

The Baptist Examiner

Paid Circulation In All States and In 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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Baptist Beginnings

In J. R. Graves' Introduction to Orchard's History of Foreign Baptists, he says: "The reader should distinctly bear in mind that our author does not profess to write the history of our people in detail, but to demonstrate by testimony of both Catholic and Protestant writers—our bitter enemies that communities of Baptists have existed in all ages from the days of John the Baptist until now, maintaining essentially, the same faith and that 'the faith once delivered to the saints.'"

It is a distinctive tenet, believed

and taught by Baptists alone, that John the Baptist prepared the material and the Lord Jesus organized the first Baptist church during His personal ministry here upon earth. Of this the Scripture gives abundant proof. Old Testament types and prophecy point clearly to this. New Testament apostles and historians acclaim their testimony true.

In Heb. 3:1-6 Paul invites careful consideration to the house Jesus built. These facts are clearly brought out in that passage. Jesus was appointed by His

Heavenly Father to build His house and faithfully obeyed His Father's orders. He not only built His house, but was counted worthy of more glory than Moses, because He was greater than Moses and the builder is greater than the house He built. Moses was only a servant in his house; but Christ was the Son of God and Master of His own house.

In I Cor. 3:16 Paul speaks of the church at Corinth as a temple of God. In Eph. 2:20-21 Paul refers to the church at Ephesus as (Continued on page five)



Should he feel flattered or ashamed? See Luke 6:26.

Why Baptist Churches Should Repudiate The Literature Of The Southern Baptist Convention And Use Nothing But The Bible

We are not opposed to the use of literature as literature. Every teacher in our Sunday School and every member of the church is urged to buy good books and to subscribe to good religious periodicals.

Many years ago when pastor of the First Baptist Church of Van Buren, Arkansas, some of the departments and classes of the church, dissatisfied with the modernism and post-millennialism of the literature of the Southern Baptist Convention, suggested that we use the Bible and the Bible only in several departments. The Sunday School of the church was then and had been for years a "Standard Sunday School." It was suggested that the pastor write the Sunday School Board about the matter of standardization and the use of the Bible, and the Bible only, as our teaching material.

We wrote the Board asking them about the substitution of the Bible for Quarterlies in the Standard of Excellence. The reply was a shocking statement that no Sunday School could be Standard unless Baptist literature was used. I believed then and believe now THAT THE BIBLE IS BAPTIST LITERATURE; that every writer of the New Testament was a member of what we today know as a Baptist church, and that since the Bible is the only inspired book in the world that it was good Baptist literature. We are not opposed to the use of literature as literature, but we do oppose the substitution of Quarterlies for the Bible in the pulpit and in the classroom. We believe the Bible should be used in the Church.

We do oppose the literature used in the average Baptist Bible School on Sunday because it has three major defects.

1. It does not use ALL the Bible. Eld. J. M. Price, the present Director of the School of Religious Education, Southwestern Baptist Theological Seminary in Fort Worth, Texas, adequately summarizes the present failure of the Quarterlies. In his book which is the text book in most Baptist colleges and seminaries operated by the Southern Baptist Convention, he says:

If all of our youth attended church school all of the time, we would still face an insufficient system of religious education due to an inadequate curriculum, at least so far as the Sunday School is concerned. From 1872 through 1917 when the old Uniform Lessons were used, only 35.1 per cent of the Bible was included. In other words if a child had entered at five years of age in 1872, attended every Sunday and studied every lesson, at

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fifty years of age he would have had little more than a third of the Bible, and this mainly historical. Nine books would never have been touched. The Improved Uniform Lessons have corrected this somewhat in that 40.1 per cent of the Bible is included, but it is still top-heavy with historical material. The Closely Graded go considerably further and include 62.4 per cent of the Bible, with material much better adapted to the



OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

younger age groups, but stop short with the Intermediates, seemingly forgetting that Young People and Adults also need material adapted to life problems.

The majority of churches in the Southern Baptist Convention today use the Improved Uniform Lessons, and from Eld. Price's own statement, if a person attended every Sunday School and studied the lessons for every Sunday for his entire life, he would only study 40.1 per cent of the entire Bible, and most of that historical material. This is less than one-half of the Bible.

The system used by the Sunday School Board of the Southern Baptist Convention is the one designed by an interdenominational group to avoid controversial passages. In all the years of this system great sections of the Bible have not even been touched upon. It has been well called "HOP, SKIP, AND JUMP" system because it takes a small portion here and there, and ignores other portions. A person could attend Sunday School regularly for 50 years, study every lesson assignment, and yet at the end of that time not have an adequate conception of the Bible as a whole. Much of the Bible during this entire period of time would not even be touched upon. Strong criticism has come from influential members of the Southern Baptist Convention, and we will take the

liberty of quoting only one as cited by Eld. John R. Sampey,

One of the most vigorous attacks came from the pen of Eld. Harvey Beauchamp, a prominent Sunday-School worker among Southern Baptists. Mr. Beauchamp contended that the lessons were unsound in the matter of conversion; that extra-Biblical lessons ought not to have been inserted in the Series; that the Scriptures were wrested from their natural meaning to provide texts for some of the lessons; that important topics found no place in the Series; and that the Lesson Committee, contrary to all procedures, were now presuming, through the very structure of the Graded System, to interpret the Scriptures for the Sunday Schools.

2. Because it is A-Millennial. The average Baptist preacher and the average Baptist church member is a Pre-millennialist. In my early ministry the literature of the Sunday School Board of the Southern Baptist Convention was POST-MILLENNIAL. As world conditions deteriorated, the position of the Post-millennialist became untenable. The world was not getting better and better; in fact, the world was rapidly drifting (Continued on page three)



SOME FRUITS OF ROMANISM

1. The Child of Heresy.
1. Baptismal Regeneration.
2. Pouring for Baptism.
3. Infant Baptism.
4. From Baptismal Regeneration and Infant Baptism to Unregenerate Church Membership.
5. Bishops.
6. Union of Church and State.
7. Liberty of Conscience Destroyed.
8. From Infant Baptism, Union of Church and State to Infidelity.
9. Persecution.
10. The First Pope Born A. D. 606.
11. European Despotism in Civil Government.
12. Daughters and Granddaughters and What They Inherited From Their Mother:
 1. The Lutheran Church, Born A. D. 1529. Father Martin Luther. She Looks Like Her Mother in Practicing: (1) Affusion, (2) Infant Baptism, (3) Baptismal Regeneration, (4) Unregenerate Church Membership, (5) Union of Church and State, (6) Persecution, (7) German Infidelity.

(Continued on page eight)

OWNERSHIP AND STEWARDSHIP

GOD'S OWNERSHIP

By Creation. Col. 1:16; 2 Cor. 5:17 (refers to the new creation). The earth is the Lord's by creation. We are His by the new creation.

God's ownership by purchase. I Cor. 6:19-20; Matt. 13:44. We are His by gift. John 6:37. We are His by discovery. Luke 19:10; I Pet. 2:10.

We are His by conquest. Matt. 12:27-30; I John 4:4. We are His by inheritance. Eph. 1:18.

MAN'S STEWARDSHIP

Because God is the owner of all, I am only a steward. If the title belongs to God, then it does not belong to me. I can't have a title to a piece of property while it is at the same time belongs to my neighbor. If God is the owner and I am only a steward, then God has a right to do what He pleases with what is His and He is pleasing just now to take away the stewardship of lots of people because they have been wasting His property.

(Continued on page eight)

The First Baptist Pulpit

"THESE NECESSARY THINGS"

"... these necessary things." be saved.

—Acts 15:28.

Let me remind you, beloved friends, that every man born into this world is born spiritually dead. He is just as dead to God as a corpse is to this world. Most people don't like to face that fact, but it is the truth just the same. A corpse can get out of the casket, lay aside the burial shroud, and walk out of the building, unaided and unassisted, just as easily as a lost man can save himself apart from the Spirit of God.

That is why it is that an unsaved man can't do anything to save himself. It is impossible for you to do anything whereby you might

"There is none that understandeth, there is none that seeketh after God."—Rom. 3:11.

Some preacher may tell you to seek the Lord, but the Word of God tells us that there is none that seek after God. How could you expect a dead man to seek the Lord? How could you expect a man who is as spiritually dead as a corpse is physically to seek the Lord? Beloved, it is the Lord that does the seeking.

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finds it?"—Luke 15:4.

Notice, beloved, the sheep doesn't seek the Saviour. It is the Saviour that seeks the sheep. The sheep doesn't get on the shepherd's shoulders, but it is the shepherd, when he has found the sheep, who puts the sheep upon his shoulders and goes home rejoicing.

Beloved, no man seeketh after God, for every unsaved man is spiritually dead, and a dead man can do nothing.

That leads me to say that there are four things necessary for one to be saved.

GOD MUST ELECT ONE UNTO SALVATION.

(Continued on page two)

"These Necessary Things"

(Continued from page one)
Chronologically, that is the first thing that must be done for you. If God doesn't elect a man unto salvation, that man will never be saved.

I have been impressed within the last few week's time in listening to an evangelist of national repute, by the number of times that he urged the people to seek the Lord. I listened to him for twelve evenings, and in not one of those twelve sermons that I heard him preach did he ever tell a man how to be saved. Instead, his invitation was for them to seek the Lord. On one of those evenings, I heard him make this statement: "I won't guarantee that if you seek Him, He will save you; but I will tell you that He never yet has saved anybody that did not seek Him."

Beloved, that is a lie. Saul of Tarsus wasn't seeking the Lord the day that Jesus Christ saved him. Saul was on his way to Damascus to persecute the Christians. He wasn't seeking the Lord. He wasn't seeking salvation. Instead, beloved, he was doing everything he could contrary to the Gospel of Jesus Christ. When God spoke from Heaven and smote him and knocked him from his horse, it was an humble man that got to his feet and said, "Lord, what wilt thou have me to do?" Saul wasn't seeking the Lord; it was the Lord that sought him.

Listen again:
"I am found of them that sought me not."—Isa. 65:1.

I say to you, God is found in men who never one time sought the Lord. Rather, the Lord sought them.

It is not necessary that men seek the Lord, but rather, above everything else, God must elect one unto salvation. Unless God chose you unto salvation before the foundation of the world, you will never be saved. It is God that makes the choice.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU to salvation through sanctification of the spirit and belief of the truth."

—II Thess. 2:13.

It is God who chooses men unto salvation. I don't say that the choice God makes is salvation, but it is unto salvation and results in the sinner's salvation. It is God that makes the choice.

I'll never forget when Evangelist Hyman Appelmann came to Ashland several years ago. One night as he was preaching, he looked down in my direction and said, "I understand that there are a number of people around Ashland who are troubled about the doctrine of election." Beloved, I always had a feeling that he was saying it for my special benefit, for he was looking straight at me. Anyway, he went on to say, "I can explain election to you like this: God votes for you, the Devil votes against you, and you cast the deciding vote." I could not shake my head negatively fast enough against that kind of preaching, for, beloved, you don't cast the deciding vote. The deciding vote was cast by God before

OBEDIENCE

I SAID: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

—George MacDonald

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose to-night
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in Heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

the foundation of the world when God chose you in Jesus Christ.

"And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."

—Acts 13:48.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

I challenge you to find anywhere in the Bible where a person ever believed who wasn't first chosen of God unto salvation. There isn't a promise in all the Bible where there will ever be anyone else come to Jesus Christ other than those who were the love gift of the Father to the Son before the foundation of the world. You can seek the Lord until you are black in the face. You can start seeking Him right now and keep on seeking Him every day of your life until you die, but if God didn't choose you in Christ Jesus before the foundation of the world, you will never be saved.

Listen again:
"But ye believe not, because ye are not of my sheep, as I said unto you."—John 10:26.

In Jesus' day, some of the people did not believe. God's Word does not leave us in doubt as to the reason, for Jesus tells them that they have not believed because they were not His sheep. They had not been given to Him by the Father as a love gift before the foundation of the world.

We read:
"Therefore they could not believe, because that Esaias said again, HE HATH BLINDED THEIR HEART; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John 12:39,40.

"For there are certain men crept in unawares, who were before of old ORDAINED TO THIS CONDEMNATION, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 1:4.

This would tell us, beloved, that there are people who can't believe, and who are ordained to condemnation. These will bring just as much glory to God as the salvation of others, as both will vindicate His Word.

I say then, in the light of God's Word, God has to elect a man to salvation before that individual can be saved. Perhaps you may not believe it, but I fall back on this: God said it, I believe it, and that settles it. Or, perhaps you don't understand it. Beloved, if you could understand everything that God did, you would be just as big as God. The God I preach to you is a God who made the world and who fills the universe—a God of majesty and sovereignty and power.

The first thing that is necessary for one to be saved, is that God has to choose that one unto salvation.

come into this world and lived a perfect life, which He did live, but had not died, not one individual would have ever been saved.

You can't be saved by your goodness, nor by the goodness of Jesus Christ. You can't be saved because Jesus Christ lived a perfect life when He was here in the days of His flesh. Beloved, there is only one way that any man can be saved, and that is that Jesus Christ died to pay his sin debt and died in his place at Calvary.

The Word of God tells us that Jesus Christ had to die.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples. Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

—Mt. 26:36-39.

What was this cup about which Jesus was praying? It was the cup of death. It was the cup which was filled with the dregs of the sins of all the elect of God, from the first one that was saved to the last man that shall ever be saved. As Jesus neared Calvary, burdened down with the weight of the sins of the elect of God, though He came into this world to die for their sins, He prayed that "this cup" might pass from Him.

Beloved, it wasn't possible that that cup pass from Jesus Christ. It wasn't possible that the Son of God should escape death. Instead, it was written from before the foundation of the world that He was the Lamb slain from the foundation of the world.

—Rev. 13:8.

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"Who HIS OWN SELF BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

In the Old Testament we read the story of the Passover lamb. The Israelites were getting ready for the observance of that first memorable Passover, and they were told to kill a lamb and put its blood on the sideposts and on the lintel above the door. God said:

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."—Ex. 12:13.

Beloved, that Passover lamb

had to be killed for that first-born to be saved. The Passover lamb is a type of the Lord Jesus Christ, for we read:

"For even Christ our passover is sacrificed for us."—I Cor. 5:7.

The Passover lamb had to die. Jesus Christ was the fulfillment of that Passover lamb, and He had to die that you and I might be saved.

In the days of our Lord, when Nicodemus came in the night to talk to Jesus, Jesus urged upon him the necessity of the new birth. Jesus used a familiar illustration, for He said:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

—John 3:14.

When the children of Israel were bitten by the serpents, in order to get a remedy for the snake bites, they were to lift up a serpent made of brass on a pole within the center of the camp. Everyone that looked to that brazen serpent would be healed of his snake bite. Likewise, beloved, any individual that is saved from his sins, has to look up to the Cross where Jesus Christ died to pay for these sins.

Beloved, Jesus Christ had to die. There will never be any individual in Glory except on the basis that Jesus suffered his Hell and paid his sin debt. Because Jesus suffered for him, that individual is saved.

THE WORD OF GOD HAS TO BE PREACHED.

There will never be any person in Glory except on the basis that he heard the Word of God, which told him about the Lord Jesus Christ and brought salvation to him.

Some preachers' specialty is sob stories. I know of a church that has been cursed for years by a preacher whose specialty is one sob story after another. There are thousands of such churches. The Word of God has never said that God will honor a sob story, nor a funny yarn, nor any kind of a story, but He has promised to honor the Word of God. Listen:

"So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

Beloved, you have to hear the Word of God in order to be saved. That is why it is that some folk don't like to come to this church—they don't like to hear the Word of God, Brother, it is the Book that you are going to be judged by. When you get up before God at the judgment, you are going to answer for this Bible. You are not going to answer for some preacher's yarns that he has told, but you are going to give an answer to God in the light of this Word.

In the darkest jungles of Africa, in South America where the missionaries have never gone, in the Orient where the Word of God has never yet been preached, and in Russell where the Word of God flares and flashes at you every time you come into the house of God, regardless of where you are, if you die without hearing God's Word, you are eternally doomed and damned for Hell.

God has said that men have to hear His Word to be saved.

"Whereby are given unto us exceeding great and precious promises; THAT BY THESE ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

—II Pet. 1:4.

"Who shall tell thee WORDS, whereby thou and all thy house shall be saved."—Acts 11:14.

"And that from a child thou hast known the holy Scriptures, which are able to MAKE THEE WISE UNTO SALVATION through faith which is in Christ Jesus."—II Tim. 3:15.

Some people like to go to a church where they call on women to testify and where they hear some old grandmothers who have walked with the Lord for years, tell about what they have done. They say, "It just stirs something within me to hear these old saints testify." Beloved, do you know what it is that it stirs? It stirs your emotions; not your spirit, but your emotions. You don't need to hear someone tell of his experience. What you need is to take God's Word and let that Word be implanted within your soul. That Word, beloved, will bring you face to face with Jesus Christ, and will show you the Son of God as your Saviour. You will never be saved apart from the hearing of the Word of God.

IV

THE HOLY SPIRIT HAS TO QUICKEN YOU.

It is the Holy Spirit, the Third Person of the Trinity, who takes the Word of God and applies it to your heart and quickens you and makes you alive in Christ Jesus.

"No man can come to me, except the Father which hath sent me DRAW HIM: and I will raise him up at the last day."

—John 6:44.

"IT IS THE SPIRIT THAT QUICKENETH: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."—John 6:63.

We read the story of the lost coin how the woman who had ten pieces of silver, lost one. That coin which was lost didn't get up and find the woman. Rather, the Word of God says that the woman lighted a candle and swept the house and sought for the coin until she found it.

Beloved, that woman represents the Holy Spirit. The work of a woman is on the inside. This woman sought for the coin. The work of the Holy Spirit is inside. He seeks for the sinner, and unless the Holy Spirit quickens an individual and brings that one to a saving knowledge of the Lord Jesus Christ, he will never be saved.

Listen again:
"And when he is come, HE WILL REPROVE THE WORLD OF SIN, and of righteousness, and of judgment."—John 16:8.

Has the Holy Spirit reproved you? Did you join the church without being reproved by the Holy Spirit? Is sin just as lovely to you as it was before you made a profession of faith? I ask you, has the Holy Spirit of God reproved you of your sin?

In order for you to be saved, God had to elect you, Jesus Christ had to die for you, the Word of God had to be preached to you, and the Holy Spirit has to quicken you. What is there left for you to do? Beloved, all you have to do is to furnish the sinner and God will do the saving.

I like to think of Jonah. God called Jonah to preach, but Jonah didn't want to go to Nineveh. He wanted to go someplace else. You remember how that he was swallowed by the fish and was in the belly of the fish for three days and three nights. When that fish vomited him upon dry land, he had been brought five hundred miles to Nineveh, instead of a thousand miles in the other direction which he wanted to go. When he stood up on the shores of Nineveh, he said:

"Salvation is of the Lord."

—Jonah 2:9.

Beloved, when God wants you to do something, you might just as well do it, because you will have

(Continued on page eight)

Literature

(Continued from page one)

ing into the condition described by the Apostle Paul in his letter to Timothy (II Timothy 3). The Post-millennialist heresy became untenable and its former adherents being unwilling to accept the Bible teaching concerning the Millennial Reign of the Lord Jesus Christ, fashioned a new doctrine—A-MILLENNIAL. The literature of the Southern Baptist Convention soon became A-Millennial in its writings. Post-millennialism and A-millennialism form the ground work out of which modernism grows and flourishes. I would not say that every person holding the Post-millennial or A-millennial view is a modernist because the statement would not be true. But this statement is true—THAT EVERY MODERNIST belongs to either the Post-millennial or the A-millennial schools of thought. This modern doctrine of A-millennialism penetrates the literature of the Southern Baptist Convention.

3. Because it is MODERNISTIC. Modernism is not new. It is as old as Hell itself. Satan was the first modernist. He preached modernism to Adam and Eve in the Garden of Eden. Modernism is only infidelity dressed up to meet the demands of unbelievers of this day and age. Years ago infidels rented halls and auditoriums to preach their Christ-denying doctrines. Today the INFIDEL parades as a MODERN preacher behind the sacred desk and denies every fundamental of the faith. There is a certain amount of modernism creeping into the literature today. But some will say, "Is not most of the literature sound?" Yes, but the POISON OF MODERNISM IS THERE.

In the papers a few years ago, the story was told of a woman in northeast Arkansas who prepared biscuits for breakfast. She could not find the baking powder. In her search she found a can half filled with a white substance she presumed was baking powder. She mixed the material, baked the biscuits, and set them on the table. They had not risen as she thought they should, but there wasn't time to prepare others. Soon after breakfast the entire family was taken sick. The doctor was called. He told them that arsenic was to blame.

Upon investigation it was found that last year a small baking powder can had been used to keep a small amount of the poison. In place of baking powder being used in the biscuits, the arsenic had been used. Every other ingredient had been proportioned. Every other ingredient was pure and good but there was some poison added and the entire family was affected. A little MODERNISM

can corrupt the entire lesson and DOOM AND DAMN the ones who believe it.

For hundreds of years Baptists used the Bible and the Bible only in the churches. Quarterlies are a recent innovation. Why not return to the old paths? Why not return to the way our fathers walked in? Why not return to the New Testament method, the study of the Word of God?

We could give many quotations from the Quarterlies of the Southern Baptist Convention, but all such quotations would be several years old. All the literature of the Convention is now copy-righted and can not be published in whole or in part without express permission. Needless to say, however, permission would not be granted for such an article as this. Those who are interested in making further checks concerning modernism is the Quarterlies are referred to the Adult Quarterly of the Southern Baptist Sunday School Board for January-February-March of 1949 under the topic "Sources of Our Knowledge of Jesus" on pages 6 through 8. We would quote from this article but in the front of the Quarterly are these words,

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This particular Quarterly is shot through and through with denials of the verbal inspiration of the Bible.

We will use one Quarterly to illustrate what we mean. In order to avoid the criticism that we take portions out of connection, it is our purpose to quote the entire lesson as printed. We use a Beginner lesson because what a child learns stays with it throughout life. Catholics tell us that if they can have a child during the formative years, that no one can turn that child from Catholicism. If Baptists permit their children to absorb modernism in early years the results will be appalling. Here is the entire lesson:

BEGINNER PICTURE STORY

Southern Baptist Convention Series

Volume 60—No. 1, First Quarter, 1939, Part 8, February 19.

When Jesus Spoke

(A Story That Might Have Happened)

"Father Joseph sat at the head of the table. Mother Mary sat at the foot of the table. Jesus and his brother James sat on one side. The little ones sat on the other

side.

Supper was over. But no one left the table—no one but Jesus. He got up to get the Bible book. It was time for evening prayers. "Thank you," said Joseph as Jesus handed him the Bible book, "but tonight I shall not read a Bible story. Each of us may say a verse."

Jesus liked to hear Joseph read stories out of the Bible book. He liked even more to say verses.

Joseph began, "When a happy day is over I like to say a part of David's song, 'O give thanks unto the Lord: for he is good.'"

It was Jesus' time next. "Love thy neighbor," Jesus said.

"That is a fine verse," Joseph nodded, "and who has been a good neighbor to you today?"

"Many people have been good to me, today," Jesus answered. "There was a boy at the village well this morning who drew up the water for me."

"And what did you say?" Mary asked.

"I said, as you have always told me to say, 'Thank you, kind friend.'"

Mother Mary smiled. She was glad her boy had said something nice.

"And there was the young woman whose water jar I upset," Jesus said.

"Upset her water? How?" Mary asked.

Wilful Ignorance Inexcusable

DADDY MOTHER YOUNG PERSON

Some men whom you have trusted are determined to destroy your faith in God's Word, the Bible. Some men whom you have determined to support have purposed in their hearts to destroy your Faith in Jesus Christ as the Virgin-born Son of the Living God.

No historical deceit—that of the Pharisees included—supersedes that taking place among Southern Baptists at this very moment.

If you continue to support such men you must do so in wilful ignorance of the truth and the blood of every young person who is destroyed will be upon your hands. This is the terrible responsibility laid upon all who in truth may be called Christian this day.

BE NOT WILFULLY IGNORANT

Read The Facts In

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"I did not mean to do it," Jesus explained. "She set her water jar down. I was running with the other boys and knocked it over."

"And what did you say to her?" Mary wanted to know.

"I said, excuse me, and ran back to the well to fill her jar."

"That was right," Joseph said.

"I know somebody who was kind to me," spoke up Jesus' brother James.

"Who was it?" the father asked. "It was Jesus. He let me blow his whistle and I broke it. But he did not fuss. He just said he could make another one."

When Peter was an old man he wrote a letter telling about Jesus. He wrote something like this: "Jesus was always kind and said nice things to others. If you want to be like Jesus, do kind things for other people. And be sure to say kind words whenever you speak."

May we notice some things:

1. This is only "A Story That Might Have Happened." Are we to send our children to church to learn fables? Is there not enough truth in the Bible to supply our teaching needs? Must we draw upon our imagination for material? Is this teaching the Word of God?

2. The child reading and studying this lesson would not learn of the virgin birth. Certainly this lesson does not distinguish between the natural children of Joseph and Mary and the supernatural child of Mary.

3. While we recognize the great mystery involved in the childhood of Jesus we must be very careful not to go beyond the Scripture in our teaching. The Holy Spirit in the Bible gives us but little concerning the childhood and in giving that little takes care to protect us from reducing the life of the Lord Jesus Christ to a mere natural life. In the incidents concerning the boyhood of Jesus the Holy Spirit reveals his supernatural life and character. This lesson completely ignores it.

4. The supposed conversation of Jesus tells of his play in such a way as to make him the mere natural son of Joseph and Mary and also would lead the child studying the lesson to think of Jesus as one who made mistakes and therefore had to apologize to those round about him. There is no room for the teaching of the doctrine of the Deity of Jesus Christ.

5. The last paragraph teaches salvation by character and therefore denies the necessity of the New Birth. Modernism teaches salvation by character and therefore the true Modernist denies the fundamentals of the faith.

The Modernist denies: (either all or in part)

1. The Virgin Birth of Christ.
2. The Miracle Working Power

of Christ.

3. The Blood Atonement.
4. The Bodily Resurrection.
5. The Pre-Millennial Coming of Christ.

6. And because the Modernist denies the above, he must deny the Verbal Inspiration of the Bible because the Bible teaches these Fundamentals.

I do not want my boy taught that by doing good he can be like the Lord Jesus Christ. My boy is by nature a sinner because he was born of sinful parents. What he needs is to be brought to a realization of his lost condition, realize that Christ Jesus came into the world to die upon Calvary's cross to save him from sin, and receive Him as his personal Lord and Saviour. So far as I am concerned my boy will not sit under the influence of such teaching as the modernist gives. The Sunday School lesson quoted in full does not teach one single truth. It utterly fails to touch the Gospel of Jesus Christ in any particular. God save us from such.

Jethro's Worldly Wise Counsel

Owing to lack of religious cooperation with him, Moses sent his wife back to her father in Midian, as he was on his way to Egypt to accomplish the deliverance of God's people. The host of Israel is now in the vicinity of the place where God commissioned Moses, and had told him at the time that he would lead them along this very way towards the promised land.

Jethro, Moses' father-in-law, therefore, took advantage of the propinquity of the wandering host to bring Moses' wife and children to him. Moses received Jethro with honor, provided a banquet for him at which Aaron and the elders were guests. Moses recounted to Jethro the wonderful works of God's power in delivering his people, which made such an impression upon Jethro that he admitted that the God of Israel was greater than all other Gods, and Jethro made a burnt offering to God.

As Moses' guest, Jethro observed the routine business of Moses as leader of the host, and noticed that from early morning till late evening Moses was working at high tension and without intermission adjusting the various

(Continued on page eight)

THE BAPTIST EXAMINER
PAGE THREE
JANUARY 16, 1954

CHRISTIAN CARE-FREENESS



IS ANY PART OF SOUTHERN BAPTIST CO-OPERATIVE DOLLAR GOING TO THE SUPPORT OF LIBERALISM?

Pastor Samuel H. W. Johnston Of The North Rocky Mount Church Presents In Full
His Statement Concerning The Southern Baptist Convention As Given Wednesday, August 5th

The step which I am recommending that the North Rocky Mount Baptist Church take is of great importance and of most serious consequence and far-reaching effect. I assure you that this recommendation comes only after much prayer and unbiased investigation of conditions in the Southern Baptist Convention.

I should like to give you first of all a summary of some of the most outstanding examples of false doctrine and modernism (liberalism) in the Southern Baptist Convention.

Secondly, I should like to have you consider with me the possibility of bringing about a change in these conditions by some kind of reform from within.

Thirdly, I shall state my reasons for believing that at the present time separation from the Southern Baptist Convention and its associations is the right course of action.

The real question to be asked and answered is not how much of the cooperative program dollar is used for missions, but rather does any percentage of the dollar given to the cooperative program go to the support of modernism, liberalism and unbelief.

I wish to present the following facts to prove my charge that modernistic teaching is being supported by the cooperative program of the State and Southern Baptist Convention.

First let us look at the Southern Baptist Schools and Seminaries. 1. Let us consider the situation in Wake Forest College.

Their stand may be clearly seen in their having "Dr. Robert J. McCracken, pastor of Riverside Church, New York City, who preached for five days, April 19-23, at Wake Forest under the auspices of the college, Southern Seminary, and the local Baptist Church." (Biblical Recorder, May 2, 1953, pages 5 and 8). "He succeeded Dr. Harry Emerson Fosdick as pastor of the Riverside Church in 1946."

That Dr. Robert J. McCracken is a modernist cannot be doubted. Even Life Magazine speaks of him as being "liberal in his theology." (Biblical Recorder quotation from Life Magazine—May 2, 1953, page 8).

Dr. Robert J. McCracken served on the faculty of McMaster University (Canada) and is a lecturer at the Union Theological Seminary. Both of these schools are recognized everywhere as centers of modernism and infidelity.

The story of Dr. Robert J. McCracken and his visit to Wake Forest appears in several different issues of the Biblical Recorder, our state Baptist paper.

It is interesting to note statements by W. R. Cullom, professor emeritus, Department of Religion, Wake Forest College, concerning Dr. McCracken's predecessor, Dr. Harry Emerson Fosdick. He speaks of him as being "a good preacher" and sets him up as being an example for Southern Baptists to follow. Dr. Fosdick has been for years an outstanding advocate of modernism, and I would like to quote the following statement that he has made. "I am a liberal in theology. Of course, I do not believe in the virgin birth or in that old-fashioned substitutionary doctrine of the atone-

ment; and I do not know any intelligent Christian minister who does." (From a letter written January 31, 1945, by Harry Emerson Fosdick to Mr. W. B. Barnhart, at Harrisburg, Pa.).

Dr. Fosdick and his successor are preaching another gospel. The Bible says: "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

The Bible says: "If there come any unto you, and bring not this doctrine, (the doctrine of Christ) receive him not into your house, neither bid him God speed: For he that bideth him God speed is partaker of his evil deeds" (1 Jn. 10 and 11).

I would say that Wake Forest College and Southeastern Seminary in receiving and commending such men are partakers of their evil deeds. 2. Let us consider the situation at Louisville Southern Baptist Theological Seminary, Louisville, Ky.

In 1947 this seminary had Nels F. S. Ferre come to deliver the Gay Lectures. These lectures have been printed by Harper under the title "Pillars of the Faith." In these lectures Dr. Ferre ridicules the idea that the Bible is a full and sufficient revelation from God. But more than this, he dares to suggest the possibility that Christ was the Son of a German soldier, or perhaps the Son of Joseph. This blatant blasphemy is found in his latest book, "The Christian Understanding of God." (Published by Harper, page 191.) Let me quote a few excerpts:

"Strange, however, is the hold which this doctrine (virgin birth), in its more literal form, has on countless people. Reference to the virgin birth is not found in Paul's letters, the earliest writings we have. It is not found in Mark, the original Gospel. It is not found in the various epistles of the New Testament. It is not found in the Johannine tradition. As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps. His great genius, spiritual agony, and serene victory would thus be accounted for, as far as the unusual conditions go which gave Him the chance to respond in an exceptional manner in the fullness of time."

After giving this theory of the birth of our Lord Jesus Christ Ferre says:

"Such an interpretation has been made of His life, and who can deny that such a conjecture could be true? If a manuscript would be found, however, proving this as far as a manuscript can, would this invalidate the incarnation of Christ in Jesus? By no means. The fact of His life and teaching is there like

Elder Samuel H. W. Johnston, pastor of the North Rocky Mount Church, has led his church to nobly and courageously sever all connections with the Southern Baptist Convention, and in order that the world might know of the stand which the church has taken, he printed as a five-column paid advertisement the following statement, setting forth the position of the church of which he is pastor.

We rejoice in the stand taken by Brother Johnston and his church. It is the only possible alternative left for Baptists who love the Word of God. It is either a stand such as he has taken or else support heresy of the vilest type through the Convention. May God use the example of Bro. Johnston to stir up thousands of Bible-loving preachers in the South to take the same stand.

a stubborn rock to be accepted and to be explained in the light of God's work, which is our primary perspective. This fact is our primary perspective in history and must not be explained away by any secondary and conditioning factors."

Ferre's unbelief in the trustworthiness of the Gospel record is proved beyond all question by the following statement:

"The birth stories are, to be sure, most improbable on other grounds, and perhaps, for this reason, the simplest thing to believe may be that Joseph was the natural father of Jesus. Certainly it seems queer for Joseph to have taken along an unmarried girl, nine months pregnant, on such a hazardous trip as to Bethlehem for the sake of paying any taxes!"

When you give to the cooperative program you are supporting an institution which had this man as a lecturer. But this

is not all. As reported in Faith and Southern Baptists, May 1951, page 7, Louisville Seminary had another famous infidel to come and speak to their students prior to the visit of Nels Ferre; namely, Dr. George Buttrick. In his book, "The Christian Fact and Modern Doubt, page 162, he says: "Literal infallibility of Scripture is a fortress impossible to defend; there is no treason in camp. Probably few people who claim to believe every word in the Bible really mean it. That avowal held to its last logic would risk a trip to the insane asylum."

He says on page 283 of this same book, "A God who punishes men with fire and brimstone through all eternity would hardly be God-like. He would be almost satanic in cruelty and childlike in imagination — like a nasty little boy pulling off the wings of a fly. The Christian faith is that God here and hereafter is like Christ."

Apparently Dr. Buttrick forgets that Jesus had more to say about Hell than all the other Bible characters combined.

Mark 9:42-50.

Matt. 18:9.

Matt. 25:41.

The man who holds these views is an infidel and yet he is invited to speak at Louisville Seminary and his books are handled in Baptist book stores.

3. Let us consider New Orleans Baptist Seminary:

(The Faith and Southern Baptists, January 1952, page 3): The following is a portion of a copy of a wire recording of a lecture delivered by Dr. Frank Staggs to his class in New Testament during the 1950-51 session of the New Orleans Baptist Seminary:

"Strictly speaking, Christ is not our Mediator. If we could see that point more clearly we would probably save ourselves from a lot of error."

The Bible says Christ is our Mediator: 1 Tim. 2:5, "For there is one God, and one Mediator

between God and men, the man Christ Jesus."

Dr. Staggs says Christ is not our Mediator. If Christ is not our Mediator then Paul was in error, the Bible is not trustworthy, we have no Saviour and no hope for the future.

Further evidence of the modernistic and liberal bias of many of the leaders in Southern Baptist seminaries and many of the denominational agencies may be seen in their general attitude toward the new Bible. The new Bible has been rejected by a great host of evangelical leaders, pastors, evangelists and teachers throughout our nation. Here is what Dr. R. G. Lee, well known pastor of the Bellevue Baptist Church, Memphis, Tenn., and former president of the Southern Baptist Convention, has to say about it:

"I write these words of disapproval as to the Revised Standard Version. I, myself, am sorry that the Revised Version ever was gotten out. It is no improvement on the King James or the American Standard Version, and it has created unusual and hurtful confusion. I resent the National Council of the Churches of Christ in America seeking to establish it as the authorized version of Protestantism . . ."

"I think that in some places the Revised Standard Version has definitely a modernistic tinge and a liberal bias. In some places where they made certain omissions and changes I think the translation is sinful. I greatly dislike the elimination of 'thee' and 'thou' and the related forms and verbal endings except where God is directly addressed. The prevailing Unitarian bias is seen when Christ is addressed, not in terms reserved for the Deity but in the more common 'you.'"

"My soul rises in revulsion at the thought that the virgin birth of Jesus is disparaged—if not denied. Christ's virgin birth, on (Continued on page six)

HE HARVESTS BIG



"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms 126:5,6.

Baptist Beginnings

(Continued from page one)

"an holy temple in the Lord." The resemblances between the temple of Solomon and the church Jesus built are very marked and striking. David prepared the material out of which Solomon built the temple (I Chron. 29:16). John the Baptist prepared the material out of which Jesus built His own church (Luke 1:17; Mark 1:2-3). Solomon built the temple out of the material David prepared. So Jesus built the church out of the material prepared by John (Matt. 16:18; Acts 1:21-22). After the temple was finished it was dedicated with sacrifices (I Kings 7:51; 8:1-5). After Jesus had finished the house His Father told Him to build, He dedicated it with the sacrifice of Himself (Heb. 3:2; John 17:4; Eph. 5:25). After the temple was finished and dedicated, then the Holy Shekinah came and filled it with glory (I Kings 8:10-11). Even so after the Lord Jesus finished His church and put into it all the gifts of tongues, then the Holy Spirit as the Divine Shekinah entered the church as the temple of God to make it His habitation forever (Eph. 2:20-22).

Not only is the temple a type of the building of the church, but Zechariah foretells in his prophecy about Christ building His church. Note his words, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and He shall grow up out of His place and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and shall be a priest upon His throne; and the counsel of peace shall be between them both (Zech. 6:12-13). Note the detailed fulfillment of that prophecy in Jesus. He was the Branch. He grew up out of His place. His place was Bethlehem, but He grew up in Nazareth. In Gen. 41:32 Joseph told Pharaoh that when God said a thing twice, He did it because it was established. Twice does Zechariah clearly foretell that Jesus was to build His own temple or church. If we interpret Scripture by Scripture, that means that God had settled it before Jesus ever came, that He was to build His own church. How hard do men labor to prove this prophecy false by their efforts to set up the church on Pentecost. But it cannot be done. Zechariah answered all that before Jesus came. Twice does he say that Jesus would build His own temple and adds then that He should sit upon His throne and be a priest upon His throne. The order of events as here laid down is first Christ building His temple, then His resurrection and ascension and then a priest upon His throne. That is God's answer to the Pentecost theory. Paul tells us plainly that Jesus would not be a priest, if He were on earth (Heb. 8:4). The order of prophecy was the order of fulfillment; for prophecy establishes things. His house was built here upon earth by Him. Then God gave Him after His resurrection and ascension all authority in Heaven and on earth, fulfilling the Scripture as to His sitting and ruling upon His throne. Then he became a priest upon His throne, ever living to make intercession for us. The Holy Spirit was not content however to prefigure the building of Christ's church in type and shadow and foretell it in prophecy. The New Testament is clear and explicit as to the founding of this first Baptist church.

To be a New Testament church a church must have been organized at the right time, at the right place, by the right officers, the right policy, the right discipline, the right doctrine, right practices, the right gospel and the right mission. The first Missionary Baptist church complies with every one of these requirements.

1. It was instituted at the right time—during the personal ministry of the Lord Jesus Christ. Paul said in I Cor. 12:28; "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that mir-

acles, then gifts of healings, helps, governments, diversities of tongues." Holy Writ says the apostles were the first set in the church. In Luke 6:12-16, after an all night of prayer, Jesus called His disciples unto Him and chose 12, whom He named apostles. They were called out from others. That is what ekklesia means, "the called out." They were chosen to be with Him (Mark 3:14). He was the head and founder; they were the first members. No other church can qualify as to time except the Missionary Baptist church. It is the only institution on this earth that was instituted during the personal ministry of the Lord Jesus.

2. It was instituted at the right place. The church Jesus built and which He called "My church" must have been organized in Palestine—God's country. It was as impossible for the church Jesus built to be organized out of Palestine as it was for Jesus to have been born out of Palestine. The only church on this earth which began in Palestine was the Missionary Baptist Church. All others we know of were born either in Europe or America. They are not only too young to be any kin to the church which Jesus called "My church," but they fit neither prophecy nor history as to the place of their beginning. Jesus' church was founded by a Jew and its constituent members were all Jews. That is not true of any other church in the world except a Missionary Baptist church. The founder and all the constituent members of this church were baptized by the first Baptist preacher in the river Jordan. Peter said in Acts 1:21-22 that no man could be one of the twelve, unless he accompanied with them from the Baptism of John. No other church in Christendom can qualify as the church Jesus built, because the founder and constituent members of no other church were baptized by the first Baptist preacher in the river Jordan. The first Missionary Baptist church was founded in the right place—Palestine.

3. This first Baptist church was founded by the right person, the Lord Jesus Christ. As we have before proven, He was the Head, Founder, Builder, Master, Lord and sole Owner and Proprietor of His own church. He called it "My church." The glory of building His own church He did not and will not share with any other. It is His betrothed at present and will some day be His bride (II Cor. 11:2). He is very jealous over her and will not give up the honor of founding His own church to another.

4. The church Jesus built was constituted out of right material. His fore-runner made and baptized disciples as a preparation for the organization of the church Jesus built. John the Baptist, true to his God-given name, was very careful as to whom he baptized. He not only demanded that those whom he baptized, should profess conversion before their baptism, but he demanded fruit worthy of repentance as the evidence of their salvation. He not only preached Jesus as the Lamb of God, who took away the sins of those, who trusted in Him; but He magnified death to the old life in repentance and demanded that the tree should be made good by the new birth as a prerequisite to baptism. The Master himself said of John the Baptist that among those born of women there had not arisen a greater than he. Out of this divinely chosen and well prepared material Jesus organized His own church. John made and baptized disciples, though Jesus did not baptize but had His apostles do it. When the Lord Jesus was going back to Heaven He commanded His church: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). The Oxford Bible in the margin says;

"Go make disciples or Christians of all nations." It is significant that Alexander Campbell in his debate with Mr. Rice twice translated Acts 2:47: "The Lord added to the church daily the saved." H. T. Anderson a disciple of Mr. Campbell translated the same passage: "And the Lord daily added the saved to the church." And J. W. McGarvey, probably the most scholarly of the disciples of Mr. Campbell in this century translates the same passage this way: "The Lord added to them day by day those that were saved." Not only did John the Baptist and the Master and the apostles on and after Pentecost emphasize that only the saved should be added to the church; but in Acts 5:12-14, the inspired historian Luke, after telling about the fear that came upon the people after the death of Ananias and Sapphira, says that multitudes of believers, both men and women, were added to the Lord, but that none of them joined the church. When men and women are added to the Lord they are saved. These believers were saved in large numbers but because the Lord killed Ananias and Sapphira, they were afraid to join the church. Not only is the proof abundant that in New Testament days all these preachers put salvation before baptism and added only the saved to the church; but Luke actually tells us that a great multitude were saved and did not join the church because the standard of church membership was so high that they were afraid to join the church.

CHRIST'S COMPANIONSHIP

No distant Lord have I,
Loving afar to be;
Made flesh for me, He cannot rest
Until He rests in me.

Brother in joy and pain,
Bone of my bone was He,
Now—intimacy closer still—
He dwells Himself in me.

I need not journey far
This dearest friend to see,
Companionship is always mine;
He makes His home in me.

I envy not the Twelve;
Nearer to me is He;
The life He once lived here on earth
He lives again in me.

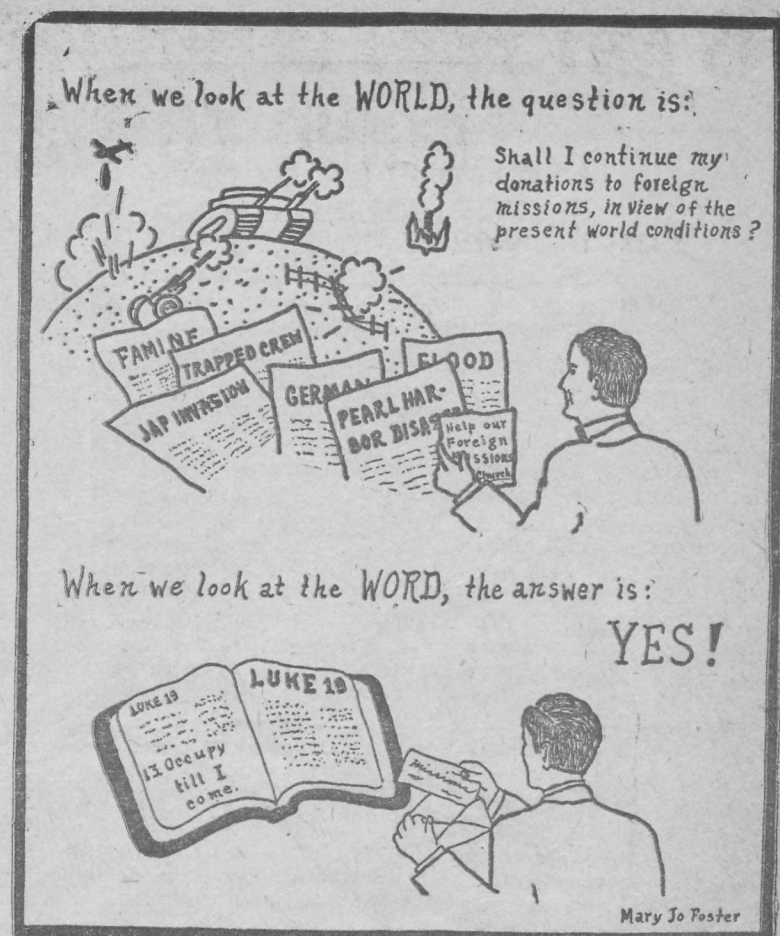
Ascended now to God,
My witness there to be,
His witness here am I, because
His Spirit dwells in me.

Oh, glorious Son of God,
Incarnate Deity,
I shall forever be with Thee
Because Thou art with me!

—Maltbie D. Babcock

5. New Testament church officers were bishops and deacons. They were both ordained. Jesus ordained the twelve (Mark 3:14). Men elected to be pastors of churches in Acts 14:23 were ordained. When Paul gave Titus instructions about the setting things in order in Crete, he told him to ordain elders in every city. These elders were the bishops or pastors of the churches in those cities. In Acts 6:1-7, we are told of the election and ordination of deacons.

6. The polity of this first church was given it by the Master in Matt. 18:16-18. "Tell it to the church" was His command. The doctrines and teachings of the church were given it by the Master. They are included in the "all things He commanded." The New Testament is the law that governs Baptist churches in all things. "Nothing beyond what is written" is the Baptist shibboleth. Baptist churches make no laws. Their laws were handed down to them by the Master. In all matters of discipline and government the authority is in the church. Their action is final. The government of a Baptist church is a pure democracy. It is a government of the people, by the



people and for the people under the headship of Christ, who is the head of each local church. There is no appeal from the decision of a Baptist church. The head of each Baptist church has said: "Whatsoever ye shall bind on earth, shall be bound in heaven." The only appeal from the decision of a Baptist church is to the Lord Jesus in Heaven.

7. This church was not only founded at the right time, the right place, by the right person, out of the right material, with right officers, right discipline, right government, right doctrine and right practice; but it had the right gospel. Its gospel was the gospel of the Son of God and it began with the ministry of John the Baptist. Mark says so in the very first verse of his gospel. This gospel was not only preached by John and Jesus and the twelve and seventy during the personal ministry of Christ here on earth; but the Lord was very careful in Matt. 24:14 to tell them: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." No change in the gospel of the Son of God. John the Baptist preached it in his ministry. Jesus and His apostles preached it in theirs. Peter preached exactly the same gospel on Pentecost that he preached when the Master sent them out two by two. He said himself in Acts 15:9 that God put no difference between "us," Peter and the other Jews saved before Pentecost and on Pentecost, and "them," the Gentiles saved down at the household of Cornelius. The Gospel of the Son of God has always been the same. He never had but one gospel. In the Gospel of John, John tells us very plainly about that gospel, because he was writing to sinners and wanted to make it plain (John 20:31). The gospel of the Son of God, which began with the ministry of John the Baptist, and was preached by Jesus Himself, was good news of salvation through Christ. He is the only Saviour and satisfies every need of the sinner's heart. When the sinner receives Jesus Christ he has eternal life. The believer has everlasting life right here and now as a present possession. When he gets it he can't lose it. That was the gospel the Son of God preached while here on earth. That is the gospel He left for His disciples to preach, when he ascended on high and went home to Heaven. Three things are magnified in the gospel of the Son of God. Remember them and tell them wherever you go. Eternal life is a present possession: the believer has it the moment he believes: when he gets it he can't lose it. "He that believeth on the Son has everlasting life." "He that heareth My words and believeth on Him that sent Me, has everlasting life and shall not

come into condemnation: but is passed from death unto life." That is the Baptist gospel, because it is the gospel of the Son of God.

8. And last of all this church founded by Jesus was a Missionary Baptist Church because its mission from its very incipency was to go and make disciples. From the day it was founded it was started a-going and a-preaching and a-giving (Matt. 10:1-10). First they were to go to the lost sheep of the house of Israel and preach the gospel of the Son of God to the Jews. That is Home Missions. Then after the resurrection of our Lord and just before His ascension He includes "all nations," "every creature" and "the uttermost part of the earth" in the commission, which He gave His church. As soon as He founded the institution, which He called "My church," He thrust them forth as missionaries, to go, to preach, to give until every creature shall hear the gospel of the Son of God.

We have now shown that the first Missionary Baptist church began at the right time, during the personal ministry of Christ: at the right place—in Palestine: that it was founded by the right person—the Lord Jesus: that it was built of the right material—saved people, baptized by John the Baptist, the forerunner of Jesus: that it had the right officers—bishops and deacons: that it was Democratic in government and discipline: that its doctrines and practices are biblical and according to the New Testament: that its gospel was the gospel of the Son of God: and that its mission until Jesus comes again is missions to every creature.

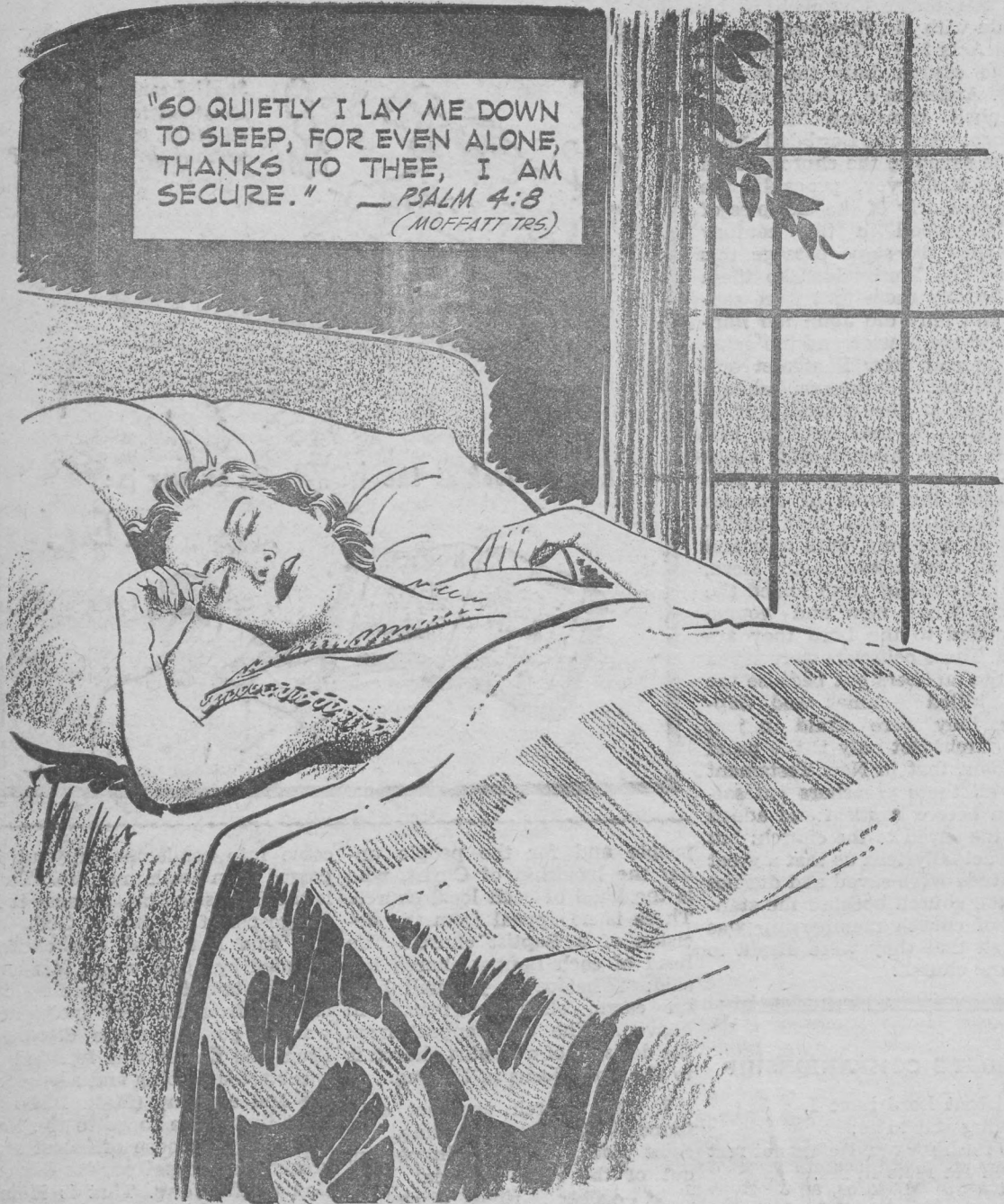
In conclusion, we sum up some facts to show that this church was in existence before Pentecost.

1. The apostles were in it before Pentecost (I Cor. 12:28).
2. The prophets and teachers were in it before Pentecost (I Cor. 12:28).
3. It had an ordained ministry before Pentecost (Mark 3:14).
4. It had the same gospel before Pentecost that it did afterwards (Mark 1:1; Matt. 24:14).
5. It had a commission to preach before Pentecost and did it (Matt. 10:7).
6. It had authority to baptize before Pentecost (John 4:2).
7. It had the Lord's Supper before Pentecost (Heb. 2:12; Matt. 26:30; I Cor. 11:2, 18-20).
8. It had a rule of discipline before Pentecost (Matt. 18:16-18).
9. The keys of the kingdom were given to it before Pentecost (Matt. 16:19).

(Continued on page eight)

REST

"SO QUIETLY I LAY ME DOWN
TO SLEEP, FOR EVEN ALONE,
THANKS TO THEE, I AM
SECURE." — PSALM 4:8
(MOFFATT TRS.)



Pastor Johnston

(Continued from page four)
which rests the credibility of the Scriptures and the sinlessness of Jesus is the Alpha of our Christian faith. If any translation puts a question mark after that, and if we accept the erroneous conclusions of same — conclusions that are tainted with doubt or denial or disparagement — that Jesus was earthborn not Heaven born, then, with this bar sinister across His birth hour, Christianity is falsehood, civilization is delusion, all history is fathomless riddle, and the whole story of Jesus assailable . . .

We rejoice that such a man as Dr. Lee has come out and taken his stand, but what do many of our denominational leaders think of this new Bible with its modernistic and unitarian bias? Let me give you some quotations to prove my point that they are supporting the National Council perversion of the Holy Scriptures.

According to the Western Recorder of January 8, 1953, the Southern Baptist Theological Seminary, Louisville, Kentucky, has wholeheartedly endorsed the Revised Standard Version and took official action to this effect on Dec. 12, 1952. Let me quote to you from the concluding paragraph of the Seminary statement. They state that the Revised Standard Version "ought to be received as a serious undertaking of devout and noted American Christian scholars that will be at once more accurate and in more understandable English than previously produced. This we believe the translators have done . . . we believe that the R. S. V. is an invaluable contribution to the understanding of the Bible and that its value will be established as we read it and compare it with other versions. We

commend it to all Bible readers."

I should like to pass on to you a comment from Faith and Southern Baptists, Feb., 1953, page 5. They say (Louisville Baptist Seminary) regarding this version: that it is a "serious undertaking of devout and noted American Christian scholars. They know very well that at least one of these translators does not even profess to be a Christian. He is Harry M. Orlinsky, a Jew, who is a teacher in the Jewish Institute of Religion . . .

They also know that some of the other translators are pro-communist, and therefore not Christian in the real sense of the word. This seminary statement also says that the Revised Standard Version is an invaluable contribution to the understanding of the Bible.

If they had said that it was a contribution to the misunderstanding of the Bible, they would certainly have been stressing the truth.

The same writer goes on to state that: "When modernism is being endorsed among Southern Baptists, you can always count on the Louisville Seminary to lead the way. Southeastern Seminary, New Orleans Seminary, and perhaps Southwestern Seminary will almost certainly follow the lead of Southern (Louisville) Seminary and come out with their endorsements of this modernist's Bible and Prof. Frank 'No Mediator' staff of the New Orleans Seminary, and Prof. Ray Summers of the Southwestern Seminary have already come out in some of the Iron Curtain Southern Baptist state papers with several articles endorsing the 'New Bible.' The undergraduate students in all the institutions will probably be forced to use this sub-standard perversion of the Bible. Southern Baptists are plunging downward at a terrific rate!"

The Baptist and Reflector, January 8, 1953, carries an article commending the Revised Standard Version. They state

that "devout Christian scholars gave us this new translation."

The Biblical Recorder of the Baptist State Convention of North Carolina in articles January 3, 1953, October 18, 1952 and January 10, 1953 goes on record as strongly behind this new version. They state that "the revisers were able to make a more accurate translation than earlier men" and that "this Bible will be a treasure in the home."

While dealing with the Revised Standard Version, I would like to comment on the attitude of the Bible Recorder to the Interpreter's Bible, a recently published commentary.

They have on page 6, January 10, 1953 a long article commending this Interpreter's Bible. This article is written by J. Allen Easley. After stating that the staff under the editorship of Dr. George Arthur Buttrick is made up of many of the best known scholars and leaders of English-speaking Protestantism he states "that the editors of this book seek not only to be true to the clearer understanding that waits on reverent study but also to show an unwavering fealty to God's Incarnate Word."

He says that this volume of 1100 pages "is a veritable gold mine for teacher or preacher. A month's almost daily use has proved to the reviewer its thoroughness, suggestiveness, and its competence."

Let us quote to you some statements from this Interpreter's Bible which our state leaders are commending to our pastors and teachers.

In the 1100 pages of Volume I, the words "myth, legend, folklore," are constantly used in describing stories from the Old Testament. Here is one example: Vol. I, page 501. The story in this chapter (Gen. 3) of man's disobedience to God's command and of his expulsion from the garden to a life of toil is dependent upon an ancient myth which J (one of the unknown compilers of Genesis) drastically revised."

Page 502: "... intelligent people must get free from dogmatic definition of 'good' and 'evil' and above all, from obsessions with the notion of 'sin.'"

There are those who like to think themselves intelligent and welcome that conclusion. And there are many others who, on a different ground, will join them in repudiating the story of the 'fall' of Adam, and the fall of the whole human race in him. They repudiate it not only because they consider it an unsubstantial myth, but also because they hold that the traditional theology which has been built upon it is full of error and distortion."

Listen to this blasphemy concerning salvation by blood. Vol. 1, page 917: "From earliest records of primitive sacrifice man has been obsessed by the efficacy of innocent blood to save from disaster. Both the Roman Catholic and the Protestant churches have perpetuated this primitive tradition in all their ritual, in their hymns and sacred books. Realistically, shed blood is horrible beyond words . . ." Vol. 1, page 918: "The time has come when we can discard some of the imagery of blood which was entirely satisfactory to Paul and Augustine, as it was to Moses . . . and we can guard against evil in more rational ways than by painting our doorsteps with the blood of innocent lambs. For in the 'fountain filled with blood' idea there is undoubtedly much of the mistakenly mystical justification and glorification of war." Can you support programs headed by men who accept such awful error and commend it to our people?

It is interesting that this Interpreter's Bible lists 36 consulting editors. One of those listed is the late Dr. Ellis A. Fuller, former president of Southern Baptist Theological Seminary, Louisville, Ky. It is also enlightening to find that this same infidel, agnostic, and Christ-denying commentary is for sale in the book stores of the Southern Baptist Convention. You will also find books by Fosdick and Ferre for sale in their book stores.

Someone may say, "Yes, these conditions no doubt exist but let us do something about it and bring about a change in the policies of these schools." "Let us work for reform." This would be the thing to do if there were some means of bringing it to pass, especially since there are

so many faithful preachers and Bible believers in the Southern Baptist Convention. But, now I would like to quote to you Dr. E. P. Alldredge, the late contributing editor of Faith and Southern Baptists, who himself was for many years a member of the Sunday School Board of the Southern Baptist Convention. It seems to me he makes it clear in the following statements that reform is impossible. He points out in The Faith and Southern Baptists, Oct. 1952, page 1, that "the whole cooperative program is set up by about 15 persons" and that "the pastors and local congregations which must give or raise all the funds set out in the program are not even invited to set up the program"; then he relates how those who seek to designate "are everywhere frowned upon and those pastors and churches that exercise their rights to designate soon find themselves blacklisted, feared, and shunned." He concludes that "There is no effective way that institutions and agencies which are included in the cooperative program can be called to account by the denomination, no matter what their offense may be against the faith which Southern Baptists hold," says Dr. Alldredge. "Let's take the Southern Seminary at Louisville as example. Not one of our seminaries reports what is being taught in its classrooms. The denomination never gets this information. Yet nothing done by any agency or institution of the convention is quite so vital and important as what our young ministers are being taught in these seminaries. Under the Cooperative Program, Southern Baptists must go on supporting all our seminaries; but not one of us can know what these young men and women at the seminaries are being taught — until it may be too late! Frankly," he says, "I see no way to correct this evil or to obviate the great danger that it carries." Dr. Alldredge then writes of another sinister evil in the convention. "The tendency now spreading over the convention to use the cooperative program (1) as a test of faith and fellowship among Southern Baptists and (2) as a club with which to drive everyone out of the Southern Baptist Convention who does not support the Cooperative Program wholeheartedly. This tendency," he declares, "if kept up for ten years will bring untold harm (Continued on page eight)

"I THAT SPEAK TO THEE AM HE"

I that speak to thee—whoe'er thou art,
Whatsoe'er thy care, thy burden, be,
Come to Me; O turn thy sorrowing heart;
Come, for I that speak to thee am He!

If temptation dark thy soul assail,
When no path, no refuge, thou canst see,
Yield thou not; Thou hast a Friend divine;
Fear not! I who speak to thee am He!

Art thou praying in an Indian tent,
Asking the great Father light to see,
Longing for some friend to point the way?
Listen: I that speak to thee am He!

In the midnight straying, knowing not
Where to turn nor how from woe to flee,
Call'st thou on the God so oft forgot?
Call! for I that speak to thee am He!

In an idol temple (Buddha's own),
Askest thou with whom the truth may be?
Kneel not, pray not, to a god of stone!
Turn, O turn—I call thee; I am He!

All thy heart is answered in My heart:
All thy grief I know, I feel, I see:
Stay not friendless, all alone, apart;
Come! for I that speak to thee am He!

—Martha Elvira Pettus

Education Department

TRI-STATE BAPTIST BIBLE COLLEGE

JAMES H. SIMS, President



EVANSVILLE, INDIANA

DEDICATED TO

The Training of Christian Workers
The Winning of Lost Souls to Christ
The Spread of the Truth of God's Word
The Edification of New Testament Churches

Temple Baptist Church Reaffirms Support Of The Bible College

On August 8, 1951, Temple Baptist Church voted to establish Tri-State Baptist Bible College. At the time of the founding of the school, there was no active opposition to the leadership of the pastor nor to the work of the school, although a minority refrained from voting on the matter. As God's blessings became evident and support and students began to come in, the Devil began to stir to active opposition those in the church who were not receiving the Word and will of God. It is a long story of bitter and diabolic plots and schemes to wreck the pastor, the church, and the school, and we shall not go into the details of the past two and one-half years. Suffice it to say that the church has been called upon time and time again to back the ministry of their pastor even though it meant the exclusion of leading members, and even deacons. Since August 8, 1951, there has never been a time when the Devil has not had his internal clique working against the Bible College and its doctrinal stand. There has never been a time—until this month.

On December 9, 1953, the church adopted a series of resolutions calculated to settle the matter of the support of the pastor and the school once and for all. These resolutions were adopted, which action resulted in the loss of a few members. They are happy to be out of it all, and the church is happier about it than they are. The church has never been more encouraged, united, and determined to "stand fast in one spirit" than at this writing. The losses have not weakened the church. God has whittled us down to "Gideon size," but we rejoice in the privilege of being God's victorious minority. The resolutions follow:

Whereas we are taught in Acts 20:28 that pastors are set over the church as overseers, and

Whereas Heb. 13:17, speaking with reference to pastors, says: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you," and

Whereas our pastor has faithfully sought to preach to us the whole counsel of God, has done the work of an evangelist to the end that approximately 150 have professed faith in our services in the last two and one-half years, and has so acquitted himself in taking general oversight of the work that the church has prospered spiritually in spite of the

bitter and persistent opposition that has been brought against it; Therefore be it resolved by this church:

First, that we reaffirm our appreciation of, and confidence in, our pastor and his wife as being worthy and faithful in the service of the Lord and as not being in any special sense to blame for any matter wherein the church may be thought by any to have failed or fallen short.

Second, that we reaffirm our confidence in the wisdom of our pastor's leadership and our acceptance of his preaching as being in harmony with the Bible.

Third, that we go on record as feeling that his work as our pastor and president of Tri-State Baptist Bible College should continue unhindered, and that a cessation of his work because of opposition is calculated to leave the church in confusion.

Fourth, that in the future we refuse to consider as a body any criticism against him or any proposal for a vote of confidence or a vote to end his ministry among us unless he can be charged with heresy or immorality.

Fifth, that we reaffirm our support of Tri-State Baptist Bible College as a worthy institution for the teaching of preachers to rightly divide the Word of Truth and to preach faithfully the whole counsel of God.

Sixth, that we affirm our confidence that the church can grow and prosper under the leadership of our pastor and that we call upon all our members to cooperate fully with him in the carrying on of the work and the building up of the church and to pray for him instead of criticizing him.

Character Sketch Of Student Hunter Of Bible College

CARROLL W. HUNTER

Meet Elder Carroll W. Hunter, the first of our students to be introduced to you on the school page. He will also be the first of our students to go to the foreign mission field when he and his family sail for Peru in the near future. Accepted by Baptist Faith Missions in October, 1953, and ordained to go out as a missionary of the Temple Baptist Church on December 17, 1953, Bro. Hunter

Speakers For April Bible Conference Made Public

We are happy to report that acceptance of our invitation to the main speakers for the Tri-State Bible Conference has already been received. The main speakers, all real Bible scholars and fervent preachers, need no commendation to New Testament Baptists other than the mention of their names. They are:

ROY MASON, pastor of Buffalo Avenue Baptist Church, Tampa, Florida, author of "The Church that Jesus Built," and editor of "Faith and Life."

D. B. EASTEP, pastor of Calvary Baptist Church, Covington, Kentucky, widely read author of books and tracts, and editor of "The Uplook."

H. H. OVERBEY, pastor of Canfield Avenue Baptist Church, Detroit, Michigan, secretary of Baptist Faith Missions, and editor of "Light and Shield." Bro. Overbey is a fresh and penetrating expositor of Scripture who will be with us for his second engagement in the Tri-State conferences.

has the confidence and backing of our faculty and students as well as the church.

Born in Tell City, Indiana on April 16, 1918, and brought up in a Campbellite background, Bro. Hunter attended public schools in Dale, Indiana. Although he had been baptized into the organization, he rejected the Campbellite teaching and was saved and baptized scripturally in October, 1943. He was called to preach in 1947 but fought against the call until, after much chastisement which included the near death of his youngest daughter, he surrendered and was licensed to preach April 12, 1950. Bro. Hunter entered school in January, 1952, after experience as a preacher and pastor in Derby, Indiana. In August, 1952, the Hunters moved to Evansville to be a part of the Temple Baptist Church as well as Tri-State Baptist Bible College.

In a New Year's Eve service on December 31, 1952, Bro. Hunter announced his call to the work in Peru. As soon as possible the Hunters with their three daughters, Janice, 12, Judith, 10, and Sherry, 6, will join the Mitchell Lewis family in Peru. Pray God-speed for this conscientious, faithful, and earnest preacher and his family.

A Brief Description Of The Church Under Whose Authority TBBC Is Operated

It is our sincere conviction that for a Christian who really loves the Lord Jesus and wants to serve Him in full obedience to the teachings of the New Testament, there is only one church to join: a Baptist church. We further believe that all work for the Lord must be under the authority of a Baptist church or Baptist churches since the Great Commission was given to the first Baptist church (Matt. 28:16-20). For that reason, Tri-State Baptist Bible College is controlled and directed by the Temple Baptist Church of Evansville. In order to know what kind of school we have, it is necessary to know what kind of church we have. For the information of our readers, we give the briefest possible description of Temple Baptist Church.

This church is carrying out the Great Commission (Matt. 28:19, 20). So many churches today expend the larger part of their income on local overhead. Then when they do give, they give through a "program" that has so many leaks and rakeoffs that very little of the money ever does any actual missionary work. Our foreign missions and home mission money goes directly to the workers themselves without any deductions at all for office expense, overhead, etc. We are now giving almost 25 per cent (24.9) to missions. Our prayer is that soon our mission giving will be 50 per cent of our income. We have those in our own membership who are called to go as foreign missionaries, and the Lord willing we shall send them ourselves as Antioch sent out Paul and Barnabas (Acts 13). We have a family doing home mission work in the Ozark Mountains under this church's authority—we shall do more for them.

This church maintains the purity of the ordinances. In a day when Isa. 24:5 can be applied to the average Baptist church, we maintain Baptism and the Lord's Supper as Christ instituted them and intended for them to be perpetuated. We will not receive alien immersion (immersion by other than Baptist church authority)—and that the right kind of Baptism (church). We do not practice open communion, nor do we use leavened bread and grape juice in the Lord's Supper. Church truth and Baptist perpetuity are taught in church and school here.

This church maintains a ministry of the Word unmatched in this area. We study the Bible only in our Sunday School. All of our services are built around the preaching and teaching of the Word. While most churches use the "hop-skip-and-jump" quarterlies that are modernistic and in many cases nonsensical, we hold the Bible is a sufficient text-book. Where most churches give over the Wednesday night service to all manner of "special services" in which the WMS, Brotherhood

or what-have-you takes over, we have only prayer and the ministry of the Word.

In addition to the pre-eminent place the Bible has in our church, we operate a school for the training of Christian workers. Through this school we are training men and women who will touch and bless the lives of thousands of people within the next few years—only in eternity will the good it has done be measured.

This church is a spiritual institution. We minister to the spiritual and find that such a full time job that there is no time for ministering to the physical and social needs of people in our services. We run no ball teams, Sunday evening movies, raffles, bingo parties, etc.

This church is scripturally organized (Phil. 1:1). There is no scriptural authority for the auxiliary system, nor for clubs, societies, etc. Wherever those are found there is usually found a loyalty to the "dee-nomination" that supersedes loyalty to the local church. They are excellent at undermining a pastor and getting the deacons to "fire" him. The divine offices are pastor and deacons—all other are man-made. No women have places of authority over men (I Tim 2:11,12) here, nor do they teach men in church capacity (3:15).

This church insists upon a separated life in the light of the second coming. (I John 2:15; 3:1-3; II Cor. 6:17). Any members who don't live right are violating what we stand for and are making themselves liable to church discipline.

This church emphasizes evangelism (Luke 24:46-48). We do not over-emphasize evangelism so as to minimize baptism and indoctrination, but we seek to keep ourselves from presuming on the glorious doctrines of election and predestination by a systematic concentration on house-to-house visitation and personal soul-winning. We know that all foreknown and elected by God the Father were purchased by the blood of the Son and will be brought to repentance and faith by the Holy Spirit, using the witness of believers. We also know that our Lord, Peter, and Paul had a burning concern for the lost. That Spirit-wrought concern we seek for ourselves and for the students who get practical experience in personal evangelism in the work of our Sunday School.

BIBLE COLLEGE CALENDAR

Jan. 29 First Semester Closes
Feb. 1-2 Second Semester
Registration
Feb. 22 Last Day for
Registration in Second
Semester
April 11-15 Tri-State Bible
Conference

FINANCIAL REPORT FOR OCT., NOV., DEC., 1953

Canfield Avenue Baptist Church, Detroit, Mich.	\$ 75.00
Mt. Zion Baptist Church, Paducah, Ky.	20.00
First Baptist Church, Russell, Ky.	163.00
Detroit River BYPU	18.00
Temple Baptist Church, Evansville, Ind.	290.00
New Hope Baptist Church, Dearborn, Mich.	27.68
Total Gifts For Last Quarter 1953	\$593.68

Offerings for the school may be mailed to:

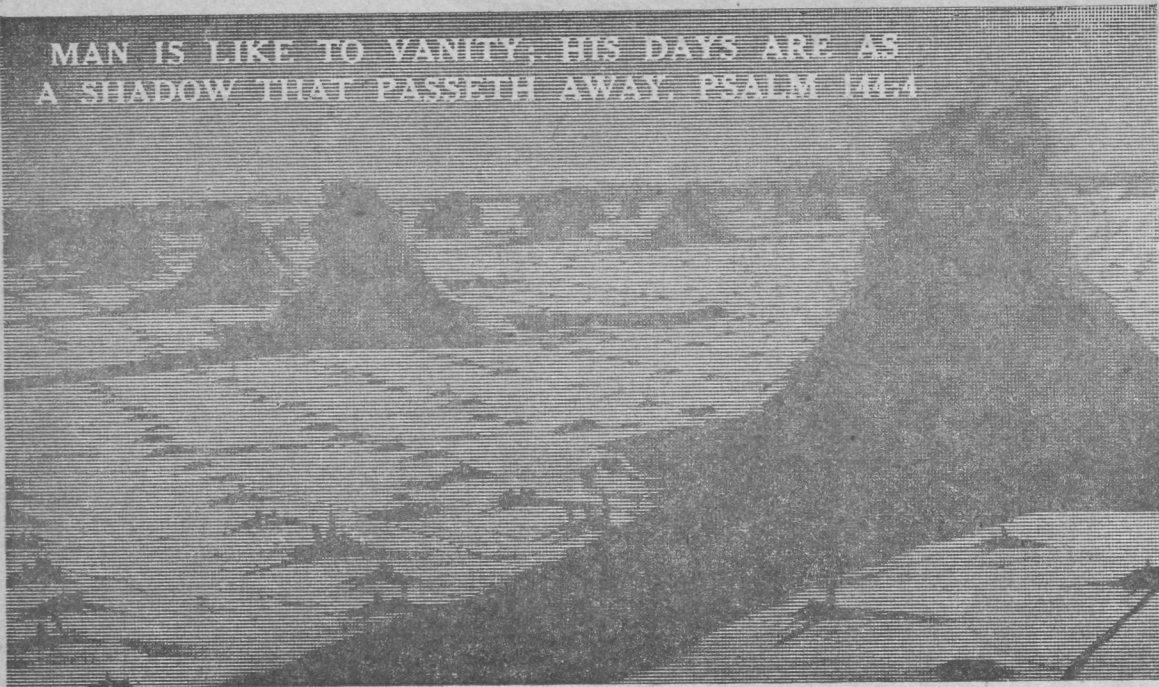
KENNETH V. MINNIS, Treasurer
Tri-State Baptist Bible College
2007 W. Franklin Street
Evansville, Indiana

THE BAPTIST EXAMINER

PAGE SEVEN

JANUARY 16, 1954

MAN IS LIKE TO VANITY; HIS DAYS ARE AS A SHADOW THAT PASSETH AWAY. PSALM 144:4



Some Fruits

(Continued from page one)

2. Episcopal Church, Born A. D. 1530. Father Henry VIII. She favors her mother, too, in: (1) Ministry Rule, (2) Baptismal Regeneration, (3) Affusion, (4) Unregenerate Church Membership, (5) Union of Church and State, (6) Persecution, (7) English Infidelity.

3. Third Daughter, Presbyterian Church. She was born A. D. 1541. Father, Calvin. Dressed up different, but she also favors her mamma. Look! (1) Baptismal Regeneration, (2) Infant Baptism, (3) Union of Church and State, (4) Persecution, (5) Unregenerate Membership.

4. Granddaughters.

(1) Campbellite Church. Born 19th Century. Father, A. Campbell; mother, Presbyterian. Her dress is spotted with: (a) Baptism Before Regeneration, (b) Baptism Essential to Salvation, (c) Apostasy, (d) Salvation Depends on Works, (e) Open Communion.

(2) Cumberland Presbyterian Church. Born 19th Century. Mother, Presbyterian Church. Her dress is almost the same as her Mother's.

(3) Methodist Church. Granddaughter of Romish Church. Daughter of Episcopal Church. Father, Mr. Wesley. Born A. D. 1729. Her dress favors her mother's and grandmother's: (a) Baptismal Regeneration, (b) Infant Baptism, (c) Ministry Rule, (d) Persecution, (e) Union of Church and State.

Ownership

(Continued from page one)

Of what, then am I a steward? Of my property. It isn't mine; it's God's. I call it mine because I have it in my possession. The real owner is God. As His steward He has trusted some of His property in my hands to use for Him and every penny of it must be accounted for either here or hereafter. The parables of "The Talents," "The Pounds," "The Rich Fool" and "The Unjust Steward" all emphasize this truth.

My body and my spirit. They are not mine either. They belong to God. I Cor. 6:19-20; II Cor. 7:1. Since my body belongs to God, I have no right to use it or abuse it by taking into it things that dishonor Him, or by taking it into places He would not have me go.

All doubtful things could be easily settled if we recognized the ownership of Christ over our bodies. We have no right to use our bodies for anything that does not glorify Him. I Cor. 6:20.

Manifold grace of God. We are stewards of grace. The supplies of grace which God gives are not given primarily for ourselves, but to pass on to others. Gen. 12:1-3; I Peter 4:10; John 1:16. The passage which talks about grace for grace means grace instead of

grace, and that means that just as fast as we use the grace that God gives, He supplies more grace.

We are stewards of the gospel. I Thess. 2:4; Col. 1:25; I Cor. 9:17; I Cor. 4:1-4. The gospel is committed to us as a sacred trust and as God's stewards we are under obligations to pass it on to the other fellow. This obligation never ceases until life ceases or until every creature has heard the gospel. The Son of God Himself, in Mark 8:35-38 and Mark 10:29-31 very clearly shows that this stewardship of the gospel means that, if necessary, I ought to sell all my earthly possessions to give the gospel to the folks who haven't got it. The stewardship of the gospel also includes two other things: (a) If I am a steward of the gospel, that means that I ought to see to it that my money goes for preaching the gospel — not to what Paul calls in Gal. 1:6-9 another gospel. (b) If I am a steward of the gospel, then my stewardship also includes my seeing to it that my mission money goes for the spread of the gospel and not to social service, humanitarian betterment, modernistic schools, or some other perversion of the gospel.

Baptist Beginnings

(Continued from page five)

10. It had a church roll before Pentecost with 120 names on that roll (A. 1:15).

11. It had a church treasurer before Pentecost (John 13:29).

12. It held an election before Pentecost (A. 1:15-26).

13. To this church there were about 3000 additions on Pentecost (A. 2:42).—H. B. Taylor.

"These Necessary Things"

(Continued from page two)

to do it in the end. God ordained that Jonah should preach in Nineveh. Though Jonah didn't want to preach there, God brought him to Nineveh by way of the fish's belly; and when old Jonah stood on the shores of Nineveh, he was ready to preach, as God had ordained that he should.

Listen to me, sinner friend, salvation is of the Lord. May it please God to open your heart and reveal Jesus Christ to you as your Saviour. Oh, may you trust Him and be saved today.

May God bless you!

Faith is the soul's intake. Love is the soul's outlet.

We believe in a thing when we are prepared to act as if it were true.

The beginning of anxiety is the end of faith and the beginning of real faith is the end of anxiety.

You can't get a grain of faith into a disobedient heart.

Jethro

(Continued from page three)

causes of the people who came to his headquarters for decisions.

It seemed to Jethro that Moses was doing more than one man ought to, or could do, and he remonstrated with his son-in-law about it. Moses answered him by intimating that there was nothing else he could do about it seeing "that the people come unto me to inquire of God."

Jethro then told him that any man doing what Moses was doing would soon wear away, as well as the people to whom he ministered. He then proposed the following plan which he considered would, to a large extent, remove the burden of administration from Moses' shoulders.

Jethro's Plan

1. Moses was to select from the people "able men, such as fear God, men of truth, hating covetousness: (vs. 21) (This is a wonderful description of necessary qualifications for those who are to hold public office).

2. These selected men were to be divided into four groups. (a) Rulers of thousands; (b) Rulers of hundreds; (c) Rulers of fifties; and (d) Rulers of tens. (This organization translated into terms more familiar to us would be as follows: Over every thousand men there would be: One colonel; ten captains; twenty lieutenants, and one hundred sergeants or corporals. This is a sound military organization, to which our regiments, companies, and squads conform).

3. Moses was to act simply in the capacity of being an intermediary with God for the people. "Be thou for the people to God ward, that thou mayest bring the causes unto God."

This plan sounded good to Moses. "So Moses hearkened to the voice of his father-in-law, and did all that he had said." (v. 24).

What fault then can be found with this plan? Wasn't it wise? Yes. Worldly-wise. From the standpoint of human organization it was a perfect plan, but God's word from one end to the other discounts the wisdom of men. The administration of God's spiritual kingdom cannot be effected by the rules governing human affairs. In the spiritual kingdom men are to walk by faith and not by sight. If the wisdom of men were sufficient unto all things, there would be no necessity for the manifestation of the power and wisdom of God. One of the greatest causes of failure of the Churches of Christ today is the adoption of plans devised by human wisdom, instead of submissive obedience to the Scriptures, and a willingness to be led by God's Spirit. Churches project causes over a banquet table instead of in a prayer meeting. Stupendous programs are set out, and "drives" started in which all the ways of the world are employed, even to the point of intimidation for those who demur, or do not jump when somebody cracks the whip. Results. Tremendous debts on the churches,

and a discouraging state of affairs in all the enterprises of the churches.

II—What Was Wrong With This Plan?

1. There was no prayer or request for God's approval on it. Moses simply yielded to the worldly-wisdom of his father-in-law "and did all that he said." We do not read in the Bible that Moses consulted God about it. That is why the plan failed.

2. Israel was not a military organization, but a free people redeemed from slavery by the power of God. As such Israel was a type of the church. It would have been a paradox for God to deliver them from Egyptian taskmasters and then to abandon them to the petty tyrannies of small politicians or military powers. That is why the plan failed.

3. There are no grades of ministry or authority in the churches of the Lord Jesus Christ of which Israel was the type. "One is our Master, even Christ, and all we be brethren." The Bible makes no provision for a graded ministry. These rulers over thousands, hundreds, fifties, and tens, is a human device. God's purpose in calling and ordaining men to the ministry, is to the end that they serve God's heritage and not rule over it. They have a hard time and many are doing more work than from a human standpoint they ought to do, just like Moses. But don't worry. If God requires the work, He will give the strength. It was reprehensible in Moses to so readily yield to the notion that he was killing himself. He had forgotten God's wrath at Horeb when he advanced that very demurrer. God then provided that Aaron should bear part of the responsibility. Soon now Moses is going to be punished for not yielding to God's plans. Aaron is going to give him a deep stab, as all these other appointed rulers are going to do. Well meaning people like Jethro are ruining preachers every day by getting them into a state of sympathetic self-commiseration. Moses worked hard enough it is true, but so far from killing him, he died at the age of 120 years "his eye not dim, nor his natural force abated." Proportionate to the fidelity with which they discharge their work God will strengthen his ministers.

4. Jethro's plan failed because it provided too much government. There were 131 people in authority over every thousand. Over thirteen per cent of the population were officials. This is too much government for a free people. Too much government is as bad—perhaps worse—than not enough government. Many of the political evils of this country today spring from this same root.

III—God's Plan—Enough Government

We must turn to the eleventh chapter of Numbers to see that this system failed completely, that it was abolished by God, and that God gave a plan of government that was adequate. Under this plan Israel made conquest of Canaan, settled the land and built her cities. It would have endured to this day, had Israel not murmured for a "King like other nations have."

God's plan for the government of His people was democratic. Here is God's plan (Num. 11:16-17): "Gather unto me seventy men of the elders of Israel * * * and bring them unto the tabernacle of the congregation, that they may stand there with thee * * * and I will take the Spirit which is upon thee and put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Here it is. "Seventy elders." Men of mature years who would not be likely to have inordinate ambitions. "Bear the burden of the people with thee." An equality of ministry and service among God's people—no rulers over thousands, hundreds, fifties, tens. "That thou bear it not thyself alone." No dictatorship or one man government. It is brief. It is simple. It is adequate. There is no interlocking machinery, or red tape to

be unwound through the grades. The same spirit (of God) constraining all, and a sharing of the burden and responsibility equally. Churches ought to heed this lesson.

Instead of an official force of several hundred thousand, as planned by Jethro, God cut the number down to 70 and Moses and Aaron. No women. Miriam smitten with leprosy because she aspired to leadership. Most of our churches are organized to death. The average Baptist church of 1000 members or less doesn't need any organizations except a Sunday School under the control of the church. Most organized classes are a positive hindrance to Bible study and Bolsheviks against the authority of the church and the pastor. We have modern Jethros and have gotten a long way from the simplicity of New Testament days. But God will take a hand as He did in Moses' day. The Lord Jesus be Head and He Alone!

A HAPPY NEW YEAR

I do not know, I cannot see What God's kind hand prepares for me.

Nor can my glance pierce thru the haze

Which covers all my future ways; But yet I know that o'er it all Rules He who notes the sparrow's fall.

Farewell, Old Year, with goodness crowned,

A Hand Divine hath set thy bound.

Welcome the New Year, which shall bring

First blessings from my God and King.

The Old we leave without a tear

The New we hail without a fear

Pastor Johnston

(Continued from page six)

and division to Southern Baptist forces. It is sheer Catholic bigotry, and it will not work among Baptists."

Since there seems to be no real remedy for this serious situation and no means at our disposal whereby a change may be brought to pass there is but one course of action left for those who do not want to support modernism and unbelief and that is to withdraw in protest. This is scriptural teaching on separation: II Cor. 6:14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

At the present time through the cooperative program of the Southern Baptist Convention we are not only yoked as one with unbelievers but we are supporting them. If we cannot put them out of the yoke and clean up the evils, then, in obedience to this Scripture we must come out from it ourselves. This action is not taken to cast down and destroy but rather in the hope that it may lead to reform. If the Southern Baptist Convention will find a way by which one may deal with these evils—judge the unbelief—and declare itself uncompromisingly against modernism, I will be the first to recommend that this church renew its fellowship with the Southern Baptist Convention and support its program.

Signed,
Samuel H. W. Johnston