his service for Christ — some would say nothing. One might say that a student may not learn the "proofs" for the faith in Christ and the Word of God, we still need to ask: What is the value of a modernistic course for the conservative minister? Of what value is it to learn the "proofs" for the positive authorship of the Pentateuch, and to spend one's time determining which parts were written by each one of the supposed authors (J. E. D. P. H., and also Pfeiffer's S.); to listen to supposed reasons why 1 and 2 Chronicles are inferior in authority to 1 and 2 Kings; to study the arguments for a Proto-Isaiah, a Deutero-Isaiah, and a Trito-Isaiah; to subject one's self to the teaching that Jonah is but a legend and that Daniel was a fiction in the time of the Maccabees (ca. 168-165 B. C.); to learn the "proofs" for the two-document theory of the origin of the Synoptic Gospels; to master the arguments against the Pauline authorship of the Pastoral Epistles and the Petrine authorship of 2 Peter? What is the good of studying the "proofs" that Jesus Christ was but a man; that his death was not a vicarious sacrifice for sin; that He did not arise from the dead in a glorified body, but merely in spirit; that He did not ascend to heaven in a body and is not now present in heaven in a body; and that the earth is not coming back to earth some future day? What is the value of being subjected to the teaching that miracles do not happen; that there is no personal devil; that God is the father of all men and that all men are brethren; that there is no physical resurrection and no eternal punishment? What good, I

The Potter's Hand

"But now, O Lord, thou are our father; we are the clay, and thou our potter; and we all are the work of thy hand" (Is. 64:8).

To the Potter's house I went down one day,  
And watched Him while molding the vessels of clay  
And many a wonderful lesson I drew,  
As I noted the process the clay went thro'.  
Trampled and broken, downtrodden and rolled,  
To render more plastic and fit for the mold,  
How like the clay that is human, I thought,  
When in Heavenly hands to perfection brought,  
For self must be cast as the dust at His feet,  
Before it is ready for service made meet.  
And pride must be broken, and self-will lost—  
Of wonderful beauty and exquisite grace,  
But lo! by and by, a delicate vase  
All laid on the altar, whatever the cost;  
Was it once the vile clay? Ah, yes; yet how strange,  
The Potter has wrought so marvelous a change!  
Not a trace of the earth, nor mark of the clay,  
The fires of the furnace have burned them away.  
Wondrous skill of the Potter—the praise is His due,  
In whose hands to perfection and beauty it grew;  
Thus with souls lying still, content in God's hand,  
That do not His power of working withstand.  
They are molded and fitted, a treasure to hold;  
Vile clay now transformed into purest of gold.

—M. F. Clarkson



## Two Temples

A builder builded a temple,  
He wrought it with care and skill,  
Pillars and groins and arches  
All fashioned to work his will,  
And men said, as they saw its beauty,  
"It never shall know decay,  
Great is thy skill, O builder,  
Thy fame shall endure for aye."

A mother builded a temple,  
With infinite loving care,  
Planning each arch with patience  
Laying each stone with prayer.  
None praised her unceasing effort,  
None knew of her wondrous plan,  
For the temple the mother builded  
Was unseen by the eye of man.

Gone is the builder's temple,  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust,  
But the temple the mother builded  
Will last while the ages roll,  
For the beautiful unseen temple  
Was a child's immortal soul.

—By Hattie Vose Hail

and is to be worshipped, don't say anything about it; if anyone says that the Bible is filled with fable and fiction and that miracles of Christ are not to be believed, though you may know that this is heretical, don't say anything about it. The philosophy held by most people is that a Christian must be passive and give in to everything regardless as to how right or wrong it may be.

So many times this type of Christianity says, "We are all working for world peace and brotherhood. We are all heading for the same place. It doesn't make any difference what we believe as long as we get there." And with that philosophy the world and many professing Christians thus believe that the true Christian is a passive "sissy," who has ice water in his spiritual veins.

I have a conviction that everything which is heretical ought to be condemned. I am definitely convinced that everything anti-scriptural ought to be exposed. Every preacher or professing Christian whose doctrine is a compromise should be held up to scorn and ridicule. As a Scriptural warrant for this I cite the following:

"Them that sin rebuke before all, that others also may fear." — I Tim. 5:20.

I remember a few years ago that in THE BAPTIST EXAMINER I used some very stirring and stinging epithets describing the character of a reprobate Texas preacher. A woman in Huntington wrote immediately asking that I discontinue her subscription, saying that my Christianity was not that of the type of Jesus. Having said this she continued to prate at length about His love and gentleness. When I replied, I invited her to go back and take another look at Jesus and for a scripture I cited His sermon of Matthew 23. In that message fourteen times Jesus derided His audience for their shameful hypocrisy, calling them "fools," "blind guides," and "hypocrites."

Thus we see what the world and nominal church members think Christianity to be. I am sure that you will agree that such opinions are definitely and diametrically contrary to the statements of God's Book.

### II

WHAT DOES IT MEAN IN THE EYES OF A THRICE-HOLY GOD, TO BE A CHRISTIAN?

It means at the very outset that you have had a personal experience with Jesus. I insist, beloved, that no man is saved in spite of his church membership, baptism, and good life, unless he has had a definite personal and intimate experience with Christ. In this respect listen to the words of Jesus:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again." — John 3:3,5,7.

In this respect many have Christianity who do not have Christianity. Though they have joined the church they know not Him who died at Calvary. Theirs doubtlessly is reformation entirely apart from regeneration. I am most confident that anyone who is a Christian has had a definite personal experience with Him.

Likewise, it means that you are fully depending upon Jesus Christ to save. The entirety of God's Word makes salvation to depend

upon simple faith in Jesus Christ. Listen:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life." — John 6:47.

I said, beloved, that if one is a Christian he is fully depending upon Jesus to save. He is not depending upon Jesus and the church, nor on Jesus and His baptism, nor Jesus and his own moral life. If he is saved he is fully depending upon the Son of God alone. One man says, "I've trusted Him but I don't know whether I have trusted Him enough." That man is on the road to hell. Another says, "I've trusted Him and am trying to do the best I can." Here is another who is on the road to hell. A third says, "I've trusted Him and I'm trying to hold out faithful to the end." Naturally, such a one is hell bound, for not one of these is fully trusting in Jesus Christ to save. Each is depending upon himself in a measure, or in a part, for his own salvation and thereby not fully depending upon Jesus.

A few years ago a book was written — a commentary on Galatians — which was given this title: "By Grace Through Faith, Plus Nothing." This is exactly, beloved, what salvation is. It is by grace on God's part; it is thru a God-given faith on man's part. Nothing by way of works, water, or church membership can be added to it. I insist then that to be a Christian you are fully depending upon Him to save.

Also to be a Christian means that you love God's people. God's Word speaks very definitely in this respect. Among other verses we read:

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." — I John 3:14.

Here is a much misunderstood verse. It does not mean in any wise at all that a Christian has to possess a silly, sickly, sentimental feeling toward every church member. Rather it means that he loves to be with God's people. That is, he loves to be in the house of God and with the people of God. I have a conviction that if you have to beg a church member to get him into the house of God that he very definitely is a stranger to the Lord. A Christian just does not stay away from God's house and from God's people. Instead, since he loves God's people, he is naturally going to love the fellowship and the association that he can have with them.

At the same time to be a Christian means that you are constantly striving to separate your life unto God. This is not the way that the majority of church members live, for the majority being unsaved live but carnal lives. However, a real Christian is going to seek daily to separate himself unto God. Listen:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." — Col. 3:1-3.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God." — II Cor. 7:1.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31.

These verses mean nothing to the unsaved man of the world nor to the nominal church professor. Yet they bring the genuine Christian face to face with his responsibility unto God, showing that it is his duty to separate his life unto the Lord.

If you were to go into the home of a W. C. T. U. and were to find whiskey, pipe, and cards there, you would know that some mistake has been made. You would know that these things just do not belong there. Well, beloved, temper, envy, jealousy, worldliness, hatred, sensual living, and gossip just do not belong in the life of the Christian either. I am definitely positive that a real Christian — not just an unsaved church member — will constantly strive to separate his life unto God.

To be a Christian means that you will have to experience suffering in some form or other. It was this to which Peter alluded when he said:

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." — I Peter 4:16.

Jesus spoke of our suffering in His Name when He said:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." — Mt. 5:10-12.

Every born again believer who will dare to stand out for God against this world, who will witness for Jesus wherever he goes, and who will condemn the heresies and sins condemned in the Bible will sooner or later undergo suffering in His Name. The only thing that keeps a majority of church members from suffering is the fact that they do not live, contend, nor preach like the Lord Jesus. You can be a church member all your life and never suffer one particle, yet if you are a Christian and stand up for His Word suffering must be your common lot.

Finally, to be a Christian means that there must be a constant self-examination. A genuine believer ought to pray daily like David:

"Examine me, O Lord, and prove me." — Psalm 26:2.

The majority come to church and sing, "Take my life and let it be, Consecrated Lord to Thee." At the same time they ought to add, "Yes, Lord, but try to get it." When they read the Scripture which says, "Search me," under their breath they ought to say, "But don't search me too carefully." We sing in our churches, "Have Thine own way," yet the vast majority want to have a great deal of their own way too. I declare, beloved, that for one to be a Christian means that there must constantly be a daily rigid self-examination.

Thus, beloved, you see that it means one thing to be a Christian in the eyes of the world and another thing in the eyes of God. In view of this fact I ask you a simple question: Are you a Christian? Long ago, Agrippa declared that he was almost persuaded to be a Christian. Many come to the house of God and on hearing God's Word are likewise almost persuaded to receive Christ and thus become a Christian. How I would to God now that you might not just almost be persuaded but rather that you might fully trust Him and entirely consecrate your life to His service. May God bless you!

## WHAT IT MEANS TO BE A CHRISTIAN

(Continued from page one)

by so doing they are doing their duty toward God and thus honorably and heretically consider themselves as genuine bona-fide Christians.

One of my friends during the war moved to another community and worked in a defense plant. In a very gushing way one of the men in a near-by church invited him to the worship of God's house. The invitation was something like:

"Our church is so handy, — just around the corner. Oh, do come with us next Sunday. I want to show you our new building and new minister. We have plush cushions, a bowling alley, and a swimming pool."

While this friend of mine was urged to affiliate with this church, not one word was said about Jesus Christ, nor was any appeal made other than a material appeal. Though the individual who gave the invitation was doubtlessly sincere he was evidently unsaved and unredeemed. Apparently he knew nothing of the grace of God. Yet ignorantly he considered himself a Christian because he too belonged to this conveniently located church.

Sometime within the last few years I was in a large city and saw a sign in the bus or streetcar which I was riding. It was an advertisement of a local church, and said: "Come join with us for social time; be a sport and show your community you want to be a good citizen." There was no reference to the Lord Jesus nor to the Word of God. In every particular it was an appeal to the flesh. Yet in the eyes of the world and in the eyes of nominal professors, all that it means to be a Christian is that one is a member of a conveniently located church organization.

Furthermore, in the eyes of the world, to be a Christian means that you have been moral and re-

spectable. In fact, the great majority of this world's population thus believe that if one lives a moral life, retains his respectability, pays his honest debts, and lives on a plane of decency — the majority believe that such a one is a Christian.

As an example, many years ago when I first became pastor here in Russell, in visiting a home I asked the man of the house if he were a Christian. To this he replied: "Why yes, I've always done the best I could. I'm no heathen." Though he was a stranger to God and to grace, just because he had lived fairly decently in the eyes of the world, he considered himself a Christian.

I remember a few years ago that a man was saved and joined our church. When I was telling a business friend of this man's conversion a few days later, the business friend said, "Why, I thought he was a Christian long ago; so far as I know he has always been a moral upright man." This business man is not an isolated case nor does he represent the minority. In reality, the great majority believe as he, that if a man lives morally he is a Christian.

Why I was even talking to a Baptist deacon in a "First Baptist Church" of a near-by town sometime ago and in the course of the conversation this deacon said: "There are so many good Christian people outside the church. Even though they have never lined up with the church they are Christians at heart. They do what is right already." Can you imagine a Baptist deacon using heretical, unscriptural language like this? Yet I am sure that there are many Baptist deacons and many Baptist church members who believe the same as he. With them, if a man is moral and respectable he is a Christian. What a travesty on God's Word!

Then again, in the eyes of the world and in the eyes of nominal church professors, to be a Christian means that you are passive and that you give in to everything whether right or wrong. As an example, if someone calls Jesus Christ a bastard or a false Messiah, that is all right; don't say anything; remember you are a Christian. If someone else says that Mary is higher than Jesus

I would like to say that I envy the paper very much. It has a blessing to me. It certainly is sound and that seems to be what we need today — a sound doctrine." — Corene Hicks, Florida.



## The Young Christian

"Let us go forth therefore unto Him without the camp, bearing His reproach." — Heb. 13:13.

I cannot give it up,  
The little world I know—  
The innocent delights of youth,  
The things I cherish so!  
'Tis true, I love my Lord,  
And long to do His will;  
But oh, I may enjoy the world  
And be a Christian still.

I love the hour of prayer,  
I love the hymns of praise,  
I love the blessed Word which tells  
Of God's redeeming grace.  
But—I am human still!  
And while I dwell on earth,  
God surely will not grudge the hours  
I spent in harmless mirth!

These things belong to youth,  
And are its natural right—  
My dress, my pastimes and my friends,  
The merry and the bright.  
My Father's heart is kind!  
He will not count it ill  
That my small corner of the world  
Should please and hold me still!

And yet—"outside the camp"—  
'Twas there my Saviour died!  
It was the world that cast Him forth  
And saw Him crucified.  
Can I take part with those  
Who nailed Him to the tree?  
And where His Name is never praised,  
Is there the place for me?

Nay, world! I turn away,  
Though thou seem fair and good;  
That friendly, outstretched hand of thine  
Is stained with Jesus' blood.  
If in thy least device  
I stoop to take a part,  
All unaware, thine influence steals  
God's presence from my heart.

I miss my Saviour's smile,  
Whene'er I walk thy ways;  
Thy laughter drowns the Spirit's voice,  
And chokes the springs of praise.  
Whene'er I turn aside  
To join thee for an hour,  
The face of Christ grows blurred and dim,  
And prayer has lost its power!

Farewell . . . Henceforth my place  
Is with the Lamb Who died.  
My Sovereign! While I have Thy love,  
What can I want beside?  
Thyself, blest Lord, art now  
My free and loving choice,  
In Whom, though now I see Thee not,  
Believing, I rejoice.

Shame on me that I sought  
Another joy than this,  
Or dreamt a heart at rest with Thee  
Could crave for earthly bliss!  
These vain and worthless things,  
I put them all aside;  
His goodness fills my longing soul,  
And I am satisfied.

Lord Jesus! let me dwell  
"Outside the camp" with Thee!  
Since Thou are there, then there alone  
Is peace and rest for me.  
Thy dear reproach to bear  
I'll count my highest gain,  
Till Thou return, Rejected One,  
To take Thy power, and reign!

—Margaret Mauro

## I SHOULD LIKE TO KNOW . . .

(Continued from page one)  
not go further and say that God did not mean anything He said. I have more respect for an outspoken infidel or even a hypocritical modernist than I have for a pussy-footing Baptist who denies this scripture and any of the balance of God's Word.

### 2. Is it right to attend a church where heresy is rampant?

Let God's Word speak for our answer:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11.

Naturally, no Christian should support heresy with either his presence, his prayers, or his money. That is why I do not go to churches of other denominations to support heretics in their ministry. That is why I do not allow them to preach for me.

If a Christian has to live in a community where there is no true church he had better keep his children at home and train them the best he can than to subject them to the pernicious heresies of some false church or preacher.

### 3. Is it right for one to support heresy with one's finances?

Our answer given to question two should suffice for this question. A Christian ought to find some scriptural work which honors God by teaching His Word and support this with his tithes and offerings rather than support heresy.

### 4. What do you think of the "Youth For Christ" movement?

I always hesitate to speak contrary to anything which might in any wise at all be helpful to the cause of Christ. In view of this I have said nothing about this movement. I rejoice when souls are saved regardless of who may be the instrument God uses.

However, there are many things about this movement which are anti-scriptural. Of course it is unionistic to the core. It belittles the church and her ordinances. It teaches the universal church which is an out and out lie and if such teachings were to go unchallenged, sooner or later every New Testament church would perish from the earth. However, this will never come to pass for there will always be New Testament Baptists who will contend for the church which Jesus built. Cf. Mt. 16:18.

In spite of the good which may be accomplished and despite the souls that may be saved thereby, I think it far better for Baptist folk to remain aloof from this movement.

### 5. Please write me the correct procedure as to how a Baptist church which ordained a preacher can go about cancelling the ordination when he has denied the faith. What and how should it be done?

Only one thing can be done. The church which ordained the individual in question should by vote of the body after motion, second, and discussion withdraw such ordination papers and have their action publicized for the benefit of others.

## WHAT ABOUT KAGAWA?

(Continued from page one)  
Shanghai and Nanking.

And yet, in pre-war days, biographers labeled Kagawa as "the leading spirit of Japanese Christianity" and many went so far as to call him "the world's greatest Christian."

For the information of any who may have been "taken in" by Kagawa's "Christianity," may we

explain that Kagawa is (1) a unionist, believing that all denominations should be united in one great "church." Kagawa is (2) a modernist, as are all unionists. He denies the inspiration of the Scriptures, the virgin birth of our Lord, and other fundamental teachings of God's Word.

Selah!

—From Church Bulletin, Broadway Baptist Church, Richmond, Ky., Elder Arthur L. Walker, Pastor.

## ARE YOU KIN TO GOD?

(Continued from Page One)

"That's all right, sonny, You are welcome to them." Then the little boy said, "Lady, I want to ask you a question: Are you God's wife?" Greatly startled, she finally answered, "No, I'm just one of His children." "Well," said the little boy, "I knew you must be some kin to Him."

How about you? — Selected.

## WHAT SCHOOL SHOULD A PREACHER ATTEND?

(Continued from page two)

there, I ask, in being taught that prayer has merely a subjective value for the one who prays; that we must depend upon psychology and sociology in our ministerial work; that the supreme task of the church is to bring about social, economic and political reforms; and that all Protestants, Roman Catholics and Jews should work together as one great "church"? We grant that not all modernistic seminaries hold all of these false teachings, but in a general way they do. I should think that a Christian preparing for the ministry would want to spend most of his time learning the things which he can use in His work for Christ, and not simply on the things which he does not believe anyway and which he cannot use.

## Lingering Evil Influence

Fourthly, because it is difficult to rid one's self of false teachings after it has once received hospitable consideration. If Satan can inject poison into the mind of a student during his days in the seminary, he will surely follow it up on every possible occasion and try to make it effective in the service of the minister. I recall an elderly lady who had received a B. D. degree from a well-known seminary in New York City and had completed all her work for a Ph. D. degree at Columbia University as well (except that she had not yet published the required fifty copies of her doctor's dissertation), who came to a theological school in Jersey City, N. J., with which I was then connected, for the express purpose of straightening herself out in her beliefs. Though she was a conservative at heart, she had been so long under the influence of liberal teaching that every now and then she gave expression to views and interpretations that were genuinely modernistic. When she was shown that her statements were in conflict with the conservative position, she retracted them and took the conservative view. So it is with many others. They may not have consciously adopted the modernistic beliefs, but they have done so unconsciously. One simply cannot play with fire without getting burned. Seminary students should become familiar with the basic teachings of modernism, but they should do this under the guidance of Spirit-taught teachers who can reply to these teachings with the Word of God.

## A Dishonor to Christ And to God's Word

Fifthly, because to attend a seminary would seem to dishonor to our Lord and Scriptures. The conservative holds that Jesus Christ is manifest in the flesh; the Scriptures are verbally inspired and inerrant in the originals; that the death of Christ is a vicarious sacrifice for sin. How can he, therefore, subject himself to the teaching of these doctrines as well as other fundamental doctrines of the faith? How can he believe in a supernatural regeneration; who do not believe in personality and work of the Spirit; and who spend most of their time trying to understand the faith of the students come to them? Is it not an honor to the Lord Jesus to pretend to receive instruction from such teachers? If modernism is paganism, as one of the teachers in the theological seminary once said in my presence, then why should one go to teachers of paganism for training for the ministry? "So one who acknowledges me before men, I also will acknowledge before my Father who is in heaven," but whoever denies me before men, I also will deny before my Father, who is in heaven" (Mt. 10:32, 33, R. S. V.).

## The Conservative Theological Seminaries

It remains, therefore, for the Christian college graduate who wants to prepare for the ministry to choose a conservative theological seminary for training. Thank God, we have a number of seminaries in this country who are loyal to Lord Jesus Christ and the Word of God. Therefore the Christian student does not need to attend a modernistic seminary for training for the ministry. He may attend one of a number of conservative seminaries. It is gratifying to note that some of these seminaries are doing a fine offering work of graduate students and are capable of refuting all the theories of modernism.

—The Baptist Bulletin

Ed. Note: This is one of the finest articles of its type I have ever read. Would to God that our vaunted Seminary at Louisville might read and be guided in the light of this article. The shame for any school to expose it does not honor the Word of God, and the God of the Word.

If you think the Seminary at Louisville is honestly teaching the Bible then you have my guess coming. While there are some good teachers there, they are also some out and out modernists. Some believe in the universal church. I do not know of any that isn't a feminist. Practically all are Arminian in practice.

Within the last few days I talked to two young friends in the Seminary. One said, "I surely don't learn anything there." The other said, "I am not a Baptist before you leave there, you surely wouldn't be before you leave. I feel sure the boys who come there have had no previous Baptist background."

How long will God's people on supporting the Seminary at Louisville out demanding a housecleaning? If a disturbance should have been raised relative to evolution at Cumberland College a few years ago, and if Campbellite Seminary should have been put out of presidency of Georgetown College, how much more should something be done about the Seminary at Louisville. There is a bad smell in the Louisville Seminary as well as in Denmark.