

The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them." —Isaiah 8:20

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Watchman, What Of The Night?

E. P. ALLDREDGE
Nashville, Tennessee

"The watchman said, The morning cometh, and also the night." —Isa. 21:11, 12.

Three Destructive Movements

I think I know how you feel about all the efforts of the Southern Baptist groups who are working night and day to carry our convention into the movement — which represents apostate Christianity, and simple. Also I think understand your feelings about the efforts of all the high of-

ficials of the convention to do nothing about this conspiracy to unionize and destroy Southern Baptists—and to let no one else do anything about it. And I am sure that I understand and deplore the efforts of our convention leaders to adopt and use the Russian program of owning and controlling all the media of expression—and forbidding all criticism of leaders and movements in the convention and casting out every one who dares to point out any sort of a dangerous movement in the convention. In fact, I have recently had the unique experience of having four state Baptist editors to attack me falsely

and viciously — or to allow others to so attack me—and then refuse me any space for reply whatever. And all this in the name of Baptist democracy, Christianity and freedom of expression!

And I know, better than any man living, for I have studied it longer and more closely, how these two attitudes, on the part of our high-up convention leaders, if persisted in, will utterly wreck and destroy our convention in another ten years or more. It is an amazing thing that has come to pass, but our high convention leaders seem to have agreed among them-

(Continued on page four)

Elder Bruce Lunsford



services. It is indeed a joy to see the bus pull up to the church, loaded with precious souls, awaiting to hear God's Word.

Shortly after going to Vanceburg, Bro. Lunsford encountered difficulties which seemed insurmountable. However, instead of running away in defeat, he rolled up his sleeves and "cleaned house." After the church got rid of some very undesirable members, the work began to grow and has steadily increased since then.

Prior to his going there, the Vanceburg Church had been on the relief of the State Board. When trouble arose in the church, the State Board cut off their support, which was the best thing that ever happened to the church. One of the charges lodged with the State Board was, "He (Bro. Lunsford) is a disciple of that man John R. Gilpin."

I do thank God for Bro. Lunsford's friendship. I thank God for his wife and family. I thank God for the church of which he is pastor. May God's blessings attend them in a long ministry and association together!

Elder Bruce Lunsford, who has been pastor of the First Baptist Church of Vanceburg for the past two years, has been marvelously used of God in the building up of the church there. In the scant two years of his pastorate, the work has shown remarkable growth in every particular. The Sunday School has increased 250%, while the offerings have increased over 300%. The church has baptized approximately 50 and has more than doubled her membership.

The church has built a new Sunday School addition which gives six more rooms for teaching.

Bro. Lunsford operates a bus for both Sunday and weekly

Seminary's Modernism

PROOF THAT MODERNISM DOES EXIST IN THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

Presented by: OSCAR GIBSON

All the evidence contained herein was not ALL solicited. "Until I am called to me. It came from laymen and pastors over the South who are deeply concerned about this matter."

This is not a fight against this school nor individual — but against modernism in the school.

In the year 1907 the Northern Baptist Convention was organized with thirteen thousand churches. Now in 1949, forty years later, they have six thousand churches. They are losing ground, and have for the last twenty years.

There is bound to be a reason I believe that we can without much difficulty find it. We need only ask what the Northern Baptist Convention has accepted to cause them to go downward, and for answer we reply—modernism or more up to date, liberalism. When modernism was allowed to creep in, the Baptist cause had the very life sapped from it.

Another thing it would be

well to remember is that at one time some of the most doctrinally sound men headed the great religious institutions of the north. When these institutions became involved with men who questioned the Word of God or who tried to bring into their educational program doubts concerning the fundamental principles for which and upon which Baptists have stood since the time of Christ, these institutions began to crumble.

Let me mention just one or two of them so you will understand what I mean. I think of Crozier which once had H. G. Weston, a bulwark as strong as Gibraltar when it came to standing for fundamental principles. There is Rochester Seminary headed at one time by Bro. Strong, a citadel of orthodoxy. Another is Newton, at one time a citadel of Baptist orthodoxy. Another is the Divinity School of University of Chicago, which

at one time was Baptist. What about these schools today? CROZIER is today one of the most radical and most modernistic school in the north. ROCHESTER Seminary is now radical. NEWTON which is now known as ANDOVER (Congregation), NEWTON (Baptist) is of rank modernism. DIVINITY School of University of Chicago now modern.

We can say without argument that the downfall of the Baptist faith in the north began

when their seminaries departed from the faith. They did not depart all at once, but by infiltration, just as Southern Baptist Seminary is being taken.

These modernists work like Communists in methods. They infiltrate a place. They quietly and shrewdly teach their doctrine of Satan and get by with it to a great extent, because the students have utmost faith in them. We shall see in just a moment how modernism has taken our seminary and has now such a mighty hold upon it that it remains to be seen whether we shall be able to break from it.

I realize that much depends on what we do with the charges which I shall give to you. Whatever your decision I shall expect a public answer, because I have already seemingly been tried and found guilty of falsehood by one of the trustees of

this seminary. Because of this I shall expect your decision to be made public in order that my name might be vindicated. I would appreciate it also if you would make it known that the letter of particulars which Mr. Frank H. Lee wrote is also true as he has stated over and over. He has said that if he had it to do over again that he would have gone about it in a different manner, but he could not retract one single statement because they were all true.

I have witnesses I can bring before you at a later meeting. I did not call for them at this meeting. I judged from the letter of your chairman that you desired the charges and would investigate them, and then at a later date call for the evidence which is in my possession.

Many have made the remark that this should have been done in another way. They imply that it should have been kept in the family. I only answer by saying that no one has told me of

(Continued on page three)



VALUES COMPARED

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that's genius.

Rockefeller could sign his name to a piece of paper and make it worth a million dollars—that's capital.

Uncle Sam can take silver, stamp an emblem on it, and make it worth a dollar—that's money.

A mechanic can take metal that is worth only \$5.00 and make it worth \$50.00—that's skill.

An artist can take a 50 cent piece of canvas, paint a picture on it, and make it worth \$1,000—that's art.

But... God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that's salvation. — From The Compass.

MEXICAN DEMANDS

It is one thing to compound hair restorer, and another thing to have it registered in Mexico.

It is not sufficient to claim to have a hair restorer that will benefit bald-headed persons. It is necessary to prove it. The manufacturer must prove the satisfaction of the government that not only one, but bald-headed persons have been helped by the product before the government will register it. Without such a registration, the product cannot be sold. That is rather hard on manufacturers, but safe for customers!

Christians lustily sing: "I have a song," "I have a Saviour," "I have a joy," "I have a peace," "I have a Shepherd," "I have hope," etc. and we know others will be helped thereby. (Continued on page four)

The First Baptist Pulpit

"REST FOR THE PEOPLE OF GOD"

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." —Hebrews 4:9,10.

Sometime ago I was literally fascinated by a mechanical toy that I saw on demonstration in a store window. It was one of those mechanical toys which you wind up and let it go until it runs down. I stood there and observed the man who was demonstrating those toys in the front window of the store, with

as rapt attention as any child that passed along and saw that toy demonstration.

As I stood there, beloved, it dawned on me that that toy, to a great extent, illustrated our lives. The Lord puts us here and He gives us a great deal of energy to start out with, but as time passes by that energy begins to run down, and pretty soon, like that mechanical toy, we come to the end of the way and our lives are no more. I say, beloved, as I stood there and looked in that window, it

dawned on me that that toy was merely a representation of my life and your life, and it represents the life of every one of God's creation. Sooner or later, we are all going to run down, and we are all going to come to the end of the way.

Now, in view of that fact, certainly you ought to be sure that you are saved and on the road to Heaven. If you know tonight that sooner or later your life is going to cease and you are going to come to the end of the way (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Editorials

WE THANK GOD!

From the depths of my heart, I thank God for the messages of this issue by E. P. Alldredge and Oscar Gibson.

For years the editor has contended against the modernism, unionism, and corruption in both the Seminary at Louisville and the denomination at large. Many have shrugged their shoulders and seemed indifferent. Some have called me a maniac and some other words, not fit for print. A few have been most sympathetic and helpful. How we do thank God for these!

Now the tide is turning. Scores of letters are pouring in from every state in the South concerning the situation.

In his article in this issue, Bro. Alldredge offers a prophecy as to the future. I don't know all that is coming, but I think Bro. Alldredge is hitting mighty close to the truth.

The Future

The future is before us. Plans must be made by those who believe in and follow the ministry of Bro. Alldredge and Bro. Gibson. I have written each, proposing that a conference be held sometime after the first of the year in Nashville (or some central place) for fellowship on the part of those who desire truth above compromise, in the convention.



"Rest For The People Of God"

(Continued from page one)
way, then, beloved, you should likewise know that you are saved, and you ought to be mighty sure and mighty certain about the matter. I expect that the majority of people have somehow a hope in the back of their mind that they are saved and yet at the same time, I dare say that the majority of folk who think they are saved, are depending more upon their works than they are upon the finished work of the Lord Jesus Christ. If a man is depending upon his works in any particular, to that extent he is not depending upon the finished work of Jesus Christ, and that individual is therefore lost and on the road to Hell.

A Supposition

Let me suppose a case for you tonight for your consideration. Suppose that you should stop reading your Bible, you should stop praying, you should

stop going to church, you should stop giving money for the support of the Gospel at home and abroad; suppose you should stop paying your debts and stop behaving generally as a Christian should. Suppose you died in that condition without confessing your sins or judging yourself. Would you still go to Heaven? Now be mighty careful, beloved, before you answer that question. If you think that you would be lost and would go to Hell under those circumstances, then it follows that you have an idea back in your brain somewhere that you are saved partially by your own works, and if that is your conviction tonight, right now you are a lost man and need to be saved.

I tried to suppose as hard a case as possible, and I did it, beloved, that I might make it clear to you that if you think by ceasing to do any of those things that I mentioned that you would be lost, that shows that you are depending upon those things rather than upon the finished work of the Son of God at Calvary. You don't have to wait until you quit doing those things to be lost, you are lost right now and on the road to Hell if you are depending upon your works for salvation. Listen to the Word of God in this respect:

"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.

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. 1:9.

What a mighty verse this is which tells us that God does not save us by our works, but according to His own purpose and grace which ante-dates creation and which goes back into eternity according to the eternal counsel and fore-knowledge of God. It is to that man tonight who believes that he is saved to a certain extent by his works, that I want to speak. It is to that man who believes that somehow his own works add to, or help out in the realm of salvation—it is to that man that I speak from my heart unto his heart tonight. What does my text say?

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. 4:9, 10.

I

IT IS A WELL ESTABLISHED FACT THAT REST COMES AFTER ONE CEASES FROM HIS WORKS.

That's true of God the Father in creation. That's true of God the Son in regeneration, and it is true of every one of us in our own salvation. Rest, I say, beloved, comes only after one ceases from his works.

Take for example, the creative works of God the Father. In Genesis 1:1, we read:

"In the beginning, God created the heaven and the earth."

Then, beloved, in the balance of that chapter, day by day is given to us a recording of God's special events, as to what was created on each of those days. On the first day light was brought into existence and was established in contradistinction to darkness. On the second day the atmosphere took place with vapor above and water below. On the third day the land and the sea was separated and plant

Momentous Days

"And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21:25-27.

"And when these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh."—Luke 21:28.

Momentous days are on us! Our eyes may soon behold A mighty clash of nations which prophets have foretold: A clashing and a cleaving of unmatched magnitude, Wrought by some super-being with evil power endued. Momentous! Yes, momentous! But shall we be afraid? The mighty conflict cometh, yet may our hearts be stayed! The Lord from Glory cometh—His coming draweth nigh; Earth's most colossal conflict we'll see, yet from on high. The nations all are arming! The worst is yet to be! For Armageddon cometh—not far from Galilee: But brother, Christian brother, fear not of being there; Before that awful carnage—Christ cometh in the air. The days of tribulation are truly near at hand; "Perplexity of nations" e'en now invades each land; Yet, not for woe and terrors, and earth's on-rushing night Look we for, but the morning of cloudless glory bright.

—By J. Danson Smith

life began to appear upon the land. On the fourth day the sun and the moon and the stars became visible in the sky. On the fifth day God created the animal life—the animals that walk upon the earth and crawl upon the ground, those that swim within the water, those that fly within the sky—these were God's creative work on the fifth day. On the sixth day God created man. If you will read this first chapter carefully, beloved, you will find that God worked every one of those six creative days to bring into existence the things that He created. Then, beloved, God rested on the seventh day.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and HE RESTED on the seventh day from all his work which he had made."—Genesis 2:1, 2.

For six days God worked and then God rested after He had worked. I say, beloved, it is a well established fact that rest comes only after one ceases from his works. When God created and then ceased from His

creative works, He rested. There was no rest even for God the Father until He ceased from His works.

Now, beloved, what was true of God the Father was just as true of the Lord Jesus Christ when He worked out our salvation. It was no picnic for Jesus Christ to leave Heaven, come down here on earth and tabernacle among men and work out our salvation—it was work for the Son of God.

You see Him in Gethsemane when our Lord prayed so earnestly that bloody drops of perspiration stood out upon His brow. I say, beloved, Jesus Christ worked when He effected our salvation. You and I work intensively and sometimes sweat stands out upon our faces. You have never worked so intensively yet that bloody perspiration stood out on your brow. That was true of our Lord.

You see Him when He was arrested and brought before Caiaphas in the middle of the night and was tried first of all before this Jewish judge, Caiaphas. Look how they mistreated our Lord in that trial.

"Then did they spit in his

"WHILE SOUTHERN BAPTISTS SLEEP"

By E. P. Alldredge

Do Southern Baptists Know:

That 5% of our ministers—maybe 1300 altogether;
Also 30-35 southwide board members;
Also 55-75 (local) churches;
Also the Inter-Convention Committee on Negro Ministerial Education;
And our great Foreign Mission Board at Richmond;

Are all definitely aligned with some local, state or national unionizing organization? And in open defiance of the three most solemn and unanimous actions of the Convention?

Read all about this in the little book, "WHILE SOUTHERN BAPTISTS SLEEP," sold for 60c by

E. P. ALLDREDGE

1407 Elmwood Avenue
Nashville 4, Tenn.

face, and buffeted him; and others smote him with the palms of their hands."—Matthew 26:67.

This was the trial under Pontius Pilate. Can you imagine our Lord taking His own blessed work and wiping the spital of His face, when those things whom He had actually created spit in His face in rebellion against Him? Can you see Him as they smote Him with the palms of their hands, and how our Lord was maltreated and mistreated at the hands of His enemies in Pilate's judgment hall? Talk about a criminal being given the third degree in order to force a confession from him—no man was ever treated like our Lord Jesus Christ was treated. I say, beloved, the Son of God worked to effect our salvation.

See Him when the next morning came and He was taken before Pilate for a lengthy trial, and then Pilate, in order to save his face, had Jesus Christ scourged publicly before the crowd. Can you imagine a man, being beaten until his flesh was nothing but a gory mass? Beloved, the Son of God, when He was tried by Pilate by scourging, was whipped and beaten until His back was nothing but a gory mass of bloody flesh. I say, beloved, Jesus Christ worked to effect our salvation.

Then after being scourged, Pilate, He was sent all the way across the city to Herod's judgment hall where Herod mocked Him and arrayed Him in a gorgeous robe. How they abused our Lord—our Lord who was saved and is really the God of creation and the Lord of all, yet in mockery they pretended that He was Lord.

Then back across the city, from Herod's judgment hall to that of Pilate, with His lacerated and beaten back exposed to the pitiless rays of the Syrian sun, our Lord Jesus travelled this time for further abuse when they put a crown of thorns upon His brow, and a septre of reed in His hand. Beloved, I say, Jesus Christ worked to effect our salvation.

See Him as they brought Him to Calvary, falling beneath the weight of the cross He bore until they brought Simon of Cyrene to bear that cross. See Him as He is forced to bear His own cross upon which He is to die. If you would see our Lord when He worked, see Him when they drove those nails into His hands and feet. See that Roman soldier as he drew back a spear and with all of his might drove it bodily into the very heart of our Lord. Beloved, look at Him and see Him as He suffered and realize this one thing to be true—Jesus Christ worked to bring our salvation to pass. Listen: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men."—Isaiah 52:14.

Can you imagine Jesus Christ the God who had created this world and all things therein, can you imagine Him being abused and so mistreated that Isaiah would say that Jesus was more marred than any other man that ever lived? Beloved, say that the Son of God worked to bring to pass our salvation. But look—presently He lifts His eyes toward the skies and with a shout of triumph, says, "It is finished." Beloved, those words were not uttered with our Lord's head drooping on His chest. Our Lord never spoke those words when He was most defeated, but when He had endured the cross, with a shout of triumph, He said, "It is finished." (Continued on page three)

Rest For The People Of God"

(Continued from page two)

What was finished? Work in behalf of our salvation. I tell you, beloved, everything that could be done, that should be done, that ought to have been done for our salvation was done, when Jesus said, "It is finished." Then He bowed again when He said, "Another, into thy hands do I commend my spirit." His work ended and He entered into rest.

Beloved, I say that as God the Father worked six days in creation, ceased from His labors and entered into rest, so Jesus worked for 33 years to effect salvation, and when it was finished, He commended Himself back to the Father, with His work ended, entering into perfect rest. Beloved, rest is saved only when one ceases His work.

What was true of God the Father, and what was true of the Son, is just as true of every unsaved person within your house. Salvation — rest in Christ — only comes when you cease from your work. God the Father worked six days and rested. God the Son worked years and when He ceased His work, He rested. Sinners, when you cease from your works, you will find salvation in Jesus Christ — you will get that perfect rest that is yours in Him. What does my Father say —

For he that is entered into rest, HE ALSO HATH RESTED FROM HIS OWN WORKS, as God did from his."

Beloved, doesn't that show the plan of salvation? If that isn't the A, B, C's of the plan of salvation, I don't know where to find them. Are you trying to save yourself by your own works? Are you trying to do something to help the Lord out in your salvation? Are you trying to work your way into Heaven? No, no, beloved, rest was only when God ceased from His work and only when Christ ceased from His work, and beloved, there will be rest for you only when you cease from your own work and when you trust the finished work of the Lord Jesus Christ.

Four or five nights ago as I was riding along in the car, this text gripped my soul. I haven't been able to get away from it since then. I told myself, even before I had a Bible to see where this was actually located, that this was the greatest illustration of a sinner to see how to be saved, that I have ever thought of in all the Bible." You are trying to save yourself by what?

Beloved, you will never be in Christ until you cease from your works. There was no rest for God the Father until He ceased from His work, there was no rest for God the Son until He ceased from His work, there will be no rest for the poor sinner, until you cease from your works and find that perfect rest that can be found in the Lord Jesus Christ.

You who are trying to save yourself think that maybe, show your works will help in the realm of salvation. "While I read you a few scriptures:

Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF LAW." — Romans 3:28.

But to him that WORKETH with the ungodly, his faith is counted for righteousness."

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

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Romans 4:5.

"NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." — Titus 3:5.

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord." — Romans 6:23.

What do these verses and many others that I might read, tell us? Just one thing: We are not saved by works, but our salvation is the gift of God through Jesus Christ our Lord. I tell you tonight, sinner friend, as long as you try to save yourself, you are as sure of Hell as though you were already there.

I ask you tonight — Are you saved? You say, "I'm trying to be." Quit your trying and go to trusting. Quit depending upon yourself and depend fully upon Christ Jesus. Quit looking to yourself and look fully to the finished work of the Son of God at Calvary.

Would to God that this text might burn itself into your soul tonight. As the Father worked six days and then found rest, as the Son worked 33 years and then rested only when He ceased His work of redemption, so, beloved, you will never find rest until you cease from your works and trust Him who finished, by His death at Calvary, the plan of salvation in your behalf.

II

WHAT IS IT THAT WE ENTER INTO WHEN WE CEASE FROM OUR WORK?

"There remaineth therefore A REST to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

What is it you enter into when you cease from your work? You enter into that rest that is yours in the Lord Jesus Christ. Every saved person is at rest tonight. There is both the future and the present element in this text. It is true there is a future rest for all of us when we come to the end of the way, but it is also true that there is a present rest for us just as soon as we cease from our works.

Here's a man in the house of God tonight who all his life has

Seminary's Modernism

(Continued from page one)
any other way it could have been done and brought it out into the open. Too, it has been in the family for quite a few years and the family has done nothing about it, and as a result we have arrived at this most crucial moment.

been trying to be good, upright, moral and do the best he can, hoping that he might be saved by what he does. Dear sinner friend, tonight if you will cease from your works and look to Calvary and believe that what Jesus Christ did at Calvary was sufficient to satisfy God in paying your sin debt — if you will cease from your works and trust His finished work, you will leave this house of God not only saved tonight, but with perfect peace and perfect rest in your soul. Every saved man and woman here tonight knows the meaning of that of which I speak. There is a rest, beloved, that fills your heart. There is a rest that comes even in time of trial so that you can fall back on the fact that you are depending, and trusting fully in the Lord Jesus Christ.

Not only is there a rest for us now, but there is a future rest that is awaiting us when we come to the end of the way. As the Psalmist has said, speaking of that rest:

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." — Psalms 17:15.

Beloved, I am at rest tonight. Right now a peace and a rest fills my soul, but there is another rest that is going to be mine after a while, when, as the Psalmist says, "I shall be satisfied, when I awake, with thy likeness."

Beloved, that will never be your experience as long as you depend upon your works. Only when you cease from your works and enter into that perfect rest that is found in Him, only then will you have that security and assurance that comes by trusting in the Lord Jesus Christ.

May God save your soul tonight.

You have a right to know on what ground I bring my charges. I am pastor of a Baptist Church that fellowships with the Southern Baptist Convention and contributes to the co-operative program. I accept the Articles of Abstract as accepted by the professors of this school, who say by signing it that they accept it. This is a solemn thing to do — place your name to a confession of faith. It is mockery to place your name there and then teach views that are contrary to what has been signed. It seems that the instructors in this school are exempt from signing such Articles, and thereby are given free reign to teach whatever they desire. This seems to be a thing that could easily be remedied by you gentlemen.

I would not question the honesty of any name that is signed to the Articles of Abstract, but if I show by documentary evidence or by witnesses that can prove that at one time such documentary evidence did exist, it seems that I need not question these men as to their being dishonorable, seeing they have by their own views put themselves in such position. The names that I shall call are those of men on this faculty who have been highly honored among Southern Baptists. But we are not dealing in personalities today, we are only calling the names that it might be brought into the open that in all probability they do not deserve the honor which has been bestowed upon them. I am going to charge some, but I am going to suggest that you investigate the actions of some. I wish you might ask Brother Dale Moody, why he took a trip to Europe last summer and studied under Barth and Brunner. I understand, but have not verified it, that he remained in the home of Mr. Brunner. Why should a professor from this seminary seek the teachings of two men whom we know to be rank modernists and liberalists and yes, even deniers of the true and living God and the Lord Jesus Christ, as we know Him?

I would further look into the ordination of a young man by the Broadway Baptist Church, the records are open, who denied the virgin birth of Jesus. I would see if a professor of this seminary was the supply pastor at the time. I would further ask him why they dismissed the first council and then called another council and ordained this young man with that professor knowing that he was untrue in the fundamental teachings of God's Word.

If there is no modernism in this seminary, then why do these men lean so far toward it and why do they sit at the feet of men who are steeped with it?

I charge Bro. E. H. McDowell with being a bold, if not one of the boldest modernists of the seminary. Even our own Bro. R. G. Lee knows that this is true. I believe he has had a personal talk with the president of this institution and voiced his concern over the Sunday School lessons that Bro. McDowell wrote, which are a disgrace to Southern Baptists who hold and cherish the Bible. If Bro. McDowell is not a modernist, why did he write what the modernists believe and why did he follow so closely the liberal view? This needs to be investigated by you gentlemen. I refer you to the Sunday School Adult Quarterly for January, February and March, 1949.

I charge further that Bro. J. B. Weatherspoon is tainted with modernism. This it seems has

been true for some time. I do not question the character of these men, but I do question their sincere belief in the teachings as found in the Word of God, and as claimed by signing the Articles of Abstract. They seem to deny even the words of our Lord. I believe you will find that Bro. Weatherspoon has questioned Moses being the author of the first five books of the Old Testament, in spite of the fact that Jesus referred to Moses as the author. I believe you will find that Bro. Weatherspoon was on a boat going to Japan and China when he received word that they could not use three sections of his manuscript. The letter which he wrote back was rather blunt. The Sunday School Board has this on record, if not, the witnesses are still living. One is Bro. E. P. Alldredge and the other is easily accessible. So far as is known, Bro. Weatherspoon has not denied this.

I charge further that Bro. Wm. A. Mueller is a known disciple of the Social Gospel leader, Walter Rauschenbusch. That he has endorsed his teachings and is now professor of our Theology Department. A most serious place is this for a man who would lean and endorse a leader of a Social Gospel. I further charge that Bro. Mueller is a modernist from his past performances. He was professor at Colgate Rochester Divinity School. How could a man sound in the faith, even begin to teach in such a school, and why should this seminary, if it is not modernistic, go to such a school for its teaching staff? What draws them toward such teachers? Who endorsed him and who recommended him? Read "Religion In Life" — Autumn 1946.

I charge further that T. C. Smith is of the liberal school and has no business being an instructor in this seminary. Of Mr. Smith I would say what Job said "Oh that mine adversary had written a book." I know that had a book been written by him, it would evidently be terrific in modernistic viewpoint. I state this because I am able to produce for you several young men who sat in his class and heard him teach that it was not necessary to believe in the Virgin Birth in order to be saved. He seems to contend that Jesus was Divine before His birth, to which we all agree, but is it not also true that had He not have been born of the Virgin He would have lost His divinity?

Again, he has taught that the Bible does not have verbal inspiration and that it is no more inspired than a preacher is when he arises to preach. Thus teaching that the Bible has human inspiration. These modernists all seem to have the same trend of thought.

Again, he has taught that if we accept the Bible as our final authority we have made the Bible become to us a "Paper Pope." I believe that Mr. Murrie of Illinois, one of your trustees, will verify that these statements were made by Mr. Smith. Since the instructors do not sign the Abstract of Principles, it is unwise to have such men teaching in this school and this should be remedied at once.

Again, I charge that Bro. S. L. Staley who heads our Church History has gone beyond even modernism and has betrayed the trust which Southern Baptists have placed in him, by

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"Watchman, What Of The Night?"

(Continued from page one)

selves to see nothing wrong, to hear nothing, to know nothing and to do nothing—and allow no one else to do anything—until the unionizers and modernists carry us, bag and baggage, into the union movement and apostate Christianity!

But No Quitting, Please!

But I can not agree that we should consider leaving the convention and going independent or launching a new denomination—though I grant you there are plenty of good grounds for doing so. But the moment you leave the convention you have lost your power of effective protest against these great evils. Besides, this is our convention. And you and I are standing where Broadus and Carroll, Mullins and Gambrell, Hatcher and Frost, Dargan and McDaniel, Barton and Cody, and all the other leaders stood in 1914, 1919 and 1938. And we must continue to stand there, no matter what comes!

Three New Movements Coming

You ask what I think of the outlook of Southern Baptists, "what is ahead of us in the next ten to fifteen years?" I think there will be three new movements among Southern Baptists in the next dozen years. Let me mention these in their order:

1. The New Southwestern Baptist Convention. If the Southwestern states in our convention wish (on friendly terms of course), to withdraw and organize a Southwestern Baptist Convention, as so many have predicted, they have three of the best reasons in the world for doing so; and we should bid them Godspeed in their enterprise. They know, for example, that the Southern Baptist Convention is already too large and unwieldy to be able to function properly. They also know that it is impossible for the people of the Atlantic seaboard states to understand or appreciate the problems that press upon the states of the great Southwest,—and that they can never expect the Southern Baptist Convention to give to their great new section the close and sympathetic attention which it requires and the great help which it imperatively demands. And they also know that the great Southwestern states stand like a solid wall, doctrinally, against all unionism, all modernism and all compromise. For these and other good reasons, we believe that we shall see this movement in the great Southwest take concrete form within the next six years.

2. Closely following this movement in the great Southwest will come the merger of the Disciples and Northern Baptists. And, notwithstanding the independence of the local congregations in both these denominations, most of the churches in both denominations will go into this merger—just as these congregations have gone with their denominations into the Federal Council of Churches and some five other great, unionizing organizations. And immediately upon the formation of this merger Disciple-Baptist denomination, all the unionizers and modernists now in Southern Baptist ranks will go into this merger denomination and they will

carry one million nominal Southern Baptists with them.

3. Then will come the third great movement in the Southern Baptist Convention—a calling out of the three millions of real Baptists here in the Southwest and the Mid-South and the reorganization of the shattered forces of our convention for the work which the Lord has given us to do.

Now, these are the things which I see coming upon our convention in the next ten to fifteen years. If, therefore, we stay in the convention and continue our protest, as we should, we may be able to help on the great developments which I think will come to pass in the Southwest and also help to call out and re-enlist our shattered forces here in the Southeast and the Mid-South. And surely these things are a thousand times more worthwhile than any effort we may make to pull off and build a new denomination.

Churches Will Assert Themselves

In the meantime, your church and you, as its God ordained leader, and all our churches and pastors, must pass on the delicate questions involved in co-operating with phases of our convention work which you know to be in the hands of modernists and unionizers. And I have no doubt that you will see that your contributions follow your conscience and the expressed will of the Lord. But you and I must go on living and giving and serving and suffering, for the cause of Christ, to the limit of our powers.

It is the day of apostasy, to be sure, but all the more we must go on bearing our witness for the truth, carrying our crosses, rendering our services, enduring our sufferings to the limit of our powers, so that Christ may have a glorious church to greet Him when He comes. No quitting, no shrinking, no whining or pining in this cloud-enshrouded day that will test every man among us before it is over. And may every one of us be able to finish his course with joy, and the ministry which the Lord has given him, so that we can join in the chorus:

"Even so come, Lord Jesus!"

Yours to finish the good fight and wear the crown,
E. P. Aldredge,
1407 Elmwood Ave.
Nashville 4, Tenn.

Mexican Demands

(Continued from page one)

But suppose we were called upon to produce six persons who had been definitely helped by our profession before we could be registered as genuine believers, how many would secure the registration?

Seminary's Modernism

(Continued from page three)
signing his name to an article in the 1948 edition of the World Book Encyclopedia which states in one paragraph: "In 1641 a group of Baptists became convinced that immersion was the form of baptism used by the apostles. Gradually all Baptists adopted baptism by immersion." Why should Southern Baptists permit this to be taught in our seminary? We still hold to and believe that Jesus gave the ordinance of baptism to the church. He built and furthermore we believe that that church was a Baptist Church. (You may find

this in St. Matthews' Public Library.)

Thus, the first charges I make are namely: "The viewpoint of the above named members of this faculty of the Southern Baptist Theological Seminary is modernistic and not in line with what they have signed in the Abstract of Principles."

II. The second charge that I bring is: That the faculty assignment of outside reading to those of immature mind is modernistic.

You gentlemen may secure without any difficulty the copy of the assignment of outside reading for the young men who attend this school. I think you will find that the outstanding authors mentioned most often are BARTH and BRUNNER. This evidence I have and you can easily secure.

Why should a faculty that is fundamental in what Southern Baptists call the TRUTHS OF GOD'S WORD, assign such reading to our young men? Don't they know that poison such as that can bring confusion to their minds? Should a school that boasts of being SOUND IN THE FAITH, harbor things that might cause one of these young men entrusted to them to become UNSOUND in the faith, because the literature that he is assigned is unsound?

On further investigation you will find that in the course of PSYCHOLOGY OF RELIGION they are given assignments of such books written by FREUD and WATSON. I believe you will find these men to be infidels. I only ask, what has an infidel contributed to Christianity, psychologically or otherwise, and why should our young men have to read such teachings?

III. I charge further: That the administration is modernistic in its policy.

This administration has betrayed the Baptist cause by bringing into its midst those who are UNION LIBERALISTS. They have brought under the shadow of this school and to stand before the students of this school, men who deny the things that Southern Baptists have held to and cherished down through the centuries.

They have had men in this school to address the student body who openly flaunted Baptists on their doctrinal stand and made light of them.

The policy of this school became modernistic several years back. I believe in charging this administration with it, that I can state that the present administration did not usher it in, but has certainly nurtured the policy.

The beginning of this policy it seems had a strong hold back in 1941 when Bros. Sampey and Carver came to the defense of a man by the name of Kelley Barnett. It seems that the one to first defend Bro. Barnett was Bro. Carver and then to his defense arose Bro. Sampey. But the fact remains that on the faculty of this seminary and at the head of it, were men who were directing directly or indirectly the policy of this school, and they arose to the defense of the rankest of modernistic viewpoints. In the article of Mr. Barnett he said in speaking of the NEW THEOLOGY which he uncovered, that it was, "In the wills of young men who have vowed to God to make it articulate." I believe he also stated that, "This theology is LIBERAL in its attitude, DYNAMIC in its appeal, SOCIAL in its application."

Has the administration of this school even in one of its official pronouncements on the in-

cident ever indicated any position to the contrary? Isn't it further true that just a short time after this, some preachers of the south and some on the faculty of this seminary became involved in helping to publish a magazine called, "CHRISTIAN FRONTIERS," which in its own words on page 3 of the January 1947 edition says, "CHRISTIAN FRONTIERS, a liberal journal of Baptist life and thought—?" And also on the SOUTHWIDE ADVISORY COUNCIL appears the name of Bro. W. O. Carver? I bring this out to show to you that the administration policy of this school has been to defend the modernist and to ostracize the sound Baptist. I refer you also to the fact that Mr. Barnett was made a Fellow after his affair.

1. The first man I name who had no right to stand on the sacred ground of this seminary to utter a single phrase, was that Presbyterian Bro. Geo. A. Butterick. He was here under the Mullins Lectures in 1942-43 catalog listing. Let me quote just one phrase from him that would brand him as modernist, Great Themes of The Christian Faith, p. 18: "If God dealt with Him as if He were a sinner and the greatest sinner, then we must say of God (as cynical Frenchmen did say of the God of these penal theologies), your God is my devil." I prefer Paul to Butterick.

2. The second I name as having been entertained under the shadow of this great institution according to the catalog of 1946-47, at the Norton Lectures, Bro. Edwin Lewis of Drew Theological Seminary. Let me read you a statement from him (Christian Century, 5-4-1939) after wandering in the wilderness of the older modernism for years saw the error of changing the essence of Christianity to appease a sinful world. He says, "I saw with devastating clarity that speculative philosophy, whether it got as far as supernaturalism or whether it stopped with naturalism, could never accommodate itself to Christianity. Instead, it required Christianity to do the accommodating and that was something which could not be, if Christianity as represented in the New Testament, was to be taken seriously." So modernism it seems is dead but lives on in what modernism is now pleased to call liberalism. This man was invited along with number three that I bring as evidence that the policy of this administration is modernistic.

3. With Bro. Lewis came Bro. Nels S. Ferre. This man is so modernistic in his teaching that to stand on the sacred ground of this school, which has through the years stood so strongly against everything that Nels Ferre stands for is a disgrace and demands an apology from this administration to the people called Baptists of the South. I refer you to his book, PILLARS OF FAITH, for his most damning heresies and liberal views, some of which and many of which were given to the students of this school.

4. In the 1948-49 catalog was listed as speaker for the Mullins Lectures, Bro. E. G. Homrighausen, Princeton Theological Seminary. This man brazenly takes his stand among the liberals and he too was received into this school with open arms. For evidence against him let me refer you to THE CHRISTIAN CENTURY, April 12, 1939; I refer you also to CHRISTIANITY AND AMERICA, p. 134, "The historical Jesus is a Jesus who has been largely READ INTO the New Testament by men living in a romantic and

OUR DEBT

In my rush to prepare the material for this issue, I haven't had time to check through our mail of the past two days. Rather than give an incomplete report as to our debt, I am omitting it altogether this week, but will give such in full in the next issue (D. V.) —J. R. G.

Remember—What none of us can do by ourselves, all of us together can do.

rationalistic modern world." In this same book on page 121, "The Bible contains much history, some of it faintly embedded in age-old myths, folk tales, battle songs, camp-fire recitals, and the like."

5. In spite of the fact that the Southern Baptist Convention has refused to join themselves to the Federal Council of Churches, this seminary has extended hospitality to them. I refer to the year 1948, when the Federal Council held its meeting on evangelism in this city of Louisville and were I believe, personally invited by the administration to have their closing session in this school.

6. I further charge this administration with being modernistic and with having betrayed the trust of Baptists, by having brought into this school its lectures, men who are only of other faiths, but who are rank LIBERAL UNIONISTS. They have brought into this school the very men that some of the churches of the north have refused to fellowship with and we have taken into our southern convention. This seminary should make itself known as either standing for what Baptists believe and following the conservative line of the majority of Southern Baptists or else come out and tell us that they are LIBERAL and UNIONISTS.

In conclusion may I say the Southern Baptists are today a mighty host of people. They have become mighty because they have remained true to the fundamental teachings of God's Word; they have never questioned it, but always honored it; they have never been ashamed of the stand which they have made but have if need be, willingly laid down their lives for the faith.

May it never be said of us that we forsook those fundamental truths and ALLOWED TO REMAIN IN OUR MIDST those who would cause even a shadow of doubt to be installed into the mind of one of the young men who enters this school.

If we hold true we shall be even greater as a God fearing, sinner loving and Christ preaching group of people.

I have in a Christlike manner presented these charges and am ready at any time to bring before you further evidence.

I believe you will find in the Abstract of Principles this statement, "No instruction shall be given which is not in keeping with the truth of the Inspired Word of God."

It is my desire that you prayerfully and carefully look into all that has been brought before you. I pray further that Southern Baptists shall see the day come for which they have waited many a year, the return of this school to the fundamental teachings of God's Word and the cleansing of the policy of this school—to make it conform to what Southern Baptists have always believed. The Board of Trustees are the only ones to whom we can turn. I believe they shall not fail in an hour like this.