

If you are going to Hell, don't go by the way of the communion table.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

ELDER CHARLES MANGOLD And WIFE

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

VOLUME 18, NO. 39 RUSSELL, KENTUCKY, OCTOBER 29, 1949 WHOLE NUMBER 595

Adoption—Out Of The Devil's House Into God's Family

ROY MASON
Tampa, Florida

We are all familiar with the process by which people adopt children who are not of their own flesh and blood. Spiritual adoption is the act by which God takes those who were the children of the Devil to His own family, making them children of His own. This is inseparably connected with regeneration and justification, such that no one is ever adopted who is not regenerated and justified.

Some Questions To Consider

1. Would a person take out adoption papers for one already

a child by birth?

2. If God is "the universal Father of all" then why is adoption?

3. How can one avoid the conclusion that adoption is from one family into another? From whose family? From the Devil's of course. That can only mean that people are not naturally children of God, but of wrath. (See John 8:44).

Differences Between Civil And Divine Adoption

1. In adopting a child from an orphanage, people are usually attracted to a child because of its beauty of attractiveness. Not (Continued on page four)

CONGRATULATIONS!

On October 1, the children of Elder and Mrs. Charles Mangold held open house, in honor of their father and mother, Elder and Mrs. Charles Mangold, who had been married for fifty years.

Commenting on this 50th wedding anniversary, The Falmouth Outlook, (Falmouth, Ky.) said:

The couple were married Oct. 4, 1899, at Pleasant Ridge Baptist Church by the late Elder W. H. H. McMillan, with Leonard Turner and Miss Iva Loomis (Continued on page four)



Thanksgiving Will Soon Be Here! Plan Now To Worship With Us In A Great Service In The First Baptist Church Of Russell, Ky.

A CABLEGRAM DIRECT FROM HEAVEN

A merchantman who was a Christian was asked to help by contribution to a certain work of a church. He gladly wrote a check for \$250.00 and gave it to the visitor.

At that moment a cablegram was brought in. The merchant read it and looked troubled.

"This cablegram" said he, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check."

The visitor understood and handed back the check for \$250 and the merchant wrote out another and gave it to him. When he read it he was utterly amazed. It was for \$1,000.00.

"No," said the merchant, "I have not made a mistake." Then, his eyes filling with tears, he said, "That cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourselves treasures upon earth.'" —Church Chimes.

How can you reconcile these two statements? "I am a Christian," and "I am not interested in missions."

THE BIBLE

This Book reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Chris-

The Great Steam Roller Moves On

E. P. ALLDREDGE
Nashville, Tenn.

The expected has happened! The big steam roller, being operated so successfully by the high-up officials of the Southern Baptist Convention has flattened out another man! This time it is Pastor Oscar Gibson of the 18th Street Baptist Church of Louisville, Kentucky. The various state Baptist papers which, under no circumstances, would publish a line of the charges which Pastor Gibson brought against some five of the professors of the Louisville Seminary, are now giving two full pages to the report of the Board of Trustees, declaring that the charges brought by Pastor Gibson are wholly unfounded and false. And Southern Baptists, 99 per cent of whom have been given no opportunity to read the charges or to look

over the proofs which Pastor Gibson has presented, are now asked and expected to accept the statement of the Board of Trustees as final, and to join them in liquidating Pastor Oscar Gibson.

OUT TO PROTECT THE HIGH-UP LEADERS

What Pastor Gibson is now learning—and what all Southern Baptists will be learning in a few years—is that most of the high-up officials of the Southern Baptist Convention today are not seriously concerned about keeping our agencies and institutions free from heretical

Mused Uncle Mose

Ef'n people 'ud take de same advice dey gives, t'ings might be in er mess but at leas' hit 'ud be a different kind o' mess.

teachings and influence. They are, however, perfectly desperate and ready to turn over one-half of the Southern Baptist Convention's territory if necessary, to protect the other high-up leaders of the Convention from any sort of criticism. They have a bad case of officialitis.

Like the high-up leaders of Russia, our chief Southern Baptist officials today allow no sort of criticism. You do not believe that? Well, you try it! Like the Russians also, our denomination owns and controls all the media of expression — all the literature that goes into our Sunday Schools, B. T. U.s and W. M. U.s; all the books and tracts that are published; all the 34 book stores of the South and South-west; all the promotional literature, both state and South-wide; and all the state Baptist weekly papers. And all these (Continued on page three)

"I CAN'T STOP HERE IN THIS TOWN."

During the frontier days, the driver of a covered wagon stopped his horses on the street of a young town and called to a passing man: "Hey! Any saloons in this place?"

"Sure, we've got four!" boastfully replied the man.

"Giddap!" the driver shouted, urging his horses on.

"Stop!" called the man.

"I can't stop here," replied the stranger. "I've got four boys in this wagon."

"Why, what's your business?" the man asked.

"My business is to raise these boys for God, and I can't do that in a town with four saloons." And soon the covered wagon was out of sight.

Surely we today should be as careful of the environments of our children.

Have you ever helped make the life of even one missionary happy?

Every word you speak now to excuse yourself for your lack of interest in missions will be a load on your heart when Jesus comes."

The First Baptist Pulpit

"SALVATION BY GRACE"

"By grace ye are saved;" — Ephesians 2:5.

There are same things, beloved, that you and I might be in doubt about. Frankly, there are some portions of this Bible that I'm certainly not dogmatic as to the meaning. I say, beloved, there are many things that we might be in doubt about, but there is one thing about which there is not one scintilla of doubt in my mind, and that is that we are saved by grace. I say, beloved, there may be some doubt about some things, but there is not a doubt

about how we are saved. It is abundantly in evidence in all the Word of God that we are saved by grace, and by grace alone. I don't wish to argue that with you this morning. I assert it as a fact, and instead of argumentation, I want to bring to you a number of illustrations from the Word of God whereby you might see this blessed truth.

I

THERE IS THE ILLUSTRATION OF THE PRODIGAL SON. I don't think it is neces-

sary that I take time to read to you from this 15th chapter of Luke, the story of the prodigal. I imagine the majority of you know that story pretty well by heart. You remember the lad who asked his father for his portion of the inheritance, and upon receiving it, he went away from home and wasted that inheritance, and when he had nothing left, came back home. To be sure, when he came home, he desired that the father would make him to be a hired servant, yet the father brushed this aside (Continued on page two)

THE DIFFERENCE

It is said that when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaintances said, "Well Andrew, I'll give you five pounds, seeing it's you."

To him the preacher replied, "No, I can't take anything for this cause, seeing it's I," and he handed back the money.

The man realized the reproof, but quickly said, "Andrew, you are right. Here are ten pounds, seeing it's for the Lord Jesus Christ." —Selected.

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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"Salvation By Grace"

(Continued from page one)
and took him in as a son, placing garments upon his back, shoes on his feet, and a ring, which was the sign of sonship, on his hand.

Beloved, if there is any one passage in all the Word of God which illustrates the grace of God, it is this Scripture. Here was a man who had gotten everything that he should have received from his father, and then he squandered and wasted it, and even though there was nothing more coming to him legitimately from his father's estate, still the old father picked him up and took him back into the family. Thus, all the father gave to him then was over and above what was his legitimately. That's grace. If that father had dealt with that son on the basis of law, he would have said to him on his return home, "I gave you your portion of the estate. There's nothing more for you."

If he had dealt with him on the basis of the law, he would have turned him completely from his door. This son had gotten everything that was coming to him from his father's estate, but now the old father gives him over and above what was actually his. That's grace.

You will notice when this son came home, he came saying, "Make me as one of thy hired servants." Now, beloved, a hired servant works for what he gets. God doesn't have any hired servants in His family. God doesn't make us work for what we get. Instead, beloved, God gives us salvation apart from our works. Therefore, the father spurned his plea that he become one of the hired servants, and took him back into his family into the place of sonship, and restored him to the same position he had occupied in the family before he went away. That's nothing short of grace.

Listen to me, beloved, if you are ever saved, it will be on the basis of grace. God won't save you because you want to hire out to Him as a hired servant, and God isn't going to save you because of your works, but God will save you on the same basis the father received this prodigal son back home. After you have squandered your soul, wasted your influence and your life is wrecked by sin, God will pick you up and give you salvation in the Lord Jesus Christ and will save you although you deserve to go to Hell. That's grace.

To be perfectly truthful with you, beloved, if this young man had gotten what was coming to him, the father would have called together the elders of the city and they would have taken this son who had wasted his estate and wrecked his life—they would have taken this

A respectful skunk and a dude once met;
The dude was smoking a cigarette.

Phew, said the skunk and began to retreat
I confess that for scent, you have me beat.

—A. C. Smith, in California Missionary Baptist

son and stoned him to death. That's how a prodigal son was dealt with under the law. However, instead of stoning him to death, he was restored to the position of a son in the family.

Now if God dealt with you and me like we deserve, He would send every last one of us to a Devil's Hell. The very fact that God doesn't send us to Hell, but rather, saves us, that's grace. The only way that you and I can be saved and escape Hell, which is justly deserved on our part, is by the grace of God. Just as the father dealt with this son in grace, so God the Father deals with us on the basis of grace.

II

MY SECOND ILLUSTRATION IS THAT OF MEPHIBOSHETH OF WHOM WE READ IN II Sam. 9.

Mephibosheth serves as a remarkable illustration of grace. When King David ascended to the throne, he began to search to see if there were any of the

MY NEIGHBOR'S BIBLE

*"I am my neighbor's Bible;
he reads me when we meet;
Today he reads me in my home;
tomorrow in the street:
He may be relative or friend,
or slightly acquaintance be;
He may not even know my name;
yet he is reading me.*

*Dear Christians friends and brothers,
if we could only know
How faithfully the world records
just what we say and do,
Oh! we would make our record plain,
and labor hard to see,
Our worldly neighbors won to Christ,
while reading you and me."*
(Selected)

descendants of King Saul upon whom he might show favor because of Jonathan's sake, who had been David's bosom friend. Immediately news was brought to David that Jonathan had had a son who was lame on his feet, whose name was Mephibosheth. When Mephibosheth was just a baby, his nurse had allowed him to fall, and it had lamed him so that he had never walked, but had hobbled along on crutches all his life. Now David sends for Mephibosheth, and when he comes in David's presence, he falls on his face, expecting his life to be taken. When a king ascended to a throne, it was no more than right that all possible pretenders to the throne should be put out of the way, and Mephibosheth, realizing that he logically was in line for the kingship, expected David to kill him. Instead, David lifted him up, and said, "I'm going to give you back the inheritance of your father and allow you to eat at my table continually." The Word of God says that David took this lame son of Jonathan, raised him up from his position as a beggar, and allowed him to eat at the king's table as long as King David himself lived.

Let's see if we can't find the grace of God in this story. Mephibosheth is a good illustration of the sinner, for every sinner is spiritually lame before God. Mephibosheth's condition had been brought on by a fall, and our spiritual condition today, in that we are sinners, was brought on as a result of the fall of Adam and Eve in the Garden of Eden when they fell from a position of virtue to that of vice and sin.

Certainly Mephibosheth did not deserve anything at the hand of David, for if David had acted in the light of the experience of all other kings, he would have killed Mephibosheth in order to get rid of him, for he was actually in line for the throne, being the last of the household of Saul. Instead, David did not treat Mephibosheth as he deserved. Instead of killing him on the spot and getting rid of him so there would be no one of the household of Saul to ever rise up and take the throne, David lifted Mephibosheth up to stand on his feet. That's grace. Mephibosheth didn't deserve it, but David did it anyway. That's grace.

I might say that's the way our God deals with us. You and I have not deserved salvation. You and I have not merited salvation. There isn't a person here this morning who is saved, who has ever in any wise at all merited that salvation, but the Lord has picked us up and raised us up and saved us. That's grace.

Then the balance of the record of Mephibosheth tells us that he ate at David's table, not for a little while, but he continually ate at David's table as long as the king lived, or as long as Mephibosheth lived. That's grace.

That's how the Lord saves us. He doesn't save us for a little while, until we stumble in sin. He doesn't save us for a little while until we stump our toe and fall because of sin. Our Lord saves us not for a season, but eternally, and as Mephibosheth was lifted up and ate bread at King David's table continually, so when the Lord saves us, He not only saves, but keeps us saved and secure in Him eternally, so that our salvation is not only a present possession, but an eternal possession as well.

I never think about Mephibosheth illustrating this doctrine of grace but what I think of that old song,

*"Some day the silver cord will break
And I no more as now shall sing,
But, oh, the joy when I shall wake
Within the palace of the King.*

*And I shall see Him face to face
And tell the story saved by grace;
And I shall see Him face to face
And tell the story saved by grace."*

III

THE THIRD ILLUSTRATION OF GRACE IS THAT TAKEN FROM THE STORY OF THE GOOD SAMARITAN.

Do you remember in the 10th chapter of the Gospel of Luke, how a certain man went down from Jerusalem to Jericho, fall-

ing among thieves who stripped him of his raiment, robbed him, wounded him and left him as dead and passed on away. By and by a priest came by, and he, seeing the poor unfortunate, passed by on the other side and left him lying by the wayside. Presently, a representative of the Law — a Levite — passed along, and this representative of the Law, just like the priest, passed this poor unfortunate by and left him there to die. The Word of God tells us that after a while a good Samaritan came by. This good Samaritan saw him, went where he was, bound up his wounds and put him on his own beast of burden and took him to an inn and took care of him. When he departed, he gave the innkeeper money to take care of him, saying that if he spent more, he would repay him when he returned.

Beloved, that poor unfortunate represents every one of Adam's fallen descendants. We have all fallen into the hands of the old Devil, and he has stripped us of our raiment of righteousness. He has left us wounded in every particular, both physically and spiritually, and we are half-dead in the sight of God already. Spiritually we are surely dead but physically we are alive; therefore, we are half-dead in God's sight. Beloved, as the priest and the Levite passed that man by, so the law and religion passes us by. There is no hope for man in keeping the law, nor in religion. However, this good Samaritan saw this fellow and came where he was. He was not under one bit of obligation to that man. He did not owe him one single thing. Yet he saw him, and prompted by some motive within himself, he came where he was and took care of him. He did not owe this man one thing. Surely he did this out of the generosity of his heart.

I say to you this morning, beloved, that good Samaritan represents the Lord Jesus Christ. He did not owe us one thing. So far as we are concerned, we could have justly and rightfully gone to Hell. Beloved, Jesus Christ sees us in our sins and

He comes where we are. He doesn't ask us to do one thing in the realm of salvation. He comes all the way where we are. He does the saving, meets our present needs, makes provision for our future needs and gives the promise that some day He is coming back again. He does this, not because we deserve it, but He does it surely because of the benevolence of His own heart. That's grace.

Beloved, there is not one of us who is good enough to look up into the face of God this morning and say, "Lord, you had to save me." There isn't a one of us that would dare to look up into the face of God and say, "Lord, you didn't dare let me go to Hell." This fellow, when he got well, could not look into the face of this good Samaritan and say, "You had to take care of me." Oh, no, he knew that all he had received from that good Samaritan was nothing but grace, for the good Samaritan owed him nothing.

I tell you this morning, you and I that are saved, know today that we have been saved by grace, and we know the Lord owed us nothing. We know that we were just sinners on the road to Hell, and if He had not saved us, we would justly have fallen into the abyss, the pit of Hell itself. We are saved by grace.

IV

THE FOURTH ILLUSTRATION OF GRACE IS THAT OF THE PARABLE OF THE CREDITOR AND THE DEBTORS. Listen:

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged."—Luke 7:41-43.

This, beloved, is the story of the creditor with two debtors. Both of them owed a sum. One of them was a sizable sum and the other was a very minute.

(Continued on page three)

DON'T LET A SPIDER WEB COVER THE BIBLE IN YOUR HOME, CHURCH OR SCHOOL



"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

"The law of thy mouth is better unto me than thousands of gold and silver."

"Thou through thy commandments hast made me wiser than mine enemies for they are ever with me."

"I have more understanding than all my teachers for thy testimonies are my meditation." — Ps. 119:9, 72, 80, 98, 99.

"Salvation By Grace"

(Continued from page two)

small sum. However, neither of them could pay, and the Word of God says that the creditor frankly forgave them both.

Now notice: That creditor represents God the Father, and the debtors represent you and me. Some of us owe a good size bill to God—we have sinned considerably, while some, beloved, do not have quite as great a sin debt that has accumulated in God's sight. Yet, neither the great sinner nor the little sinner can pay his sin debt. You could not pay yours and I couldn't pay mine. Whether it was big or little would have made no difference, you and I could not have paid our sin debt. How can we have forgiveness? God must frankly forgive us. That debt, when forgiven, was at a cost. It cost not one thing to the debtors, but it cost the creditor, and, beloved, salvation though it doesn't cost us one thing, cost God the Father everything, in that He gave His Son to pay our sin debt. That's grace.

We didn't pay a thing to be saved. There isn't a person here in this house of God this morning that ever paid one thing for salvation. Works, reformation, religion—none of these things would be acceptable as payment. Not one of us ever paid one thing for our salvation, yet we are saved on the basis of grace—Christ paid our sin debt in our behalf. That's why it is that nearly every time I preach I say that sin has to be paid for. You can pay for it in Hell, or Christ paid for it on the cross. In this case, the debtors did not pay one thing, but the creditor found that that debt was paid in full, and that he paid it himself.

I tell you this morning, you and I could never pay our sin debt, but thank God, we had a creditor—the Lord Jesus Christ, who paid it in full. That's nothing short of grace.

Down at Lexington, Kentucky, there still stands the home of Henry Clay, Kentucky's great statesman. That home is known by the name of "Ashland." Because of Mr. Clay's habit of an inveterate gambler, he was constantly involved financially. At one time, his home "Ashland" was heavily mortgaged on account of his gambling debts. When the day came for the foreclosure on that home, Mr. Clay went to the bank and plead his bankruptcy, saying that he had nothing wherewith to pay the account. The banker said, "Mr. Clay, you don't owe a thing on 'Ashland'—not one penny of obligation do you owe on your home." When Clay reminded him that he was heavily involved financially and that his home would scarcely pay the bill, the banker said, "But some of your friends came and paid that bill for you. You don't owe a dime on it." That's exactly what God did for me in Jesus Christ. When I was spiritually bankrupt and could not pay my sin debt, Jesus

Christ came to Calvary and suffered for my sins—past, present and future—all of my sins were laid on Him. When He died for my sins, He paid my sin debt so that there is nothing more resting against me, because He paid it all. That's grace—the fact that Christ did for us what you and I could never have done for ourselves.

V

WHEN JESUS CHRIST DIED, HE DIED ON THE CROSS THAT WAS PREPARED FOR BARABBAS.

The Word of God doesn't specifically tell us, but I have in mind that the two thieves that died when Jesus died and Barabbas went free—I have in mind that those three were all members of the same gang. All three of them were ready to die. Three crosses had been prepared for Barabbas and these other two unnamed malefactors. Yet, beloved, when the crowd clamored for the release of Barabbas and the crucifixion of Jesus, in order to grant their request, Pilate allowed Jesus to

LORD, TEACH ME

Lord, teach me how to be content
To walk close by Thy side,
Instead of running far ahead—
Near Thee I must abide.
I often take things in my hands,
And try them all alone,
Instead of doing what I ought—
Wait until I am shown.

My finite mind cannot behold
The best for me to do;
I know on Thee I need to lean
Until my task is through;
I grow impatient often, Lord,
And try to take the lead,
But teach me how to walk with Thee,
And I will then succeed.
—Dorothy McMasters Peck

be crucified on the cross that had been prepared for Barabbas.

Suppose you and I walk around in the throng that gathered about the foot of the cross the day Jesus was crucified, and as we walk about, we look up and see a thief hanging on the cross. That man is getting what was coming to him. Then look at the thief on the other cross. He deserved to die. Then we walk over and stand in front of the cross on which my blessed Lord was dying, and as we stand there, a fellow says, "He didn't deserve to die—He was holy, harmless, undefiled, separate from sinners and made higher than the heavens—He didn't deserve to die." I ask, "Why then is He dying?" He says, "He is dying on my cross." I look at him and say, "Who are you?" He replies, "I'm Barabbas, and that cross was made for me. I should be dying there, but Jesus Christ is dying there in my stead." As I stare at him, he

says, "Yes, it is true—I have gone physically free because Jesus has taken my place on the cross."

That's exactly true so far as you and I are concerned this morning. We have gone spiritually free from suffering in Hell because Jesus Christ took our place on the cross. That's grace. Barabbas was set free—not that he deserved to be, but because somebody else died on the cross that had been prepared for him. You and I are saved from Hell—not because we deserve to be saved, but because somebody else died on the cross to keep us out of Hell, and that somebody else was the Lord Jesus Christ. Some day when I come into His presence, I will be able to correctly appreciate that old song which says:

"Naught have I gotten, but what I received
Grace hath bestowed it since I have believed,
Boasting excluded, pride I abase,
I'm only a sinner saved by grace.

Once I was foolish and sin ruled my heart,
Causing my footsteps from God to depart,
Jesus has found me, happy my case,
I'm now a sinner, saved by grace

Suffer a sinner whose heart overflows,
Loving his Saviour to tell what he knows
Once more to tell it, would I embrace,
I'm only a sinner saved by grace.

Only a sinner saved by grace,
Only a sinner saved by grace,
This is my story, To God be the glory
I'm only a sinner saved by grace.

VI

Let's look at one more illustration of grace, though the Bible abounds with many. Do you remember the woman of whom we read in the 5th chapter of Mark, who was suffering from an issue of blood? Let me read to you a few verses concerning her experience:

"And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."—Mark 5:25-29.

Notice: The Word of God says this woman had been a sufferer for years. She had not gotten better, but rather, worse, and furthermore, she had spent everything she had on doctors. When a friend would tell her about a new doctor, she would try him. She had gone to every doctor she could possibly think of, or hear about, yet she had not gotten better, but worse. Finally, she came to Jesus and was healed, and that flow of blood within her body stopped.

Now get the spiritual application. Sinner friend, you have tried everything in the world in order to be saved. Some of you have tried crying over your sins. Some of you have joined the church and been baptized. Some of you have turned over a new leaf. What good has it done you? Not one bit of good. You know that so far as you

CHURCH ETIQUETTE

Read carefully. Check your conduct with these timely suggestions—

Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him—"No company ever kept him away from church."

Come early. Rushing to church the last minute is not conducive to true worship.

Come with your whole family. "The church service is not a convention that a family should merely send a delegate." Take a place towards the front of the church; leave the rear seats for those who may come late.

Be devout. The church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God's house deserves your utmost reverence.

Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of a row and expect others to crawl over you to reach a seat.

Help strangers to find and follow the service in the Hymnal. If they have no book, share your own with them.

Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit in your home.

Give a good offering to God.

Never rush for the door after the benediction as though the church were on fire. Speak and be spoken to.

Never stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

Remember at all times that you are in the house of God.

SUNDAY SCHOOL DIGEST.

The Great Steam Roller Moves On

(Continued from page one)

media of expression, covering all phases of Southern Baptist life and work have been turned over to 90 to 100 officials—for 6,500,000 Southern Baptists! Democracy? Yes of the Russian type. Freedom of expression? Yes, the same as Russia has—that is, you can praise and commend Southern Baptists officials! But, like the Russians, woe to any man who challenges one of these high officials or dares to point out any dangerous trend in the denomination! That man is marked for the "purge"! And, like the Russians, they control the editors! And no matter what invectives, falsehoods or slanders these editors hurl at the men who do their own thinking, one is given no space for reply. Free speech? That is out in the Southern Baptist Convention. Iron curtains surround all high officials. You can disagree with them, but you better do it in very low whispers!

NOT CONCERNED ABOUT HERETICAL TEACHING

But the overwhelming majority of Southern Baptist officials today have very little concern about the heretical teachings and influences coming into Southern Baptist institutions (Continued on page four)

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 29, 1949

NOTICE

We have several hundred, maybe 10,000 copies of back issues of this paper, which have accumulated within the past few months. We'll be happy to send you as many of these as you can prayerfully distribute. Many have written, asking for 100 copies within the past few days. Who else would like to have 100 copies?

THE BAPTIST EXAMINER

Russell, Kentucky

COMMON BIRDS

"A large number were in church services last Lord's day. Some of these were probably 'Easter Birds' who bloom out and make a pilgrimage to church annually or semi-annually! These are 'resurrection Baptists' who come out of their graves each 'Easter.' They must see their shadow when they come out because, like the ground-hog, they return to their holes until all the bad weather of responsibility is past!" — Tabernacle Baptist Bulletin.

The Bible

(Continued from page one)
tian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

The Book, the one Book; the Book of Books, the Book of God, THE BIBLE—The REVELATION OF GOD TO MAN!

—Selected.



Congratulations

(Continued from page one)
as attendants (both deceased).
"Their immediate family includes a son, Raymond Mangold, now located at Holland, N. J., and three daughters, Mrs. T. S. Bowen and Mrs. H. Taft Mann of Gardnersville and Miss Mildred Mangold of Covington; six grandchildren and three great grandchildren.

"Elder Mangold and wife are numbered among Pendleton County's finest and frugal citizens. He is a well-known minister of the Baptist Church and has from time to time occupied nearly every church pulpit of this denomination in Northern Kentucky. This fine couple have many friends who offer happy congratulations."

Brother Mangold is one of the truly great preachers of this state, whose life, ministry, and devotion to Christ has been a real example to many younger ministers, especially to this editor, who has known him since boyhood. On the occasion of this wedding anniversary, I rejoice to pause and pay tribute to one to whom tribute is due. I am sure that many hundreds who have been likewise blessed by his ministry will rejoice with me in wishing our brother and his companion God's blessings, physically, materially, and spiritually.



The Great Steam Roller Moves On

(Continued from page three)
and agencies. Out of 100 illustrations, take this one:

The next week after Dr. Holcomb put my little book on *Unionizing Southern Baptists* out of all the book-stores of the Southern Baptist Convention, (because I dared to point out some of our high-up leaders who are working night and day to unionize all Southern Baptists), I went into the Baptist Book Store at Nashville and found them selling, with Bro. Holcomb's knowledge and consent, the books of five of the greatest modernistic apostates in this nation! Any real concern about keeping our institutions, agencies and people free from heretical teachings and influences? Not much—alas, very little!

Our high-up officials have mostly grown broadminded and adopted the inclusive policy. "Really", says the Board of

Trustees of the Louisville Seminary, "does it matter how many and what types of strange, freakish and unorthodox views which these special lecturers bring before the student body of our Southern Seminary, so long as we have good, orthodox professors up here who will explain away all the vagaries and all the heretical views these lectures have presented?" Certainly not. But what happens when the immature students at the Seminary find these professors mostly agreeing with all the vagaries and all the heretical views of all these invited lecturers? What then? Besides, do not the professors of the Louisville Seminary know what vagaries and apostasies are held by every one of these famous lecturers before they are invited to come to Louisville? Of course they do! And do not these professors of the Louisville Seminary also know that because they have invited these vagaries and heretics to speak to the student body, the students are in honor bound to listen to them respectfully and sympathetically? Certainly they know this! Then what is the excuse for bringing all these dangerous radicals and apostates to our great Seminary? "Oh you forget that a great institution like the Southern Seminary must be broad and inclusive!" There it is.

If the Southern Seminary, for example, finds the Federal Council of Churches holding a great conference on evangelism in Louisville, why of course they must invite the Federal Council representatives to come over to the Seminary and hold the last day's exercises in the halls of the Southern Baptist Seminary. If they need some outstanding person to present the Mullins Lectures to the Seminary students, why not go up to the very center of Liberalism and bring down Bro. Nels S. Ferre? He doesn't believe much of anything—and is not certain about half of that. To hear such a Liberal, through a series of lectures, will show to the world how broad and inclusive is our Southern Baptist Seminary! And of course it will broaden, not to say shock, the students, half of whom never before heard a great vargarist and infidel, calling himself a liberal, speaking before a Christian audience.

When it becomes necessary to secure a new head of the Department of Theology at the Louisville Seminary, to follow in the footsteps of Bro. James P. Boyce and Bro. E. Y. Mullins, why should they not go up to Union Theological Seminary of New York City—the most radical and the most modernistic seminary in the nation—and get a really broad-minded man like Bro. Wm. A. Mueller? Or since Bro. E. A. McDowell is up there doing summer graduate work in this Union Theological Seminary, why should he not bring down this unusual man to our Seminary? And Bro. McDowell brought him along!

Piecing together the little bits of information given out about this unusual man, now head of the Department of Theology in our great seminary, we learn that he is a native of Germany, where he grew up to young manhood as a Roman Catholic. Apparently he came to the United States as a Roman Catholic, married a fine Baptist girl and attended the University of Rochester. But as a good Catholic, he went to the great Jesuit school, Canisius College of Buffalo, New York, where he took his M. A. degree. Then he went on to New York University, took

his Ph. D. degree and lost most of his Catholicism. Where did he get his theological training? Strangest thing of all, he went first to Rochester Theological Seminary, where Bro. Fosdick got his start in Liberalism. Then, like Bro. Fosdick, he went on to the Biblical Seminary in New York City and finally took his S. T. M. degree from Union Theological Seminary! Following his graduation at Union Theological Seminary, Mr. Mueller taught for five or six years at Eastern Theological Seminary. Finding the atmosphere at Eastern Seminary too orthodox for him, he accepted the chair of the History of Christianity at Colgate-Rochester Seminary where he taught for four years before Bro. E. A. McDowell found him and brought him to the Seminary at Louisville.

Bro. Mueller is very affable, cultured gentleman, speaking some five languages fluently. But what should interest Southern Baptists about him is that all his theological training is that of an ultra liberal, or modernist and an advocate of the social Gospel. And what is equally puzzling about it all, apparently Bro. Mueller had no experience whatever in teaching theology until he came to Louisville to lead the Department of Theology and take the place of men like Bro. James P. Boyce and Bro. E. Y. Mullins.

My friends, we must simply acknowledge that most of the high-up leaders of our Convention are not deeply concerned about protecting our institutions and agencies from heretical teachings and influences. If they were, they would not allow things to go on as they now are, at the Southern Baptist Theological Seminary. For alas, if the Board of Trustees of the Louisville Seminary can now give full endorsement to Bro. Mueller as teacher and head of the Department of theology and place their approval on all that Bro. E. A. McDowell wrote in the Adult Quarterly for January, February and March, 1949, what will be happening at the Southern Baptist Theological Seminary ten years hence?



Adoption

(Continued from page one)
so with our spiritual adoption. God sees nothing attractive about us, for we are naturally enemies of God, sinful, rebellious and unlovely.

2. In adopting a child from an orphanage, we could not change the nature or disposition of the child. But God does. He changes our nature—or rather He gives us a new nature. (See 2 Peter



"Today, if ye will hear his voice, harden not your hearts." Heb. 4:7.

"Prepare to meet thy God, O Israel."—Amos 4:12.

1:4).

Privileges Of Adoption

1. Access to God. (Heb. 4:16). A child has access to a parent that an outsider does not have at all. We have a privilege of prayer that a child of the Devil does not have.

2. Jesus becomes our elder brother. (See Rom. 8:29 and Heb. 2:11).

3. We are given the spirit of adoption. This means a different attitude towards God entirely. (See Gal. 4:4-6). We are already sons of God, if we are saved. (See I. Jno. 3:1, 2).

4. We are heirs of God and joint heirs with Christ. (See Rom. 8:17; I Peter 1:3, 4).

(1) What are we heirs of? What are going to inherit? (Rom. 4:13).

(2) What does it mean to be a "joint heir?" (Can you picture our future on this earth, as we shall rule with Christ? That is what Jesus was talking about when He said what He did as recorded in Matt. 5:5).

5. Everything is brought about for the good of the child of God. Everything in life that comes to us — no matter how it temporarily seems — will one day be clearly seen to have been brought about for our own good and profit. (Rom. 8:28). This is an assurance that no person on earth save a Christian has.

Something Else To Consider About Adoption

1. A child of the Devil can get by with things that you, a child of God, can't "get by" with at all without being chastised for it. The Devil and his followers will be dealt with by and by—their portion will be Hell, or the "lake of fire."

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2. But God will not let His children go on unmolested. He corrects them. That explains why so many Christians are miserable. They are disobedient and the Lord keeps the switch on them half the time. (See Heb. 12:1-10). Chastening is corrective. It is designed to make us more holy in life. It is a mark of sonship. (See Heb. 12:10). It is a mark of God's love for us. The extent to which we are chastened depends upon our disobedience and the extent to which we do not immediately confess our sins and get right. (See I Cor. 11: last verse).

OUR DEBT

During the past week the following contributions have been received and applied against our debt, reducing it now to \$1,764.49.

Mrs. Mary Wilkerson,	\$ 1.00
Georgetown, Indiana	
Mrs. P. W. Marks,	.50
Rosedale, W. Va.	
Harold Sutton,	1.00
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We thank God and take courage.

If you believe in the ministry of this paper, then we invite you to share in our financial responsibility.

Remember: What none of us can do alone, all of us together can do.