

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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Three Destructive Movements Among Southern Baptists

Bro. E. P. Alldredge of Nashville, Tenn., spoke before a large audience at the Eighteenth Street Baptist Church October 23, both morning and evening. In the evening hour, the house was filled, and he brought a most timely message for Southern Baptists.

Bro. Alldredge said there are three destructive movements among Southern Baptists, namely: 1. The New Invasion of the Great Unionizing Organizations of America. There are thirty-five of these, all having two great overall objectives: (1) To break down or override all denominational boundaries, or differences of beliefs and practices; (2) To bring all the 255 non-Roman Catholic religious groups of America into one federalized union of co-operative Christianity, looking to the day when there will be one SUPER-PRO-

TESTANT church.

They have already taken in the main non-Roman Catholic denominations of America—all save Southern Baptists—so they propose to finish the job, and take in Southern Baptists—with or without the consent of Southern Baptists. The approach is being made by 35 unionizing inter-denominational organizations. They are acting through seven national councils of the Inter-Council Field Department. This is the Extension Department or, more properly, the Invasion Department of the Federal Council and the six "constituent councils" affiliated with it. They are:

(1) The Federal Council of the Churches of Christ in America.

(2) The Foreign Missions Conference of North America, the one that our Foreign Mission

Board is cooperating with and handing out four to five thousand dollars per year of our mission funds.

(3) The Home Missions Council of North America.

(4) The International Council of Religious Education.

(5) The Missionary Education Movement of the U. S. and Canada.

(6) The United Council of Church Women.

(7) The United Stewardship Council of the Churches of Christ in the U. S. and Canada.

These are the seven great national councils linked together working through the Inter-Council Field Department in the greatest unionizing movement that America has ever seen, and incidentally, since 1946 they have had on an immense campaign to come into Southern (Continued on page three)

WE DO NOT KNOW THE DAY

We do not know the day Christ came
Into this world of sin and shame,
And if we did 'twould do no good,
Unless we really understood
The reason as a babe He came,
And learn to trust His holy Name.

He came from Heaven's courts above
To show us God's great heart of love.
He died in our guilty place,
Upholding all God's righteousness.
Yes, He was born that He might die
To save a sinner, such as I.

We do not know the exact date,
Christ bore men's sin and fiendish hate,
Nor when He rose from out the tomb,
To show us that His work was done.
No other date we need to seek
Than this, the first day of the week.

We do not know the glad some day
That Christ shall call His own away.
Caught up to meet Him in the air,
His love, His Home, His bliss to share.
It may be morn, or night or noon,
But this we know, it will be soon.

--Edith M. Bennett.

Thanksgiving Day With Russell Church

"Thank God for the services of Thanksgiving Day!"

Our twenty-first annual Thanksgiving service was the occasion of great rejoicing to the saints of Russell and friends from a distance who were in attendance. The largest crowd of the past eight years assembled at 8:30 to really worship and praise God in song, prayer, Bible reading, and sermon.

The service was in charge of Eld. T. P. Simmons who called upon various preacher brethren to assist in the worship. The editor delivered the annual sermon, speaking on "A Broken Neck," which message will appear in the next issue of this paper (D. V.).

The offering of the service was for the passage of the Smiths (our new missionaries) to Brazil, and amounted to \$551. There was one profession of faith—a man about 35 years old being saved.

Revival—When Do We Need It?

It is very evident that we need a revival:

When it is easier to stay at home from church than to go.

When it is easier to go to our place of work than to the house of God.

When it is easier to be critical than kind.

When it is easier to be late to church than on time.

When it is easier to read fiction than the Bible.

When it is easier to shirk God-given responsibility than to do it.

When it is easier to support the club than the church.

When it is easier to sleep in church than to stay awake.

When it is easier to grumble than to praise.

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The Holy Spirit And How He Is Sinned Against

By Roy Mason
Tampa, Florida

In our last lesson we studied some of the facts concerning the Holy Spirit, but we need to do further study along this particular line, so we shall continue our study on this topic in the present lesson.

This present age or dispensation might be thought of as the age or dispensation of the Holy Spirit. The Old Testament period may be thought of as the age of the Father. The period covered by the gospels, may be thought of as the age of the Son. This present age may be thought of as the age of the Holy Spirit.

The Holy Spirit In Relation To Believers

As regards Christians, the Holy Spirit performs the following works:

1. He regenerates the believer. (Jno. 3:3-5).

There is no genuine conversion apart from His Word. How

different is real conversion from merely "joining the church." Has the person who retains the same habits, the same likes and dislikes, the same attitudes, been regenerated? If so, of what use is regeneration?

2. The Spirit indwells every believer. (I Cor. 6:19).

If the body is the temple of the Holy Spirit, what about soaking it with nicotine? What about making a beer barrel out of it? To put the body under the slavery of dope is one of the worst things imaginable. Cigarettes dope the body and get such a hold that it is hard to quit the habit.

3. The Spirit "seals" the in-

Mused Uncle Mose

Peoples say Miser Bill don' love nuttin' but money, but dat he ain' happy 'cause he don' nevah spen' none of it. But hit jes' seem lak, ef'n I had all dat money, I'd be happier dan I is, eb'n ef'n I couldn' spen' it.

dividual as God's property. (Ephes. 1:13, 14; 4:30).

Once the Holy Spirit is given, the person to whom He is given is forever the property of the Lord. Like as if the U. S. government should stamp a registered letter as a guarantee of its safety until it reaches its destination, so the Holy Spirit is God's stamp of ownership. "The earnest of our inheritance," means the "pledge" or "down payment."

4. The Holy Spirit empowers for service. (See Gal. 5:22, 23; Rom. 8:12, 13, etc.).

We have constant need for the Holy Spirit's help and power and leadership. We are commanded to be "filled with the Spirit." (Ephes. 5:18). We cannot be filled with the Spirit and at the same time filled with the things of this world.

Sins Against The Holy Spirit

On the part of unbelievers:

1. Resisting the Holy Spirit. (Example Acts 7:51).

(Continued on page four)

Not One Word About Brandon

We have not noticed a single reference in the denominationally-owned-controlled Baptist papers to the fact Brother Joe Brandon, veteran missionary to Brazil, has leprosy—not even in the Western Recorder, even though Brother Brandon is from Benton, Ky., and a considerable number of Baptist churches in Kentucky contribute to his support. Why is this terrible affliction of this truly great missionary not news to the officially controlled Baptist press? The answer is, Brother Brandon is on the outside of the Southern Baptist "Iron Curtain." He decided years ago to take his orders from the Lord, rather than from denominational headquarters. They do not consider that he deserves three lines in the most obscure place in their "holy" journals.—The Faith.

Why Have A Family Altar?

It will sweeten home life and enrich home relationships as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

The First Baptist Pulpit

"SAVED AS ABRAHAM WAS SAVED"

(Read Romans 4:1-25).

Most folk believe that there are dozens and dozens of ways to be saved. The average man on the street thinks that there are a multiplicity of ways whereby a man can be saved and go to Heaven. Some people think that you can be saved by your good works. Others think you can be saved by reformation, or by keeping the law, or by living up to the Golden Rule. Some people think that they can be saved by prayer. Others

think that they can be saved by joining the church or by baptism. Some think they are saved by confessing their sins to another human being who has just as many sins himself to be forgiven of, as the person who is making the confession. Some people have in mind that there is a denominational way of salvation; that is, that there is a Baptist road to Heaven, and a Catholic road to Heaven, and a Protestant road to Heaven, and a Jewish road to Heaven. Yes, beloved, there are multitudes of

people in this world who think that there are dozens and dozens of ways of salvation.

I want to show you that there is just one plan of salvation—there is just one way that a man can be saved. I want to show you that God has never had but one plan of salvation and that from the days of Abraham, who is spoken of as the father of the faithful—from the days of Abraham to this day, God has never had but one way to save any man. Abraham stands as a (Continued on page two)

We can insure against fire, and guard against thieves, but there is no protection against the tongue of gossip.

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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"Saved As Abraham Was Saved"

(Continued from page one)
model case of salvation. He stands as a perfect example as to how God saves, and how God has saved through the ages.

I

ABRAHAM WASN'T SAVED BY BELIEVING THAT THERE IS A GOD.

I am sure that there are plenty of people who think that a person is saved if he just believes in a Supreme Being. Well, beloved, if that would save a man, then the Devil himself would be saved, for we read:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."—James 2:19.

If believing that there is a God would save a man, then the Devil would be on the front seat in Heaven, for he not only believes that there is a God, but he trembles when he thinks about God.

If believing that there is a God would save a man, then practically every person in this world would be saved today. Every Mohammedan would be saved, for he believes that there is a God. Every man in China and Japan, and every individual in the heart of the Orient, or in the jungles of Africa, or in the dark continent of Brazil, would be saved apart from the work of any missionary, for practically every man has not only one god, but a multiplicity of gods to whom he looks.

If believing that there is a God would save a man, then every lodge member in this world would be saved, for there isn't a secret fraternal order but what demands that a man believe that there is one God.

I say to you, beloved, that Abraham wasn't saved because he believed in a God. To tell you the truth, Abraham followed and served God even years before he was saved. In the early chapters of Genesis we read how that fifteen to twenty years before Abraham was saved, one day God spoke to him and Abraham left Ur of the Chaldees, where in all probability he was a heathen priest, and followed after God all the way across those western plains until he came to Haran where he dwelt for a period of time. Finally he moved on down into the land of Palestine, then down into the land of Egypt at the time of a drought and a famine, then later came back out of the land of Egypt, separating from his nephew Lot who had traveled with him all the time. All this time Abraham was following after God but he wasn't saved.

One day Lot got into trouble. He was captured and in order to help Lot out of his difficulty,



Abraham armed the servants of his house and struck in a surprise attack at those who had captured Lot, destroying them temporarily and rescuing Lot. Then, beloved, as is often true, despondency fell upon Abraham. Sometimes after you are on the mountain the highest, you sink down into the valley the lowest. Sometimes after great victories come moments of the greatest defeat.

It was thus with Abraham. He had succeeded in delivering his nephew Lot from the hands of the enemy and now Abraham feared for his own life, for he realized that the enemy could quickly rally their forces and that he with his little handful of men would be no match against these enemies. In the despondency of that night's time when everything looked its blackest and when the night was its darkest, God spoke to Abraham and said, "Fear not, Abraham; I am thy shield." That was what Abraham needed—a shield of defense from his enemies. As Abraham and God talked that night, God said, "Abraham, lift up thine eyes to the sky and count the stars." I imagine Abraham did as he was told. I can hear him as he started in his counting: one, two, three, four, five, and on up into the thousands. Finally, he said, "Lord, it is too great. I can't count the stars." Then it was that God said to him, "Abraham, so shall thy seed be." Somehow every little star that flashed in the sky seemed to speak to Abraham and say, "Have faith in God." The record tells us that Abraham did that very thing, for we read:

"And he believed in the Lord; and he counted it to him for righteousness."—Gen. 15:6.

When was Abraham saved? Was he saved when he started following God blindly as a heathen priest in the Ur of the Chaldees? Was he saved when he believed in the Father as the Creator of us all? No. Abraham was saved when he saw that there was an imputation of righteousness through Jesus, the Son of God.

I say to you this morning, my beloved friends, no man is ever saved just because he believes that God is the Creator of us all.

II

ABRAHAM WASN'T SAVED BY ANY WORKS THAT HE DID. Listen:

"For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it

was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:2-5.

Here is a definite, direct statement about the salvation of Abraham. He wasn't saved by his works. Beloved, from the day of Abraham down to this time there has never been a man saved by his works, and there will never be anyone saved by any works that he may do. Listen:

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

"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 Ghost."—Titus 3:5.

Isn't it true that the majority of people think that if they do the best they can and keep out of trouble that they will go to Heaven when they die? Sister Foster handed me a note a few minutes ago about a man sick in a hospital who is dying and asked me to call on that man. She said that when she tried to talk to him about his salvation that one of his daughters interposed and practically ordered her out of the room, saying, "Now don't you worry about father one bit. He is a good man. He has paid his debts and has lived a good life and is perfectly all right. Beloved, the majority of people today expect to go to Heaven just because they pay their debts and have lived a good, respectable, moral life. The Word of God doesn't say so.

The Word of God tells us about a man who thought he could be saved by being good—a Pharisee. This Pharisee and publican went to the house of God. The Pharisee stood off by himself and looked up into the face of God and told God how many times he had fasted and about the tithes that he paid. He stood there and bragged about himself and told God how good he was. The other man smote upon his breast and cried to God for mercy. When God the Father summarized the situation, He said that this man who cried to him for mercy went down to his house justified whereas this other man—this good man—went down condemned. Beloved, if good works will save a man, that Pharisee would have gone to Heaven. The

Word of God tells us, in contrast, how the bad man went to Heaven and the good man went to Hell. I say to you this morning, if you are depending in the least on your good deeds or your good works for salvation, you are as sure of Hell as though you were already in the flames thereof.

Suppose that there are 500 parts to salvation and Jesus Christ takes care of 499 of those parts. You look at that last one and say, "No, I've got to help out a little bit. I'll do one little thing to help out the Lord in my salvation." Beloved, to that extent you have not trusted the Lord Jesus Christ as Saviour. To that extent you are depending upon your works. To that extent you are depending upon yourself for your salvation, and to that extent you are still an unsaved man until you fully and completely depend upon the Lord Jesus Christ as your Saviour.

Here is another Scripture which makes it clear that you are not saved by your works:

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:16.

Listen again:

"God 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."—II Tim. 1:9.

You say, "Brother Gilpin, somehow I have a feeling that Christ saves us to start with and then I have to keep myself saved thereafter." Would you be that foolish to think that God would save you partially and that you would have to do something in the realm of salvation to keep yourself saved? Listen to what God says about it:

"Even so then at this present

time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work"—Rom. 11:5, 6.

In this Scripture God tells us that you are either saved by grace or else you are saved by works. There can't be a mixture of them. You have to either depend fully on Jesus Christ or fully on yourself—fully on Christ's finished work or fully on your own works.

I ask you this morning as I stand thus (with one foot on a table and one on the floor), am I depending upon this table or upon this rostrum, with my left foot on the table and my right foot on the rostrum? You can easily see that I am depending on both. I am not standing fully on the table, and I'm not standing fully on the rostrum. I have part of my weight on each. As long as a man depends partly on himself and partly on Jesus Christ, he has not fully depended upon the Son of God as his Saviour. Beloved, the only time a man is saved is when he turns loose of everything else and trusts fully in Jesus Christ. That is what Abraham did. He was a good man before he was saved, but the Word of God says that he wasn't saved by works. Abraham "believed in the Lord" and he counted it to him as righteousness.

III

ABRAHAM WASN'T SAVED BY RELIGION. The Word of God tells us that Abraham was saved before he was ever circumcised. Bear in mind that circumcision was the religious rite whereby the Jew was inducted into the religion of the Jews. Abraham was saved before he was ever circumcised. Listen:

"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of"

(Continued on page three)

"THE MASTER OF MY BOAT"

Joseph Addison Richards

"I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow,
I'd steer the little craft afar and near.

Mine was the boat, and mine the air,
And mine the sea, not mine, a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill, and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man, who spoke as never man before,
I followed Him -- new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine, the choice.

Once from my boat He taught the curious throng
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long,
Before the catch amazed and humbled me.

His was the boat, and His the skill
And His the catch, and His my will."

"Saved As Abraham Was Saved"

(Continued from page two)
our father Abraham, which he had being yet uncircumcised."—Rom. 4:12.

So many people expect to go to Heaven by religion. In the Old Testament we read of the time when Adonijah's plot failed whereby he hoped to become the king instead of Solomon. When Solomon was made king, Adonijah feared because Solomon ran to the temple and took hold of the horns on the altar. The altar was a place of sacrifice and a symbol of religion. Adonijah hid within himself, "If I but take hold of the horns on the altar, I'll have security and nobody will harm me." Many and many a person today has the same false hope as to salvation, holding on to some type, or some form of religion.

I remember when John Jr. was just a little boy, some three or four years old, that one afternoon I brought home some nice, red, apples and I gave him one of the apples. He walked around out in the yard and ate the apple. A little boy who lives nearby, who since is grown, who probably might be embarrassed if I called his name, saw him and asked John Jr. where he got the apple. John Jr. explained to him: "My daddy loves me. He brought me this apple." I was watching that lad and overhearing that conversation from the side door. It wasn't over two minutes until the other little boy walked around where I was and sauntered back and forth two or three times and said, "I love you too." Oh, no, I didn't, beloved. He just loved big, red apples. There are a lot of people this morning trying to tell God they love the Lord when they don't love Him at all. They are just afraid they are going to hell and they join the church and take on the form of religion. The Spirit is left out altogether and all they have is a form of religion. Abraham can't be saved by religion and no one is ever saved by religion. You can join every church in this world and die and go to hell.

We have some examples in the Word of God of men who had religion but not salvation. In Acts 19 we read of twelve men who claimed some semblance to the baptism of John the Baptist that they had received, but they didn't have salvation. When the apostle Paul came into that region, he explained the working of the Holy Spirit and the completed atone-

ment in the Lord Jesus Christ, and the men saw the truth and received the Son of God as their Saviour and were born again.

We have another example in the experiences of Simon. In Acts 8 we read that Simon had religion. One day the apostle Peter said to him, "Thy heart is not right in the sight of God." He had religion but he wasn't saved.

Nicodemus had religion. John 3 tells us that he was the leader of religion in the city of Jerusalem, yet the Lord Jesus said to him:

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

I tell you, beloved, no man is saved by religion. Hell will be chuck full of religious people. There will be Methodists in hell who could shout so loudly that you could hear them 100 miles. There will be Catholics in hell who never failed to go to mass and who never missed Good Friday confession. There will be Presbyterians in hell who could recite the whole of the Westminster Catechism backwards and forwards. Beloved, there will be Baptists—Russell Baptists—in hell who thought that all they needed was to be a member of a Baptist Church.

Listen, beloved, Abraham was never saved by religion and you can never be saved by religion. I am reminded of our Lord at the judgment when unsaved people come up to be rejected, though they be professors of religion. We read:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:21-23.

Abraham wasn't saved by believing that there was a God. He wasn't saved by his works nor by his religion.

IV

HOW THEN WAS ABRAHAM SAVED? We are told plainly in God's Word how he was saved. Listen:

"For what saith the scripture?

Abraham BELIEVED God, and it was counted unto him for righteousness."—Rom. 4:3.

"Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3:6-8, 16.

Go back to that memorable time in Abraham's life when he stood with God to count the stars, and the Lord said, "So shall thy seed be." Paul, by inspiration, says that God never said seeds, but said seed, referring to Jesus Christ. So when God spoke and said, "So shall thy seed be," somehow God preached the Gospel to Abraham through the stars. Somehow there was a Gospel in the stars that night to tell Abraham about the coming seed which was Jesus Christ, and he believed Him and it was counted unto Him for righteousness. How was he saved? When he heard that Jesus Christ was going to die for his sins, he believed it. God said, "Abraham, if you believe that Jesus Christ is going to die for your sins, I'll just put Jesus Christ down as your Substitute. He will bear your sins." Abraham believed it and it was counted unto Him for righteousness.

The book of Hebrews tells us that "it was imputed to him for righteousness." Do you know what imputation is? Here is a child I saw sometime ago, with the flesh of her legs horribly burned. For several days they tried somehow to get that flesh healed. Finally they took the flesh off the mother and grafted it on this seared flesh of the child and the child got well. That is imputation. The child lived because the mother gave flesh to the child.

A modern blood transfusion takes blood and stores it and later gives it to another person. In the days of the early blood transfusions, it was done differently. I saw a girl lie down by her sister and I saw the arteries of their bodies connected. The well, healthy girl, by the power of a strong heart, pumped blood from her body into the body of her sick sister. That is imputation. The sick girl lived because the blood of the well girl was imputed in her.

Beloved, in God's sight I have no righteousness. No man today can claim righteousness unto himself. Listen:

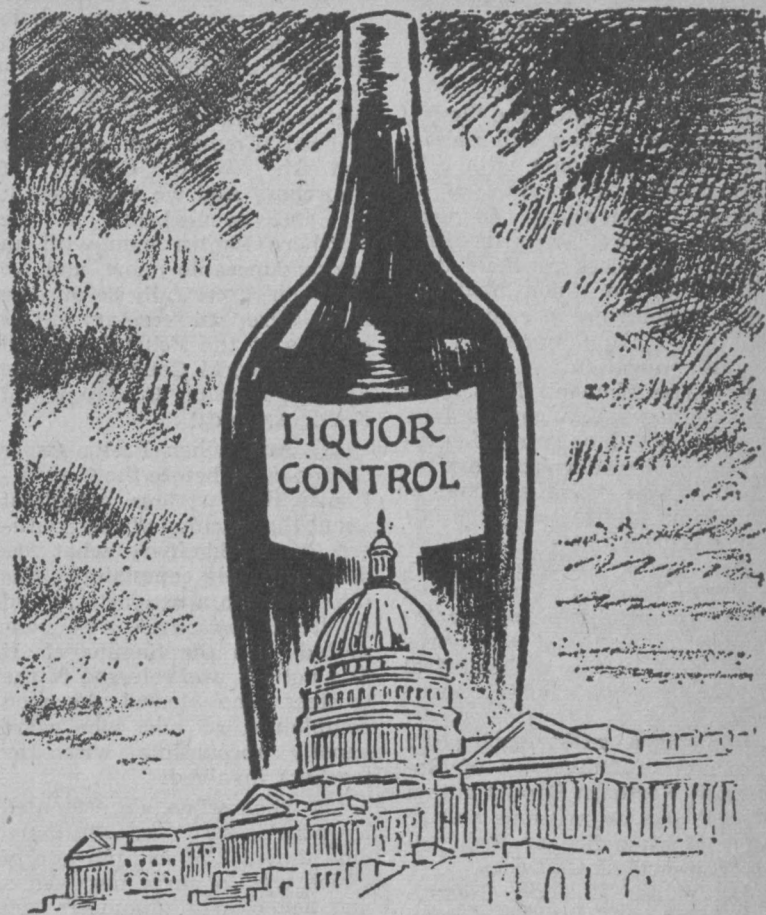
"All our righteousnesses are but as filthy rags."—Isaiah 64:6

Do you believe that Jesus Christ died for your sins? If so, then God has imputed the righteousness of His Son unto you so that you can say this morning that you are living by the imputed righteousness of God's Son, Jesus Christ.

Why did God tell us about Abraham? Beloved, Abraham is the model case of salvation. He is the example of salvation as to how God has saved through all the ages. This was written for us that if we believe that Jesus died for our offenses and was raised for our justification that we likewise could have the imputed righteousness of Jesus Christ and we likewise could be saved just like Abraham was saved.

That is how I am saved. That is how Abraham was saved, and that is how you are saved.

Sinner friend, if you are ever saved, you will be saved just



ANOTHER WASHINGTON MONUMENT

Destructive Movements Amid Southern Baptists

(Continued from page one)

Baptist territory. They have established southeastern headquarters, Dr. Forest C. Weir in charge, at Atlanta, Ga., and they have already organized the ten states here in the southeast and now they are coming inside the state and organizing the local council. These seven great national councils linked together in the Inter-Council Field Department represent the greatest unionizing organization or agency that this nation has ever seen for the reason that I just tried to enumerate to you. Now here is the second thing in the dangerous situation in Southern Baptists. We have five distinct groups of Southern Baptists who have already been enlisted in this movement and have become helpers of the Federal Council. You understand what I am saying. It is one thing to have these seven great unionizing organizations with their plan of operation. It's quite another thing to know that already five great and influential groups of Southern Baptists have lined up with them and are working with them to bring this movement into every city and every church Southern Baptists have. Five distinct and outstanding groups of Southern Baptists are now definitely leading in the fight to carry Southern Baptists into the camp of unionism and apostate Christianity which it represents. What are these groups of Southern Baptists? Well, about five per cent of our pastors, educators and executives. At least 1,350—some pastors, some educators, some executives. They are not fewer than that many. This group includes two smaller groups. On the one hand is the group of outstanding Northern Baptist pastors who have moved down into the border states of the South. Then on the other hand, there is a rather large group of outstanding liberals who are

more than ready to join forces with all who favor cooperative Christianity or something "broad" and inclusive, with this group of 1,350 pastors, teachers, and executives.

A third group of Southern Baptists that have gone into this movement is the 33 southwide board members, prominent leaders among Southern Baptists, who are on Southern Baptist boards and are affiliated with the state or local councils of churches in their section.

The fourth group. In 1937 a Committee on Negro Ministerial Education had but one main objective—not to aid Negro ministerial education, but to unite the Negro work of the Northern Baptist Convention with that of the Southern Baptist Convention. It has succeeded in this objective, having even changed its name to the Inter-Convention Committee of Negro Ministerial Education and formed a joint committee with representatives of the Education Board of the Northern Baptist Convention, without even asking Southern Baptists.

The fifth group. THE FOREIGN MISSION BOARD of our Convention is definitely aligned with the Foreign Mission Conference of North America which is in a (moral and legal) compact or confederation with two of the greatest unionizing organizations on earth—(1) with the Inter-Council Field Department since 1939, and (2) with Church World Service since 1946.

What the Federal Council and its six affiliated societies, now reinforced by the five influential groups of Southern Baptists will do to the Southern Baptist Convention in the next 12 years is as certain as death and taxes.

II. THE HIGH OFFICIAL LEADERSHIP OF THE SOUTHERN BAPTIST CONVENTION HAS ADOPTED A THREEFOLD PROGRAM FOR HELPING ON THE UNION MOVEMENT WHICH IF PERSISTED IN WILL WRECK OUR CONVENTION.

They have grown broad—
(Continued on page four)

ATTENDING CHURCH IN SPIRIT

A woman once said to her pastor: "Pastor, I cannot be with you Sunday in body, but I will be with you in spirit." The pastor replied: "Very well, sister; where would you want your spirit to sit; we will reserve a seat for you."

I know of nothing more hypocritical than for a person to say that he won't be at church in body, but in spirit. That is the only way of evading weighty responsibilities. Better be frank and admit the truth, and accept the consequences.

No pastor was ever inspired by the thought of a spirit in the pew; no spirit said amen, neither did a spirit ever encourage, or otherwise influence a lost soul to attend the services where he would hear the gospel much less bring them to the services. A spirit never contributes to the support of the church, neither are they conscious of the presence of the Lord in the services, and certainly they never share in the blessings that come to those who attend in the flesh. A spirit never engaged in the singing of the songs of grace. A spirit in church on Sunday makes a blue Monday for the mind and soul of the person who is absent in person.

God never commanded His people to observe the Sabbath in spirit, but in body. It is the whole man or woman that must answer to God for the way they spend the day of worship and rest. — Lockland Baptist Witness.

Destructive Movements Amid Southern Baptists

(Continued from page one)
minded and adopted the "Inclusion Policy." They will receive the funds and honor with official position all pastors of all churches which give financial support to the Co-operative Program, regardless of their doctrinal views or their affiliation with unionizing organizations. Look at what happened at our recent convention!

(1) The Woman's Missionary Union Convention gave a field day to the unionizers, compromisers, and modernists from the North. Their special speakers at Oklahoma City included the following celebrities:

Dr. Luther Wesley Smith, Northern Baptist, graduate of Harvard and of Newton Theological Seminary; pastor at Syracuse, N. Y. He is a theological liberal, a new term for modernist.

Miss Margaret T. Applegarth, graduate of University of Rochester, Northern Baptist author of 30 books on missions and an alternate member of the Federal Council of Churches.

Dr. Walter H. Judd, Congregationalist and Republican member of Congress and also a modernist, congregationalist and unionizer.

Dr. Theodore F. Adams, pastor of First Baptist Church of Richmond, Va., led his church into affiliation with the Virginia Council of Churches and sends contributions from his church direct to Federal Council.

And you think the Committee on the W. M. U. program just happened to find these liberals and unionizers? While Southern Baptists are sleeping, the enemy is sowing tares in our field.

(2) Then who presented to the Convention the work of Church World Service? We declare ourselves against the Federal Council of Churches and the World Council of Churches at one session of the Convention, then, at the next, we present the European secretary of Church World Service, a unionizing organization chartered by the Federal Council of Churches and the Foreign Missions Conference of North America! Dr. George W. Sadler is the Southern Baptist representative on this Church World Service—a sort of a director; if you please, of this great octopus which proposes to monopolize and unionize the

handling of all the charitable gifts for relief in the whole world. And we know, he is on this board, representing Southern Baptists and helping to direct the charitable work of the Federal Council of Churches and the World Council of Churches. And we encourage it all and even bring in the Northern Baptist man with an unpronounceable name, and we hear him respectfully because he is the European secretary of this octopus of the Federal Council and the World Council and the Foreign Missions Conference of North America!

(3) And, when Pastor Oscar Gibson came before the Convention with a serious complaint about the teaching of the Southern Baptist Seminary, what was done with his complaint? Was it referred to a nonpartisan and unbiased committee not connected with the Seminary? It was not! It was referred to the trustees who elected the men complained of and who were equally responsible with the teachers involved!

(4) Then when we presented a proposed constitutional amendment, the sole purpose of which was to purge our boards and agencies of unionizers and compromisers before it was too late, what happened? A half-dozen alarmists rushed upon the Convention floor, shouting, "Norris! Norris is the real author of that proposal!" Did anyone present have any sort of evidence that I was acting for Bro. Norris or that Bro. Norris ever saw or heard of this proposed amendment until the Convention tabled it at the request of the president? I will send my check for \$100 to the president of our Convention, or to anyone of these other six alarmists, if he will present any sort of real evidence that Bro. Norris ever saw or ever heard of this proposal before it was presented to the Convention. No more inexcusable, baseless, and slanderous falsehood was ever suggested to a convention—in order to shield and protect and encourage the unionizers in our Convention!

All of this simply means that 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 lecturers 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 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 the world how broad and inclusive is our Southern Baptist Seminary! And of course it will broaden, and not to say shock, the students, half of whom never before heard a great vagarist 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 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 most modernistic seminary in the nation—and get a really broadminded man like Bro. Wm. A. Mueller? Or since Bro. E. McDowell is up there doing summer graduate work in this same Union Theological Seminary, why should he not bring down this unusual man to our Seminary? And E. A. McDowell brought him along!

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. They have become broadminded and inclusive! And 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?

(2) OUR HIGH CONVENTION LEADERS HAVE ALSO DETERMINED TO STRIKE DOWN AND LIQUIDATE ALL WHO DARE TO CHALLENGE

OUR PRESENT LEADERSHIP OR POINT OUT ANY DANGEROUS MOVEMENT. Our Convention officials are not going to do anything about the modernism and unionism creeping into our Convention—and they are not going to allow anyone else to do anything about it. See how quickly they put my book: "Unionizing Southern Baptists" out of all the bookstores of the Convention! Then see what they did to Pastor Oscar Gibson when he introduced a resolution to the Convention requesting an investigation of the Southern Baptist Theological Seminary. And then see what they did to me when I asked that 30 Southern Baptist board members who had compromised themselves be put off these boards! Like it is in Russia, our people must understand that the agencies, institutions and leaders of our Convention are sacred and no one must criticize them or call attention to their blunders—unless he wishes to be liquidated!

(3) BUT, THE MOST DANGEROUS OF ALL, OUR HIGH CONVENTION LEADERS HAVE ADOPTED THE RUSSIAN PROGRAM OF OWNING AND CONTROLLING ALL THE MEDIA OF EXPRESSION. And forbidding all criticism of leaders, institutions or movements, and casting out everyone who dares to point out any sort of dangerous movement. In fact, I have recently had the unique experience of having four state Baptist editors attack me falsely and viciously—or 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!

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 SAY 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 bookstores of the South and Southwest; all the promotional literature, both state and Southwide, and all the state Baptist weekly papers. And all these 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 Baptist 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!

Did any Southern Baptist paper carry a line of the charges which Pastor Oscar Gibson leveled against the Seminary at Louisville? Not a line! But these same papers gave two full pages to the report of the board of trustees, saying that the charges were without foundation. Did any one of the state Baptist editors review my first book, "Unionizing Southern Baptists"? Some of them accepted money

The Holy Spirit

(Continued from page one)
2. Insulting the Holy Spirit. (Heb. 10:29; Luke 18:32).
3. Blaspheming the Holy Spirit (the unpardonable sin). (Matt. 12:31, 32).

Read the passage and context and you will see that there is no mystery attached to this—not a bit.

On the part of Christians:

1. Grieving the Spirit. (Eph. 4:30, 31). (Things that grieve: Gal. 5:17-19, 31).

2. Lying to the Holy Spirit. (Acts 5:3, 4). When at consecration services or during revival meetings, people come forward and profess to surrender their sin and worldliness and then don't live up to their vows they commit this sin. To profess to give up things for Christ's sake—then to hold on to them, like Ananias did, is to lie to the Holy Spirit.

3. Quenching the Spirit. (1 Thess. 5:19). This is committed by being disloyal to the promptings of the Spirit. When you ought to do a certain thing, and the Lord leads you to do it, but you decline you are quenching the Spirit.

Many Christians have an almost morbid interest in "What Is The Unpardonable Sin"—a sin which we don't believe a Christian commits, but the trouble little over the years against the Spirit that they are actually guilty of.

for ads but made scant mention of the book. And not a state Baptist paper in the South has reviewed my last book, "While Southern Baptists Sleep." And only one state Baptist paper in the South has mentioned the publication of this last book. It is indeed an amazing thing that has come to pass among Southern Baptists, but our high Convention leaders seem to have agreed among themselves to see nothing wrong, to hear nothing to know nothing and do nothing—and allow no one to do anything—until the unionizers and modernists carry their bag and baggage, into the union movement and apostate Christianity and so our Convention is to be wrecked and taken over by the unionizers and compromisers. For we have grown liberal and broadminded. We are going to welcome all the unionizers and compromisers. We are not going to put them out nor let anyone else put them out. For we own and control the papers of the Southern Baptist Convention and we'll see that our people never understand what is taking place until we have been swallowed up by the octopus of unionism and compromise.—The Informer.

Revival

(Continued from page one)
When it is easier to gossip than to witness.

When it is easier to condemn souls than to pray for their salvation.

When it is easier to sit in the back seats of the church than in the front ones.

When it is easier to hold grudges than to forgive.

When it is easier to be worldly than holy.

When it is easier to withhold our tithes and offerings than to pay them.—Christian Monitor.

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DECEMBER 3, 1949

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