

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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What Is Wrong With Modernism?

By ROY MASON
Tampa, Florida

Modernism is the deadly foe of genuine Christianity. It used to be that infidels launched their attacks from the outside. Men like Robert Ingersoll the infidel went up and down the country lecturing against the Bible. But today, Satan has grown more bold, and he attacks Christianity from the inside. We made a comparison once between Harry Emerson Fosdick and Ingersoll, lining up their teachings in parallel columns, and we found that they were in almost total agreement. The worst enemies of the Christian religion are in the churches today, masquerading as ministers. It reminds us of the statement found in II Cor. 11:14. John

Roach Straton debated Charles Potter, Unitarian, on the Virgin Birth and other fundamental doctrines. In private conversation he asked Potter how he came to hold such views. He answered, "I got them from one of your Baptist seminaries—the Newton Seminary at Boston." He further stated that most of his graduating class gathered in his room on the night of their graduation, and in conversation nearly all of them admitted that they had become Unitarian in belief. Potter said, "I am going to be honest—I am going to go and join the Unitarians."

The others said, "We are going to stay with the Baptists and 'bore from within.'" Students of some of the seminaries are being turned into half-infidels and Unitarians, and they are going out into the churches to do that very thing—"bore from within."

Why So Many Red Sympathizers Among Ministers?

No use to deny it—the Protestant ministry (and some Baptists) are Communist sympathizers in large part. Bishop Oxnham was not "cleared" as some suppose. No one charged that he was a card carrying Communist. He was charged with aiding and helping (Continued on page five)

Pastor John R. Gilpin Begins 26th Year At Russell Church

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark..."

It is with the greatest of joy that I look backward over the past twenty-five years as pastor of the First Baptist Church of Russell, and with the utmost of anticipation I look forward toward the future.

Sunday, April 18 was the beginning of my twenty-sixth year as pastor of this great church, at which time the message of this issue was delivered. That it was preached to the largest crowd that has been assembled in our church in years, and that it was received with an abundance of tears and joyous weeping, is but mildly expressing the re-action of the assembled congregation.

At the close of the morning service, I asked all those who had been members of the church, during the entire period of my pastorate to come to the front, and then asked all the balance to come forward for an old fashioned hand-shaking. There were seventeen present who had stood with me during the past quarter of a century, and it was indeed a joy

to observe the spirit of love and fellowship which prevailed. I haven't seen as many tears shed in all the twenty-five years of my pastorate as were shed joyously on this anniversary day. One dear brother who has been saved during my ministry in Russell, with his face bathed in tears said, "It has been a real joy to have stood by you ever since I've been saved; my only regret is that I haven't been able to stand by you all the twenty-five years you've been pastor here."

Truly it was a day never to be forgotten, and one for which I'll thank God to the end of my days. There were no professions of faith, but one addition by letter—a fine young soldier boy—for whom I was most thankful.

This anniversary celebration got off to a good start with Mrs. Gilpin's Sunday School Class of young married women and my class of young men tendering us a most delicious fried chicken dinner on the Friday evening previous. (Continued on page five)

CONVENTIONISM: A LEECH UPON BAPTIST MISSION WORK

Whither Are Baptists Bound? Currents Move Forward Now

Certain trends among Baptists indicate a departure from New Testament principles to ??? These trends are indicated by gradual changes in terminology rather than by changes in definite action, though the definite action is to be noticed as well. Certain words and phrases are coming more and more into general use among a group of Baptists that indicate that the trend is away from the simplicity of the New Testament Churches to the more complicated systems of the so-called Protestant Churches.

The trends can be more properly described as drifts or currents. Drifts or currents are not always visible. The most dangerous of all are the deep under-currents that drag down into the depths of the

river all that come into contact with them. These deep currents show almost no effect upon the surface of the waters and therefore are the most treacherous. Deep currents or even strong surface currents show almost no movement upon the outer edges but have tremendous power underneath and manifest that power farther down the stream. Straws cast upon the water indicate the drift. To an observing Baptist there are certain straws upon the Baptist waters indicating a strong drift toward a central organization or machine. If only one straw were moving in that direction the drift would not be alarming, but when many straws are cast upon the waters and all move in that direction and converge in the middle of the stream then the effect of the current is clearly seen.

This article is intended to point out several such straws upon the waters. Such straws, as already indicated, are words and phrases that are coming into general use among Baptists cooperating with the Southern Baptist Convention. This one thing must be borne in mind, that Conventions, as such, are of a very recent date. The Southern Baptist Convention was organized in Augusta, Georgia, May 8, 1845. At that time plans were laid and the Convention organized with the avowed purpose of "eliciting, combining, and directing the energies of the denomination." Notice one thing in particular. The denomination already existed and the convention

By M. L. MOSER
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was organized to "elicit, combine, and direct" its powers. Therefore, the denomination is one thing and the convention is another. Let one take care therefore in referring to the work of the Southern Baptist Convention as the work of the denomination. The Convention dates back 109 years, and the denomination nearly 2,000 years.

Straws Upon The Waters

The First Straw. The first straw upon the waters is the use of the term "denomination." The dictionary gives the meaning of

the term as (1) The act of naming; (2) A class designation; (3) A body of Christians having a distinguishing name; sect. All Missionary Baptists belong to the Baptist denomination. In recent years a new phase or term has come into use; "A Denominational

mark," "American Baptist Association," "North American Baptist Association," "Baptist Missionary Association," churches out of the "denomination," and say to the world that those churches are not Baptist. The writer deliberately left out the so-called "Independent" churches, reserving for them a separate treatment. This straw indicates a decided drift toward an ecclesiastical machine similar to Protestant machines and akin to the Romish machine.

The Second Straw. The second straw upon the waters is the treatment accorded churches and pastors that question some of the methods now used by the Southern and State Conventions. Such churches and pastors are stigmatized as "non-cooperants" and as such, frowned upon and condemned. (Continued on page ten)



M. L. MOSER

Unregenerate Methodists

Some folk have thought I do not give the Methodists a square deal when I have said more than once that a man did not have to even pretend to be saved to get into a Methodist church.

One Sunday, several years ago, Mr. Combs, the pastor of the biggest Southern Methodist church in Lexington, Ky., said: "I have heard preachers say that no one should be admitted into church membership who has not been converted. I do not agree with that contention... And I maintain that when a person sincerely unites himself with the church he shows some interest in his spiritual welfare, and is a great deal safer inside the church than he is outside."

That is as bad as Campbellism or Catholicism. They both teach church salvation. This preacher does not say the church saves, but he does say a sinner is safer on the inside of the church than he is outside. Peter did not think so. He told Simon Magus, a church member, that he "had neither part nor lot in this matter; for thy heart is not right in the sight of God... Thou art in the gall of bitterness and the bond of iniquity." Being in a church did not make him any safer. He was still bound by the shackles of sin and as wretched as any outsider. Jesus did not think so either. Judas was both a church-member and a preacher. Yet Jesus said he was a son of perdition and that he was lost. Church membership did not make him any safer.

CAMPBELLITE TESTIMONY

T. R. Burnett, one of the leading Campbellite editors of a generation gone says: "The Baptists have connection with the Apostles through their line of succession, which extends back three hundred and fifty years, where it connects with the Waldensian line, and reaches to the apostolic day. This is not a Baptist line, but the Baptists have connection with this line, and through it have connection with the Apostles. We were speaking about successional connection. Baptists also have connection with the Apostles in what they teach and practice." (Christian Messenger, Dec. 8, 1886).

Alexander Campbell, the founder of the Campbellite Church gives this testimony on Baptist History:

Mr. Campbell in "Born of Water" (pp. 69 and 70), says:

"The Baptists can trace their origin to Apostolic times and produce unequivocal testimony of their existence in every century to the present time; and the model of their peculiarities, the Scriptures themselves afford. First century, Anno Domini, 33, we read, in a well attested history, of a large Baptist church which was founded and exhibited as a grand model, by the immediate agency of the Holy Spirit; on the day of Pentecost three thousand souls were illuminated, led to repentance, converted, baptized and added to the church. The history of this church, and of (Continued on page five)

The First Baptist Pulpit

"A Quarter Of A Century"

(Preached on Sunday morning, April 18—the beginning of Pastor Gilpin's 26th year in Russell.)

"And let us not be weary in well doing: for in due season we shall reap, if we faint not." — Gal. 6:9.

Those of you who have been regularly attending our services will remember that for nearly five months, I have been giving an exposition of the Book of Ezekiel, taking it chapter by chapter, each Sunday morning. This morning, I want to turn aside from the Book of Ezekiel, and I want to preach to you out of my heart from this text in

Galatians.

I do so, beloved, in view of the fact that this is an anniversary, so far as my life, in the experience of this church, is concerned. For twenty-five full years past, we have been walking together in the relationship of pastor and people and today we begin our twenty-sixth year of association and fellowship together. As a result of this, I wish this morning to turn aside from the Book of Ezekiel and to preach to those of you who are here today out of my heart on this twenty-fifth anniversary.

I am reminded this morning that there's a lot of water that

has gone under the bridge in the last 25 years. I am reminded further that there are not too many here who were members of the church 25 years ago when I became your pastor. If I mistake not this morning, I think we have seventeen people in the house of God who were members of this church when I became pastor here 25 years ago.

To say that these 25 years as your pastor have been enjoyable on my part would be speaking it in the mildest manner possible. I look back today over these years with the greatest of joy, and with the utmost of (Continued on page two)

THE BAPTIST EXAMINER

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happiness, in view of the way in which God has led us, and has blessed us down through the years.

I think that I would be failing so far as any gratitude on my own part is concerned, if I did not pause to speak about the goodnesses and the kindnesses that you have shown me in the last 48 hours. As most of you know, Mrs. Gilpin's Sunday School class and my Sunday School class went together on Friday night and gave us a dinner at the school cafeteria which was planned without any help on the part of Mrs. Gilpin. This was much to her surprise, for I believe that she thinks she has to have a part in anything like that, when it comes to planning it, but in a most unusually wonderful way we were honored by these two classes on Friday night. Truly, I speak our appreciation today out of the very depths of gratitude of my own soul when I make mention of this.

And then on last evening, it was a joy indeed to have a number of you visit with us in our home—not only members of our church, but folk outside the church, even people from Ashland and round about whom I have known over the years. I truly thank God for the little season of fellowship we had together last evening from 7 till 11 in our home. I want this morning to say how much we do thank you and appreciate the gifts that you gave us. Some of you, of course, were not there. Most of you, I judge, were. You probably saw the items that were given us by the church. I can't express my own appreciation this morning enough for these kindnesses. Every time I look at that set of silverware, the set of dishes, the linen, and the glasses, it seems to me, beloved, that I just bubble over on the inside as I think about how good God is to an unworthy preacher.

I don't guess since we have been married that we have had a set of dishes all at one time, and I know we have never had any silverware in our house like we have today. I do not know whether I will ever see them after Mrs. Gilpin puts them away. I rather have in mind that when she puts them away, that will be the last time I will ever see them. You know, I have a hard time understanding the female specie of the human family. A woman says, "Well, I am saving these things for company and these better things, we will lay back and use them when we have company." It looks to me like the man that makes the living around the house ought to be considered about the best company a woman ever had, but somehow, most women do not consider it that way. I think I am going to make a suggestion to Mrs. Gilpin that before she puts all those things away—for me never to see them again—that she get out that twelve piece serving of dishes, that beautiful tablecloth, those twelve unusually exquisite nap-

MR. AND MRS. JOHN R. GILPIN, SR.



This is the lady that has stood by me through the years. Many is the time that the going has been tough, and the road has been rough, but I have yet my first time to ever hear her complain. Solomon's perfect wife (Prov. 31:10-31), finds her fulfillment in Mrs. Gilpin.

She has entertained hundreds of Baptist preachers and lay folk through the years, as our home is always open to the readers of our paper and friends at a distance. Many are the profuse beautiful compliments that have been given me, in her behalf, by those who have visited in our home.

We want you to take this as an invitation to visit with us whenever God may make it possible. I'd like for you to meet my wife and children and get acquainted with the greatest church in the world. And when you come to see me, you'll agree that I've told the truth when I speak of Mrs. Gilpin in the most superlative terms.

kins, that twelve place serving of silver, the dozen crystal ice tea glasses and the dozen crystal table glasses—I think I am going to ask her to at least set the table and let me look at it, even if she does not let me sit down and eat at it. I am going to ask her to set the table once, and let me see what it looks like. I tell you truly from the depths of my heart, I thank you and I praise God for you and for your love that has prompted the gift of these items.

I appreciate also those of you last evening who sent in cookies and sandwiches along with the refreshments. I might say that there are enough cookies and sandwiches left over, that if you want to come over and eat lunch with us, you can come right ahead and we will be glad to have you eat with us—there is just about that many left over. We had a problem on our hands as to what to do to keep from wasting them, so this morning we called the Ramey Children's Home and offered them the sandwiches and cookies in order to take care of their evening meal this evening. I have a feeling that God would have us to be good stewards in everything and I do not feel like God would want us to let anything go to waste, if we can keep from doing so. We are going to try to be good stewards even of those sandwiches and cookies that were left over last night.

I appreciate the fact that on Friday evening the class gave Mrs. Gilpin the only white orchid she has ever had in her life, and unless someone else gives her another, it will probably be the only one she will ever have in her life. They gave to me this carnation I am wearing this morning. You know, brethren,

through the years, I have always scolded you a lot for your flowers on Easter Sunday morning. Time and time again, I have stood here and scolded you considerably for wearing flowers on Easter Sunday, or any other Sunday, as far as that is concerned, because I think the money would be better spent for missions than it is to spend it for our own selfish pleasure and satisfaction.

Accordingly, I feel like I almost have to apologize for wearing these flowers today, and the only reason we are doing it, is because we have a couple of Sunday School classes that gave us these flowers, and we felt like we would not be showing our proper appreciation to these classes if we did not wear them.

I want you also to notice this bunch of flowers this morning on the communion table. Last Sunday, I told Bro. Milton Evans that I wanted him to save me some flowers if he had any funerals this week, so that we could have them for decoration at our "Open House." Milton's been having quite a number of funerals in the past few weeks. He had three last week, and I never thought, but what he would have a funeral or so this week. However, I think I jinxed him. I am not going to ask you for such a favor any more, Brother Milton. I am afraid your pastor was bad luck to you this last week. I am afraid that I put a jinx on your business. Lo, and behold, Milton did not have a single funeral this last week, and when he did not have any funerals this last week, he did not have any flowers that he could send to us, and he and his mother bought these flowers and sent them to our home last night—

and I brought them here this morning. I appreciate them very deeply.

I want to say this morning, that through the years you have been unusually kind to your pastor. You have been more than kind to me. I look back over the days when my mother was living, and remember how unusually kind you were to her. All through the years, you have been more than kind to her, to Mrs. Gilpin, myself, and our children, and deeply this morning, we express to you our appreciation for your kindness. I appreciate the flowers and I appreciate your help on the lunch last evening, and I appreciate the dinner on Friday night. I appreciate the crystal, the silverware, the linens, the dishes—I appreciate all of it, but you know, brethren, the thing back of it all that means most to me is the friendship, the fellowship, and the love that you have expressed thereby.

Shakespeare said:

"Rich gifts wax poor, when givers prove unkind."

Truer words outside the Bible were never spoken. It makes no difference how rich a gift may be, if there isn't kindness, if there isn't love, and if there is not friendship behind it, it means absolutely nothing, so the thing that makes me appreciate the gifts today more than anything else is the love and devotion and friendship, and the way you have stood behind your pastor and upheld his hands, as he has tried for these 25 years to preach to you God Almighty's eternal Word.

Three years ago today, Bro. Milton Evans and his mother became members of our church and I asked Milton if he would

look back across these three years and see whether or not the church had been any blessing to him through these three years he has been a member. This is what he wrote to me:

"Dear Bro. Gilpin:

At the end of three years as members of the Russell Baptist Church, we wish to express to you our sincere gratification for the opportunity to fellowship with you, your family, and the entire congregation. Your sermons have been wonderfully inspirational and instructive. We regret that we cannot attend services more regularly. We realize that every time we are absent, we miss a great message.

"We are so grateful to you and to the members of this church in helping us become adjusted to a new congregation and a new situation. We wish for you many future years as pastor of this church.

Sincerely,
Mrs. Milton Evans, Sr.
Milton Evans, Jr."

A year ago today, we received a lady into our church for baptism, Mrs. Janie Shelton. I asked Janie to tell us whether or not the church had been any blessing to her in the last year.

Here is her letter:

"Dear Bro. Gilpin:

"One year ago today, I became a member of the First Baptist Church of Russell, Kentucky, and today as I look back over the year, I can truthfully say that this church has meant more to me in my Christian experience than I can express in words. I have found that what I can now speak of as 'our church' is a group of people that have been an inspiration to me, and have courageously stood for the Word of God, no matter what it cost. I am truly thankful for a pastor who preaches the Bible without compromise and who has been the means of indoctrinating me into Baptist principles. This is my prayer as we shall face the future together that God shall richly bless us as a church and that we as a church shall always be as true to His Word, as we are today.

Janie Shelton"

This morning, I received a telegram from some folk in the state of Ohio, two of whom I don't know, having never met them. It so happens that last summer, Mrs. Gilpin and the girls went to Cumberland Falls for a little vacation, and while they were there, they met a very fine family of folk who live in northern Ohio. But since that time, the young man of the home has found his way to our house at least on two different occasions. Last Sunday, he was here and sang with Rhoda and Ruth, and I might say that Ruth is wearing his colors in the corsage that she is wearing today, for he sent her an orchid last evening. Anyhow, I received a telegram this morning from the family, which follows:

"Congratulations on your 25 years in the Lord's service. May the years ahead witness your continued faithfulness in His work. May He bless and keep you and make His face to shine upon you until that glad day when you shall see Him face to face. Sincerely,
Mr. and Mrs. R. J. Johnson
and Roy of Shelby, Ohio."

Having spoken thus, and having read these letters, I turn immediately to my text which says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

I

Let me remind you this morning that we're saved by grace. In 6,000 years of earth's history, God has never saved any person except on the basis of free grace. God does not save a person because he goes to church on Easter Sunday, and because he religiously observes Lent for 40 days before. God does not save any in-

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dividual because that individual joins the church and is baptized. God does not save an individual because he tells the Lord he is sorry for his sins, and asks God to forgive him, for his sins. God does not save people because they do the best they can to live up to the Ten Commandments, or because they try to keep the Golden Rule, or because they have reformed, or because of anything they do within themselves.

I repeat this morning that in 6,000 years of earth's history, God has never saved any man except by sovereign, unconditional, free grace. When I say free grace, I mean that Jesus Christ died to pay for our sins. I would insist this morning that not one person is in Heaven today, and not one person will be in Heaven tomorrow, except on the basis of the grace of God, that was shed abroad in Jesus Christ. I know of no better way to begin my 26th year of preaching to you than to insist this morning that salvation is all of grace and nothing of man.

As I often say, grace means "something for nothing." I do not do one thing to be saved. I have never done one thing to be saved. God saved me by giving His Son to die for me on the cross. He has kept me saved. He will keep me saved, and I can say with Paul, "By the grace of God, I am what I am." I tell you this morning, beloved friends, my salvation today does not depend in any wise at all on the fact that I am a Baptist preacher, nor does it depend on the fact that I have been baptized, or that I have baptized others. My salvation depends in no wise at all on any goodness that I have ever performed, or any deeds that I have ever done, or any merit that I have ever shown. In fact, my salvation depends in no wise at all on the fact that I have done anything myself, but, in every respect, my salvation is entirely, completely, and wholly dependent on what Jesus Christ has done for me at the cross. Accordingly, I can sing today of Him who died upon the cross:

"Amazing grace, how sweet the sound,
That saved a wretch like me,
I once was lost, but now am found,
Was blind, but now I see."

I can't praise myself for my salvation, I can't praise my church for my salvation, and I can't praise anyone for my salvation but Jesus. My salvation was made possible through His death on the cross.

I rejoice that I can say in the words of the old song:

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

Truly, beloved, that which is my experience this morning, is your experience and surely, today, each of us need to bow beside the cross and look up into the face of God, and thank Him for the death of Jesus Christ at Calvary, which made possible our salvation.

II

Now, brethren, growing out of the fact that we have been saved by grace, **there should be some works** in your life and in mine. In fact, beloved, the Bible demands that there be works on the part of you and me whereby, that we show forth what the grace of God has done for us in our lives. For example, we read:

"For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them."—Eph. 2:10.

Here is a verse of Scripture which tells us that we were saved for one purpose, namely, for good works. The verse preceding it says that we were not saved

by our works. If it were possible for us to be saved by our works, then we would boast about our salvation and we would boast about the fact that we had saved ourselves by what we had done. I say to you this morning, beloved, we are not saved by works — we are saved by the finished work of the Lord Jesus Christ, and after that we are saved by what He has done for us, then we realize the truth that we have been saved for a purpose, and that purpose is that we were created in Christ Jesus, unto good works. What a precious truth this is.

We are not saved by works. — we have been saved by the finished work of Jesus Christ, and since we have thus been saved, we are now to produce good works for God says that we have been created in Christ Jesus for the express purpose that there shall be good works within our lives.

What Paul says to the church at Ephesus, he likewise declares in the Book of Titus, for we read:

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every GOOD WORK."—Titus 3:1.

And, also in Titus, we read: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to MAINTAIN GOOD WORKS."—Titus 3:8.

And in the fourteenth verse of the same chapter, we read:

"And let our's also learn to MAINTAIN GOOD WORKS for necessary uses, that they be not unfruitful."

You can't read Paul's exhortation to Titus without realizing it is your business as a Christian, to maintain good works within your life. I insist, beloved, you are not saved by your good works, and at the same time, in the same breath, I'll insist that you are saved to maintain good works. Would to God that as we read these texts this morning, that they might become powerful, by way of exhortation to us, this day, when we recall that God says that, we are not to "be weary in well-doing; for in due season, we shall reap if we faint not." Read this text and read the other Scriptures that I have read to you from Ephesians and from Titus and you are brought face to face with this fact, that if you are saved by grace, there must be good works and deeds in your life to prove to the world the fact that you've become a child of God.

III

Now, our text, beloved not only implies to us that we are to work, but it also **exhorts us that we shall not give up**, for it says, "in due season we shall reap, if we faint not." Now, that word "faint," beloved, is an interesting word as it's used through the Scriptures. You know what it means even apart from the Scriptures. Doubtlessly, you've had some experience in your life when you fainted or passed out. Paul says that in due season, we're going to reap, if we faint not. That is to say, beloved, if you don't pass out — if you keep on — if you keep on keeping on — if you faint not, in due season, there'll be a reaping time within your life. What an exhortation this is! Do I speak to someone this morning who has passed out spiritually? You're not working, you've fainted, you've fallen by the wayside, you've backslidden, you've grown so cold in the service of the Lord that your life isn't counting for Him today. Do I speak to someone who has fainted, and whose life today isn't counting for the Lord? Here's God's exhortation to you this morning — "in due season, we shall reap, if we faint not."

This isn't the only time in the Scriptures that we read of our spiritual faint-heartedness. Turn to the Psalms:

"I had FAINTED, unless I had believed to see the goodness of the Lord."—Ps. 27:13.

The Psalmist said, I would have fainted—I would have pass-

RUTH AND RHODA GILPIN



These are our daughters, Ruth and Rhoda, ages 15 and 17. Of course, their daddy thinks they are sweet lovely characters, and I believe you would too, if you knew them.

God has blessed both with musical talents, for which we are most grateful. Both play the piano and in addition Rhoda plays the violin, and Ruth the accordion. They also sing together. I am happy that they use their talents in the Lord's service in our church, every week. While both are yet in high school, they are making their plans to go to college.

As you would expect, they are just normal girls, and both have the usual number of teenage boy friends. If I were a young fellow in my teens, I believe I would consider this as two good reasons why I should attend the Bible Conference at Russell at the Thanksgiving season. (Incidentally, about the time this comes out in print, I'll be available for an out-of-town engagement—just anywhere to get away from home).

ed out—I would have become faint-hearted — I would have backslidden—I would have grown cold—I would have ceased in my works for the Lord, unless I had believed. My brother, if it weren't for faith in the Lord Jesus Christ, there isn't a person here in this house of God, but what would have fainted by the wayside, time and time and time again. Oh, I tell you my brother, it is only as God has enabled you, that you have continued—that you've kept pulling, and kept working and haven't fainted.

Remember Paul's words: "By the grace of God, I am what I am."—I Cor. 15:10.

You can say the same this morning. It is God's grace that not only saved you, but it is God's grace that has kept you from fainting, that's kept you working, that's kept you busy in the service of the Lord.

Let me read you another Scripture of like nature:

"My son, despise not thou the chastening of the Lord, nor FAIN when thou art rebuked of him."—Heb. 12:5.

You know, brethren, God has a way of dealing with us like a good parent deals with his children. If you are a good parent this morning, you are going to chasten your children when they do wrong. Well, brethren, God is a better father to us spiritually than any man is to his children in the natural sense, for God chastens us when we do wrong and at the same time, He exhorts us that we shall not faint when we have been rebuked of Him. Sometimes, beloved, we might be tempted to faint, to give up, to quit, to cease in our plodding. We might be tempted, I say, beloved, to become faint-hearted by the way, when God chastens us for

what we do that's wrong, but here is an exhortation coupled with my text that tells us that if we faint not, there's going to be a reaping time in due season.

I think oft times how easy it is for God's people to faint by the wayside, and how many of us do become faint-hearted.

Take in the matter of **PRAYER**, beloved. I ask you a question this morning—Do you pray as you should, or have you fainted in the matter of prayer? Listen:

"And he spake a parable unto them to this end, that men ought always to pray, and not to FAINT."—Luke 18:1.

I ask you, are you faint-hearted in the matter of prayer? Did you pray this morning for your pastor before you came to God's House? Did you pray for your Sunday School teacher before you came to the House of the Lord? Did you pray that God would send people here to hear the Word of the Lord? Did you pray before you left home, that God would give us a spiritual service, wherein the saints of God might be blessed and edified and peradventure some lost sinner might be saved? Did you pray this morning that God would bless that sick saint, that individual who is sick in body? Did you pray that God would bless that one who might be here to worship with us, were it not for physical disability? Oh, my brother, the Word of God says that we are to pray and not to faint.

Then, I wonder this morning if we might see also that we are not to faint in the matter of our **WORKS**. So many times, men and women will start out in the service of the Lord like a "house afire," and then they'll faint by

the wayside. They just quit. One thing the Lord commended the Church at Ephesus for, was the fact that they did not faint. You'll recall that in the book of Revelations, He condemns the Church at Ephesus for one thing—that they had left their first love, but though he condemned them because they had left their first love, he commended them at the same time because they had not fainted, for it says,

"Thou hast tried them that say they are apostles and hath found them liars and hast borne, and hast patience and for my name's sake, has laboured and HAST NOT FAINTED."—Rev. 2:3,4.

The Lord loved this church at Ephesus. It's true they had left their first love. It's true they didn't love Him as they had once loved Him, but at the same time, though they didn't love like they once loved Him, He commended them because they had not fainted. They had kept labouring, kept striving, and kept working. In the work of the Lord, they hadn't fainted, and hadn't given up. I look at you who are here, who have gone through some pretty rugged battles in the last 25 years. I think of some of you, who doubtlessly would have fainted by the way, if the Lord hadn't given you grace. I'm satisfied that there has never been in modern annals of time, any church that has ever had any more discouraging events than we have had. I'm sure that I am looking into the faces of men

(Continued on page four)

To The Darwin Evolutionist

By EDWARD W. MILLS

You know so much, and are so wise,
Master of land, and seas, and skies,
With knowledge of ten million years—
Chief of Sages, Prince of Seers.

You know the beasts of every kind,
And hold their secrets in your mind;
With confidence I come to you
To learn just what I ought to do.

How shall I answer skeptics now?
Please let me know, to you I bow.
O, kind Sir, answer me this day!
When did your brute blood pass away?

Say! Were you happy years ago?
I want to learn while here below.
Did you grin as baboons do?
Were you a high-bred monkey, too?

Please lead me in your private room,
Or some dark cave, or silent tomb,
And to my wondering eyes reveal
Your "Missing Link" with proof and seal.

You could not write, you could not talk,
And on "all-fours" you had to walk.
You claim to teach the human race—
When did this marvelous change take place?

You dwelt in trees, I have been told,
And merchandise you never sold.
When did you quit your Jungle life,
And move to town with your young wife?

Kind Sir, I beg and plead just now!
Again to you I humbly bow—
Remove the doubt, please lift the veil,
And tell me when you lost your tail.

"A Quarter Of A Century"

(Continued from page three)

and women this morning who would have fainted and quit, and ceased from their work, had God's grace not been unusually good and plentiful in your behalf.

Brethren, the thing whereby the Lord commended this church at Ephesus was the fact that they did not faint. For His namesake, they had labored and they had not fainted. God doesn't have any commendation for the individual who becomes faint-hearted, and falls by the wayside. God's commendation is for the worker who works and doesn't quit.

Every once in a while, I think about that old hound dog that started out one morning, early in the day, nosing around over the hills. Suddenly he crossed a deer track, and that hound dog started following the scent of the deer, as if he expected to catch it in the next 60 seconds. He followed along on the deer track for a while until the track got cold, and along about that time, a fox crossed his path. He took off after the fox, and he ran after it for a while, until the scent got faint, and the track got cold. Then the old hound saw a rabbit, off in the distance, and he took after the rabbit. Do you know what happened? When night time came, that old hound was sitting down on his tail beside a gum tree barking up a tree at a contemptible little ground squirrel, but he hadn't caught a thing all day long. You know, brethren, I've seen a lot of Baptists just like that. As I look across my days in this world, I've seen a lot of Baptists that could switch about from one church to another and from one pastor to another. They would faint by the way, then they'd get revived and they'd faint again, then they would be revived, and they would faint again. You know, brethren, I remember what God says to the church at Ephesus—His commendation is only for the man or woman who doesn't faint.

But, brethren, if our Lord

doesn't want us to faint in our prayer life and if He urges us not to faint so far as our works are concerned, surely, beloved, the same would be true so far as **OUR DOCTRINE IS CONCERNED**. Surely, God doesn't want us to faint relative to our doctrine. The Apostle Paul urges upon Timothy, and likewise upon you and me, that we shall not faint, for he says,

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."—II Tim. 1:13.

What does He say? We are to hold fast the form of sound words. God doesn't want you to faint in your prayer life. God doesn't want you to faint in your works, and brother, sister, God doesn't want you to faint in your doctrines.

This is a day of apostasy. This is a day when the majority of churches are apostate so far as doctrine is concerned. You bear me record this morning that the majority of churches today do not preach enough gospel in the course of a year's time to save one single sinner, for the majority of churches never preach sovereign unconditional grace, given by God in behalf of sinners. The only way that God ever saves any man is on the basis of sovereign, unconditional grace. God wants us this morning to hold fast the doctrines of His Word. I'm glad that we have some folk here in this house, who are not members of this church, and to those of you who are not members, I'd advise you to drive a hundred miles on God's day, to attend a church like this, where the Word of God is preached, and where sound words are given from the pulpit and from the Sunday School classes, rather than to walk next door to attend a church where the Word of God is compromised. Oh, hear me, my brother, my sister, God doesn't want us to faint in the matter of sound doctrine.

IV

Now, I recognize the fact that there are **several reasons why people do faint**. Some people faint because of **INGRATITUDE**. I mean that there is never any gratitude shown for their work and they just become faint-hearted, and discouraged, and fall by the wayside because there is no gratitude ever shown. Perhaps

one thing that has caused your pastor to continue, to contend, and to perhaps grow stronger, in his work, is because of the gratitude that you have shown for my ministry through the years. I'm sure I speak the truth, and lie not, when I say that I'm a stronger Baptist today, and I'm sure, beloved, I contend more for the Word of God today, because of the gratitude you've shown through the years. Your own gratitude has been a tremendous blessing and an asset to me. I say in contrast though that I think some folk faint because there's no appreciation, and no gratitude shown, for doubtlessly the work that they have performed.

Another thing that causes folk to faint is the **COOLNESS OF OTHERS**. Our Lord warned of that. He said,

"And because iniquity shall abound, the love of many shall wax cold."—Mt. 24:12.

Now, iniquity abounding ought to cause us to love the Lord more, and it ought to cause us to serve the Lord better, but it doesn't have that effect. Whenever we see iniquity on every hand, it has the effect that it makes us to cool. Jesus warned that when we see iniquity abound, we will also see the love of many wax cold. It is true that we are cooled by the coolness of others.

Then, again, beloved, we're prone to faint because of **A LACK OF REST, SPIRITUAL REST**. Most of us, I think, get too much rest for the body, but not any of us get enough rest for the soul. We read:

"Come ye apart and rest."

—Mark 6:31.

As I've often said, beloved, we'll either come apart and rest,

or else, we will come apart. If you don't have time for spiritual rest, you're going to come apart. People faint because they don't have a time and a place for meditation and spiritual rest.

Another reason why people faint in the service of the Lord is because of the **MONOTONY OF CHRISTIAN SERVICE**. Sometimes, beloved, the boys in battle get what they call battle fatigue. They are not hurt. They are not injured, but they just get worn out. The monotony gets them down. I've had that experience in life, not once, but many times. I look back to the time of the last serious difficulty we had in our church—a little over two years ago—the time when we excluded in less than two minutes time, four contenders of evil within this congregation one Wednesday night. I can look back at this time, and thank God for the experience, for it was the greatest blessing that God could have used in my behalf, to break the worst case of battle fatigue your pastor has even known. I can say to you this morning what I have never confessed to anyone before, your pastor was on the verge of resigning from this church, at that particular time, for no reason in this world except that he was just worn out. The monotony and the grind of contending for the Faith, and standing for the Word of God, had gotten me down to the place that I just felt spiritual battle fatigue. I thank God for that difficulty in October of 1951—that is, I thank God for it this morning. It was a blessing to me. But, brethren, listen, I'm not the only man that has ever had battle fatigue. The monotony and the continuous grind sometimes get

to the place that many just faint by the way.

Then, another thing that causes us to faint, beloved, is a **LACK OF RESULTS**. Every church likes to see people saved, and likes to see people baptized, and likes to see saved people added to the church by means of their church letters. Lots of churches just can't survive if they don't have a great big number of professions from time to time. I was talking to a Baptist preacher some time ago who was pastor here in the mountains of Kentucky. He said that he had just resigned his pulpit and wasn't preaching anyplace at that particular time, and the reason was that he had gone there and had pastored the church for six months, and he hadn't seen one single person saved in that time. He said it just "ate his heart out." He said he couldn't pastor a church without seeing people saved on Sunday. It didn't seem to bother him at all that he hadn't been preaching anyplace on Sunday for about two month's time. That didn't seem to burden him at all. I grant you, that anybody likes to see souls saved and added to the church, but God doesn't want you to be in your place every time the church doors are open. I have this conviction this morning that every man or woman who is here in front of me, who has been elected to salvation before the foundation of the world—that every last one of you are going to be saved in God Almighty's appointed time. Brother, when God's time comes, you'll be saved. My business is to give you the Word of God, and to preach the Gospel of the Lord Jesus

(Continued on page five)

MR. AND MRS. JOHN R. GILPIN, JR., AND FAMILY



This is my son and his family, who also live here in Russell. He is the editor of the Boyd County Observer, the weekly paper of Boyd County. I have the finest daughter-in-law you could ever find. If John, Jr., had looked the world over, I don't think he could have found one her superior. This is one case where the in-laws and daughter-in-law have a mighty happy relationship. These three children mean a lot to their "Pappaw" too. That bundle of mischief on the left is John R, III, aged 3. The little lady on the right is the finest granddaughter living—just six years old, name Judith Rose. Joel Randall, the last addition by way of a grandchild is only three months of age. Now, don't look at this picture and get any wrong ideas—I'm not getting old—will be 49 about the time you receive this paper.

"A Quarter Of A Century"

(Continued from page four)
Christ every time we come together. And it's my business to wait, if it's six months before we see a soul saved and publicly professing his faith in the Lord Jesus Christ, or if it's a year, or however long it is,—it's my business to be faithful and not to faint because of a lack of results from Sunday to Sunday.

V

Well, this verse of Scripture gives us some **ENCOURAGEMENT** relative to this matter of fainting. It tells us that there is going to be a reaping time. It says, "in due season, we shall reap, if we faint not." There's always a reaping time, beloved. There never was a season, but what there was a reaping time, sooner or later. Sometimes, we go for a long time without seeing any reaping. Beloved, we go a long time, and maybe we don't see the reaping ourselves. Maybe the reaping comes a long time after we're gone. That doesn't excuse us, beloved, in the matter of becoming faint-hearted.

John Farrell, ugly, gaunt, gangly, illiterate, old country preacher, on a day years ago, stood before a congregation and preached a sermon on this text, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," which means, "let him be accursed at our Lord's coming." John Farrell closed his sermon that day and nobody made a profession. A lad, ten years of age, sat in the congregation that morning, and listened to John Farrell preach. Sickness came and death came and John Farrell was laid in the grave. Ten, 20, 30, 40, 50, 60, 70, 80, and six more,—86 years passed and that boy was 96 years of age. He sat on his porch one day, and suddenly there came out of the past, a recollection of John Farrell's sermon when he was ten years of age, "If any man love not the Lord Jesus Christ, let him be accursed." He reasoned, "I don't love the Lord Jesus Christ," and the conclusion was immediately drawn by the Holy Spirit that he was accursed. There on his porch, that man, 96 years of age, believed, as a result of a sermon he heard preached 86 years before.

Brother, there's going to be a reaping time. I may not see the reaping. You may not see it. But

brother, sister, if you stand firm—if you don't faint—and if I stand firm, and preach to you the true faith of God, and hold on to sound words, you know what is going to be the result?" Some of these boys and girls who are here this morning are going to be saved. They may not be saved today. It may be 20, 30, 40, or 50 years from now, but the Word of God will have its effect, because the Bible says, that God's Word "shall not return unto me void." (Is. 55: 11).

There is going to be a reaping time.

I'm glad this morning for God's goodness to us over this period of 25 years and I'm thankful for those of you who haven't fainted—for those of you who have stood firmly through the years. I'd like to pause a few moments and ask those of you who were members of this church when I became pastor here to stand up. I'd like for the folk to see you—you, who have stood with your pastor and for God's Word for 25 years. I thank God this morning for these 17 who have been spared by death, who have been spared in the providence of God, who have stood through the years for what your pastor has stood for, as I've tried to preach it. I rejoice for the others of you who are here, who likewise have been true, though not for as long a period of time.

And now, as we bring this service to a close, I want these seventeen to come to the front and stand with your pastor, and I want to ask all the rest of you to come shake hands and thus pledge our mutual faith, for the future, as we begin this twenty-sixth year together.

May God bless you.

Begins 26th Year

(Continued from page one)
ceding our anniversary Sunday. No dinner could have been better and no fellowship could have been finer. I only wish you could have seen the cake with its decorations. Actually I didn't want to cut it—I would have liked to have kept it as a souvenir of the evening, along with the precious memories that will last forever of that happy occasion.

In the midst of the dinner, I was presented with a beautiful red carnation and Mrs. Gilpin was given the biggest white orchid I ever saw. It was the first one that

she ever had in her life, and she was over-joyed. In the presentation speech, it was said that "this beautiful orchid is for a beautiful lady." Truer words were never spoken, as all who know Mrs. Gilpin will vouch for the fact of her wonderful Christian character.

Then on Saturday evening, Mrs. Gilpin and I entertained with "Open House" for the members of the church and friends outside the church. In making the announcement concerning this event and in inviting friends outside the church, we insisted that there be no gifts. We just wanted to show our appreciation for the kindness of our friends through the years. In other words we wanted this to be our way of saying "thank you" to our friends for their many kindnesses.

However, the members of the church didn't do what we asked of them. They just about took over and conducted things as they wished, which of course was most deeply appreciated by my family. Instead of us furnishing all the lunch and refreshments as we intended, thirty-eight women of the church sent in cookies and sandwiches to assist in the entertainment of the evening. Members of the church did all the serving, while Mrs. Gilpin, the girls and I just met and mingled with our guests—and what a joy this was!

Ignoring my request that there be no gifts, the church most graciously showered us with the most expensive of gifts for our table, including: (1) a beautiful Irish Linen tablecloth and twelve matching napkins, each of which were almost large enough for an individual breakfast cloth, (2) an unusually beautiful twelve place setting of gold band china—120 pieces, (3) a dozen crystal table glasses and a dozen crystal ice tea glasses, whose beauty would have to be seen to be appreciated, and (4) a 76 piece set of White Orchid Community silverware, packed in a beautiful mahogany box.

Sometimes words just fail one, especially when it comes to expressing appreciation for kindnesses like these. Actually you'd have to see all these table beauties to really appreciate them, and frankly, I haven't found words yet to express myself adequately for these kindnesses that were thus showered upon our family.

There is one item that I haven't mentioned that meant more to me than all the gifts mentioned

A CAKE I DIDN'T WANT TO CUT



Of course, this picture doesn't do it justice, but doesn't it make your mouth almost water, to see it? I've never seen one more beautiful, nor have I ever been more thankful for any food. The loving devotion behind it made it taste exceedingly good.

above, namely the love and friendship which prompted the giving of these gifts. Along with the gifts, came a little card, which read:

April eighteenth

1929

1954

In appreciation of our beloved pastor and his family for their untiring service, devotion, and spiritual guidance for the past twenty-five years.

First Baptist Church
Russell, Kentucky

Not all these twenty-five years have been easy. Sometimes the going has been mighty tough and the road has been exceedingly rough. Yet it has been a joy to know that all along, there has been a group of people who loved their pastor for the Word he has preached, and who have stood with him, and by him, and for him. Thank God for the fellowship we have had together. No man has ever pastored a greater church. Mighty few could say today what I can say: There is not a sin condemned in the Bible that I have not condemned and not a doctrine taught in the Bible that I have not taught, and when I've done so, I've had perfect liberty in my preaching, for I knew that in front of me was a church that was appreciating the teachings of God's Word that I was giving them.

A Methodist layman, an attorney from a nearby town, was in our home for the "Open House" and he said, "The love and devotion of your church is remarkable. It is a tribute to your ministry and the greatest answer that could be given to your critics and enemies." During these years, about everything that could be said against my character and ministry has been said by my enemies. I don't think in the category of sins that there is one that I haven't been accused of. No one will ever know how happy I am that in spite of all this, the folk who know me best and who know my faults and eccentricities and peculiarities and sins,—they still love me and enjoy my ministry.

As I look back over these twenty-five years, I say:

"Tis grace hath brought us safe thus far
And grace will lead us home."

May God bless our church, and the readers of our paper, and may we all be faithful to Him, until He comes in the air to catch us away, and take us Home.

Campbellite

(Continued from page one)
many others like it, is clearly and forcibly written by an inspired writer, styled Luke the physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian church for a little better than thirty years. See his treatise styled 'Acts of the Apostles' 2:41, 42."

Modernism

(Continued from page one)
along Communism and of being sympathetic with it. He was guilty of that, as his membership in numerous Communist front organizations plainly declared. Many other leading ministers are of the same stripe. HOW DID THEY GET THAT WAY? The answer is, they first become Modernists. In their modernistic unbelief they have rejected the true gospel of individual regeneration, and have gone off after the so-called "Social Gospel." That Social Gospel is Socialistic, so when Communism—which is advanced Socialism—came along they were naturally sympathetic with it. The turning of churches off after social uplift enterprises and off after amusement and entertainment, is the direct product of Modernism. These are substitutes for what churches are commissioned to do. The Great Commission (Matt. 28:18-20) knows nothing of a social gospel or a "social good time" scheme.

The Only Cure For Modernism In Our Institutions

How can schools—seminaries and colleges, go on with their Modernism and infidelity, when the great mass of church members are Bible believers? They can do it, because churches in blind denominational loyalty give their money "to the whole Program." Thus they help support institutions which are creating Modernists. THE CURE FOR THIS CONDITION IS DESIGNATION! If Christians and churches would cut off the support of institutions that are teaching wrong things, they would soon bring them to their senses and such institutions could be saved. Otherwise they will be wholly lost to the devil eventually. But, denominational leaders who are more concerned about their jobs than they are about Christ and His Cause, frown on designations. Yes, and pastors are afraid they will get blackballed and labeled "disloyal," if they say anything, or if they designate—so in their cowardice they keep their mouths shut. Not only that, most of them will help criticize any man who is loyal enough to the Lord to protest against any wrong situation. But no matter what any denomination says, the right attitude is laid down in Acts 5:29.

What Is Chiefly Wrong With Modernism

1. It denies the very fundamentals of the Christian faith. Quotations could be multiplied from the writings of Modernists to prove this.
2. It has a wrong gospel. (See Gal. 1:7-9) The "Social Gospel" is "another gospel."
3. It is grossly dishonest. The honest thing would be for a man with Unitarian beliefs to go and join them, but no—they stay to (Continued on page sixteen)

OUR NEW SILVER, DISHES, CRYSTAL AND LINEN

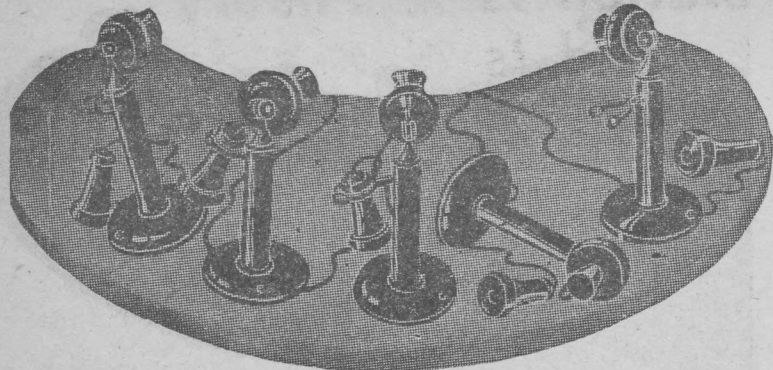


If you come to see me, I won't promise that you'll get to use these table beauties. In fact, I haven't been permitted to even drink from one of the glasses yet. However, I want you to see them, as they mean much to us. I confess I don't deserve to be honored in this manner, but I appreciate it deeply just the same.

And by the way, remember the latch string always hangs out at our home, in behalf of the readers of our paper. Someone comes to see us virtually every week. We'll be most happy, if God ever makes it possible for you to do so, to have you visit in our home. I can't promise that you'll eat from these dishes—but I do promise that you'll be thrice welcome.

After teasing Mrs. Gilpin, so much about not getting to use these new things, she promises to initiate them for my birthday dinner one week hence.

"I Should Like To Know?"



1. Was there physical death before the fall in Genesis?

No, Paul says in Rom. 5:12 sin came by Adam and death came by sin. That is proof positive that the idea that there was a cataclysm between the first and second verse of Gen. 1 is as foreign to the Scriptures as evolution. Adam was the first man; therefore no prehistoric man. Death came as a result of Adam's sin therefore no death of man or beast on this earth in any prehistoric age. That whole contention of a cataclysm is an unwarranted guess, agreed to by weak believers in the Bible, to pacify infidels, agnostics and rationalists.

2. What are the marks of a regenerate person?

Fruit—Matt. 7:17-20; love to Christ—I Cor. 16:22; indwelling Christ—2 Cor. 13:5. These are three absolutely indispensable ones.

3. Is it scriptural to have candles and a star on display in a Christmas service in a church?

No, it is half Catholic and the other half pagan.

4. Should a pastor give way to Christmas programs?

Not if he cares anything for the Lord Jesus and the Gospel and the church, which is His body. His body refers to the local church, which is indwelt by the Holy Spirit.

5. Is there any Scriptural warrant for a B.Y.P.U. or B.T.U.?

No, not as now conducted. The average B.Y.P.U. violates ten Scriptures: I Cor. 14:32-37; I Tim. 2:8-15; Rev. 2:20-25; I Pet. 5:5; John 4:23; I Pet. 3:1-6; I Tim. 5:6; 2 Tim. 3:5-7; 4:3-4; Titus 2:4-5.

6. What is the difference between applause and saying amen?

Hand-clapping is worldly; amen is spiritual. Hand-clapping is of the flesh; amen is of the Spirit. I Cor. 14:15-16.

7. What is a Scriptural prayer meeting?

One in which the Bible is read by a man, all prayers are led by men, all public speaking is done by men, as the Scripture commands in I Cor. 14:32-37; I Tim. 2:8-15.

8. Campbellites harp on "baptize into Christ." Is there any other way that we are said to get into Christ?

The two main passages on which Campbellites rely in their contention are Rom. 6:3 and Gal. 3:27. The passage in Romans shows that our baptism into Christ is not literal, but in the likeness of His death. The passage in Gal. 3:26 shows that we are sons of God before baptism. The Greek word for into is "eis." Some 30 odd times it is said in the New Testament that men believed "eis" Christ or believe "eis" the Son or believe "eis" His name. Believe "eis" Christ i. e., into Christ, is literal; be baptized into Christ is symbolic. We actually enter Christ by faith; symbolically by baptism.

9. Can repentance and faith be classed in any sense as work or do they not produce them?

Repentance and faith are the gifts of God and the work of the Spirit. Acts 11:18; 2 Tim. 2:25; Heb. 12:2; Eph. 1:19.

10. Is the annual call Scriptural?

I do not think so. Paul says in Acts 20:28: "Take heed therefore unto yourselves and to all the flock (not flocks) over which the Holy Spirit hath made you overseers, etc." If the Holy Spirit guides a church in electing a pastor or overseer, his call should be indefinite and until the Holy Spirit leads in his removal.

11. Do you think that the unanimous vote in receiving members is unwise or unscriptural?

I think that both in the reception of members and in granting church letters the vote should be unanimous. Some great churches who have tried to live by the Book have had it in their by-laws that in receiving and dismissing members, it should be by a unanimous vote. I have never seen any reason for it to be otherwise. On the contrary, I have seen a good many reasons for the wisdom and scripturalness of this Baptist practice of our fathers.

First, I'm still old foggy enough to believe that in receiving members and dismissing them by letter, that we ought to stick to the truth. Old fashion Baptists still talk about receiving and dismissing folks "in good standing and full fellowship." If the vote is not unanimous, then receiving them or dismissing them by letter is a lie on its face. They are neither in good standing nor full fellowship, if received or dismissed on less than a unanimous vote.

Second, the Scripture says that Paul commanded the church at Rome: "Him that is weak in the faith, receive ye, yet not to doubtful disputations." That means the church, not the preachers nor elders nor deacons are to receive members into the church. That also means that the vote must be unanimous, for Paul plainly forbids their being received to doubtful disputations. A divided vote on receiving a member would certainly be a "doubtful disputation" and a doubtful welcome too.

Third, Paul was turned down by the church at Jerusalem, when he first made application for membership in the Jerusalem church. Acts 9:26-28. Verse 28 proves conclusively that he was received on a unanimous vote upon the recommendation of Bro. Barnabas.

12. How do you harmonize Acts 16:3 with Gal. 5:2?

They do not need harmonizing. In Gal. 5:2 Paul was speaking of circumcising Gentiles as a condition of their justification. Timothy was justified some time before he was circumcised and was circumcised when he was, because he was a Jew. It had nothing to do with his salvation or church membership. One passage is talking of salvation; the other tells the mark of a male Jew. Timothy's being circumcised after he was baptized proves that baptism did not come in the room or place of circumcision.

13. Ought uncircumcised Jews, joining Baptist churches today, be circumcised by the pastor?

There are no uncircumcised Jews today that I know of. If there are, a Gentile pastor ought

not to circumcise them. If a converted Jew is going to labor among Jews, his pastor, if a Jew, may circumcise him, as Paul did Timothy. Circumcision had to do with the Palestinian covenant. No uncircumcised Jew has any promise of an inheritance in Palestine. Gen. 17:14.

14. Please explain more clearly when the name "United Baptist" was added.

The "Regular Baptists" were Calvinistic; the "Separates" were Arminian. In 1786 the "Separates" in Virginia adopted the Philadelphia Confession as a step toward union. Other steps were taken and the union took place. The agreement read thus: "Upon these terms we are united; and desire that hereafter the names Regular and Separate be buried in oblivion; and that from henceforth, we shall be known by the name of the United Baptist Churches of Christ in Virginia." Because the Regulars in Kentucky were insistent on the adoption of the Philadelphia Confession of faith and the Separates were slow in doing it, the union did not take place until 1793. Then instead of all coming together as in Virginia, such of the churches as favored union, withdrew from the Separates and from the Regular associations and formed an association of "United Baptists" (Tate's Creek). So says Newman in his history.

15. Where did the Separate Baptists get their name?

They arose during the preaching of Whitefield in this country in the 18th century. They believed in a general atonement and were free-communionists. They got the name because they separated from the orthodox Baptists (called Regulars), who were Pauline and close communionists. Separate Baptists were an off-shot from orthodox Baptists, who went out from them because they did not believe in the doctrines of election, special atonement and close communion. They were followers of Whitefield, who was closely associated with the Wesleys. In doctrine they were "wet Methodists," more like the Methodists than the Baptists, except that they insisted upon immersion for baptism.

16. Are we, according to the New Testament, bound to support a preacher that preaches works for salvation, even though he wears the name Baptist?

We are not only not bound to support him, but we are bound not to support him by the New Testament. Paul withstood Peter to the face at Antioch because he taught that Gentiles had to submit to some bodily act, in addition to believing on the Lord Jesus, in order to be saved. Salvation, beginning, midst and end is all of grace and any man, who preaches anything else, preaches another gospel than Paul's and is accursed. Read Gal. 1 and 2.

17. Should Baptists send their children to a Sunday School where a Methodist man is the Bible teacher and the Holy Rollers get up and talk, even though the Sunday School is held in a Baptist church?

They should not. If they do they are sanctioning deadly heresy; for Holy Rollers teach salvation by works. Their gospel will save nobody, but will damn all that believe it.

18. Should women go to the polls and vote?

They should not. Those who do turn aside after Satan. I Tim. 5:13-15. Holy women don't do it. I Pet. 3:1-6.

19. When was the Baptist church organized or set up?

The first Baptist church was started by the Lord Jesus out of the material prepared for that purpose by John the Baptist. John was called a Baptist by the Lord Himself and was sent to prepare this material for the Master. Matt. 4:18-22 tells about the beginning of the first Baptist church and Luke 6:12-16 tells about the choice and ap-

Report On Bible Conferences And Evangelistic Meetings

By T. P. Simmons
Evansville, Indiana

Bible Conference And Meeting
At Little Rock, Ark.

On March 15 I was in Central Baptist Church, Little Rock, Ark., for the beginning of a Bible conference and meeting. The Bible conference lasted from the 15th to the 18th. Besides the writer, the following were some of the speakers: R. Nelson Colyar, Denver, Colo.; M. L. Moser, Jr., missionary pastor of host church; L. S. Ballard, Dallas, Tex.; Art Jones, Springdale, Ark.; J. C. Shellnutt and D. R. Kennemer, Benton, Ark.; John Augustine, Perryville, Ark.; and L. F. Gill, Haynesville, La. Possibly there were others that I do not now recall. Visitors were present from several states, and all seemed to enjoy the conference to the fullest.

The evangelistic meeting continued through March 28. During the second week I gave the lectures on "The Trail of Blood" at 7:00 each evening and brought an evangelistic message at 8:00. The Central Baptist Church of Little Rock is well-indoctrinated, united, missionary, evangelistic, and independent. The pastor, M. L. Moser, Sr., has been with the church for 23 years. He is a man of great ability and soundness. He has the whole-hearted support of his people as well as the respect and confidence of the general public in Little Rock. The church sponsors a daily radio broadcast, publishes a number of excellent tracts, circulates a large number of copies of THE BAPTIST EXAMINER, and conducts extensive mission work in Mexico under the able and efficient direction of M. L. Moser, Jr.

Visited Other Towns

According to the previous arrangement of Missionary Jim Weigant, on March 29 and 30 I had the valued privilege of speaking to high school students at Atkins, Pottsville, and Dover, and also to Baptist students of Arkansas Tech at Russellville. I

pointment of its first officers.

20. Where in the Bible does it say the church must vote on the one to be baptized or as to the right of a preacher to baptize?

In Acts 10:47-48 you have a concrete case of both. Peter did not baptize Cornelius and his household, until he had asked the consent of the members of the church at Jerusalem, who were present. In Acts 9:26 we find Paul was rejected by the brethren, when he attempted to join the church in Jerusalem. In I Cor. 5:13 Paul told the church at Corinth to turn out the incestuous man. In II Cor. 2:6-7 he told them to forgive him, when he had shown deep penitence. In Rom. 14:1 Paul tells the church, not the preachers or the officers, to receive those who were weak in the faith.

21. Why was Christ not baptized until He was thirty years of age?

Because there was no one to baptize Him until God started John out. Baptism began with John the Baptist. God never authorized any other kind but Baptist baptism. Baptism has been with the Baptists ever since. Other immersions are not baptisms at all. Pedro-Baptist and Campbellite immersions are no better than the dipping of a man, who is walking a log and falls into the creek and goes under head over ears. God never authorized anybody but Baptists to baptize. Jesus was not baptized before He was 30 because there wasn't anybody, who had any authority from God to baptize Him, until John began baptizing in the Jordan. Jesus said the man who rejected John's baptism (Baptist baptism) rejected the counsel of God against himself. Luke 7:29-30.

was able to spend some time with Brother Weigant and his fine family and to take a look at the field. Brother Weigant went out from Temple Baptist Church of Evansville, and is laboring faithfully and sacrificially for the salvation of souls and the establishment of a sound Baptist church in a needy field near Dover, Ark. He is wholly dependent for his support on contributions from those whom the Lord moves to give. He is worthy of support. His address is simply Dover, Ark.

Bible Conference At Evansville

The Second Annual Tri-State Bible Conference was sponsored by Temple Baptist Church and Tri-State Baptist Bible College of Evansville from April 12 to 15. Since the program was published in this paper and since a fuller report is to be given in these columns by Pastor James H. Sims, I will not take space to mention the speakers. Visitors were present from 25 cities in 10 states. The writer was glad during the conference to have the privilege of entertaining eight preachers in his home (not all at the same time), including the editor of this paper. At the close of the conference, Missionary Jim Weigant was ordained.

Meeting Near Jonesville, Va.

Before this article is published the writer (D.V.) will have begun a meeting on Sunday, May 2, with Pastor Joe Gadd and the Ocoona Baptist Church, near Jonesville, Va., beginning with the lectures on "The Trail of Blood" and continuing with evangelistic messages through May 13.

Sermons On Second Coming Of Christ

I wish to take this means of announcing that beginning on Sunday, May 16, and continuing through Sunday, June 13, at both morning and evening services, in the First Baptist Church of White Plains, Ky., where I am pastor, I plan to deliver a series of sermons (ten in all) on the second coming of Christ. This subject is of greater importance now than at any time in this century since amillennialism is making greater inroads among us than postmillennialism ever did, with the effect of disturbing the fellowship of preachers and dividing churches. The readers of the Examiner within reach of White Plains are invited to hear these sermons. Our services are held at 10:30 a. m. and 7:00 p. m.

Ordination At Detroit

On May 27 the writer hopes to go with James H. Sims and Z. E. Clark to Detroit, Mich., to participate in the ordination of Edward Overbey, the worthy son of Pastor H. H. Overbey, in Canfield Avenue Baptist Church.

To Be At Opelika, Ala.

The Lord willing, June 14 will find the writer with Pastor M. C. Elmore and the Southside Baptist Church of Opelika, Ala., for an evangelistic meeting. Readers of The Examiner in that section are cordially invited to attend this meeting.

Pastor J. D. Butler To Be At White Plains

Beginning on June 28 I am scheduled to be on my own field at White Plains for an evangelistic meeting with Pastor J. D. Butler of the First Baptist Church of Mortons Gap, Ky., doing the preaching. All readers of The Examiner within reach of White Plains are cordially invited to hear Brother Butler.

Open Dates

I have open dates for engagements either for evangelistic meetings or for the lectures on "The Trail of Blood," or for both, on July 19, Aug. 2, and Aug. 23. My address is Box 3101, Parcel Post Annex, Evansville, Indiana.

To The Baptists Everywhere Who Desire To Support Bible Jewish Mission Work

Differences Between Evolution Is A Theory And Is Not A Science

By A. R. COPELAND
(From An Old Manuscript)

no proof, and more, with everything against it, I certainly would be victorious. (I Chron. 29:11).

The First Idealist

A jellyfish swam in a tropical sea, And he said, "This world, it consists of me: There's nothing above and nothing below That a jellyfish can ever possibly know Since we've got no sight, or hearing, or smell, Beyond what our single sense can tell. Now, all that I learn from the sense of touch Is the fact of my feelings, viewed as such. But to think they have any external cause Is an inference clean against logical laws. Again, to suppose, as I've hitherto done, There are other jellyfish under the sun, Is a pure assumption that can't be backed By a jot of proof or a single fact. In short, like Hume, I very much doubt If there is anything else at all without. So I come at last to the plain conclusion, When the subject is fairly set free from confusion, That the universe simply centers in me, And if I were not, then nothing would be." That minute a shark who was strolling by, Just gluped him down in the twink of an eye; And he died, with a few convulsive twists, But somehow, the universe still exists.

THE SIN OF FINE CHURCHES

Some of our churches are going wild on fine meeting houses. It is a prolific source of sin.

1. Pride.

This is a grievous sin in God's sight and fine churches foster pride. "God resists the proud." What hope is there for a church with God against it?

2. Extravagance.

Extravagance and waste are as sinful in churches as in individuals.

3. Debt.

Debt is a sin. It disobeys the Bible. It hinders missions. It cripples soul-winning. It promotes dishonesty.

4. Worldliness.

Fine houses appeal to the worldly, not to the spiritual.

5. Show.

Most of them are built for show, not for worship or as houses of prayer.

6. Keep Away God's Poor.

Because of the style and show and finery many of God's poor do not feel nor find a welcome in fine meeting houses.

7. Costly Upkeep.

The cost of the upkeep of many of them is so much that it cripples every other phase of church work. In a later article we will have somewhat to say about some needed changes in church architecture.

When Michael Aneglo had completed the clay model of Pope Julius II, looking to a most magnificent monument, the Pope looked at the majestic statue, and noting the terrible but true expression on the face, demanded, "Am I uttering a blessing or a curse?" That is too often the trouble, you cannot tell whether a Christian be on the Lord's side or for the world.

THE BAPTIST EXAMINER

PAGE SEVEN

MAY 15, 1954

certain Baptists that he stay away from our fellowship.

7. BECAUSE OF THESE THINGS, we wish to go on record as approving the International



JACOB GARTENHAUS

Board of Jewish Missions, Atlanta, Ga., as a scriptural and Baptist agency through which independent local churches can support Baptist missionaries to the Jews of America, Mexico, Europe, and Israel, and feel assured that they will seek to carry out all of the Commission by winning Jews to Christ, baptizing them into the fellowship of New Testament Baptist churches and teaching them all things that Christ has commanded us to do. We urge our people to bear this servant of Christ up in our prayers, helping to lighten the heavy burden which rests upon his shoulders by writing him letters of encouragement.

T. P. Simmons
James H. Sims
Z. E. Clark

Methodist Founder Admits The Failure Of Mourner's Bench

In the Life of John Wesley, Vol. II, page 34, by H. Brown, as quoted by J. R. Graves in "The New Great Iron Wheel," you find this report of a big hurrah meeting. I am not primarily after the Methodists. I am after the Arminian Baptists, who teach salvation by works: for practically all, who believe in the mourner's bench as practiced today, teach and practice salvation by works. The methods of Methodists and Holy Rollers and Cumberland Presbyterians, with their women preachers and boring for tears, are very much like the mourner's bench Baptists. Here is Graves' quotation: "God sent down a shower

1. The kingdom began with John the Baptist. Luke. 16:16. The church began with the Lord Jesus Christ. Matt. 16:16-18. They cannot be identical because they were founded at different times by different persons.

2. The kingdom is entered by the new birth. John 3:5. The church is entered by baptism. I Cor. 12:13.

3. There is just one kingdom; there are many churches. That proves they are not the same.

4. Their government is not the same. The kingdom is a monarchy: each local church is a democracy.

5. The church is local. Compare the church at Ephesus, Smyrna, etc., Revelation 2 and 3. The kingdom is universal.

6. The kingdom cannot be moved. Heb. 12:28. A candlestick, which is a local church, can be moved. Rev. 2:5.

7. All the born again are in the kingdom. John 3:3-5. Only Baptists are in New Testament churches. In every community there are probably a goodly number, who are in the kingdom, but not in a church of Christ. In I Cor. 1:2 Paul addresses that letter to the church at Corinth, "with all that in every place call upon the name of Jesus Christ our Lord." That shows conclusively that the family of God and the church are not synonymous. The kingdom of God is composed of all the saved and includes many folk, who are not members of any church of God. That is brought out even more clearly in Acts 5:13-14. Because of the miraculous death of Ananias and Sapphira "believers were the more added to the Lord," but "no man joined himself to them," i. e., no man joined the church. That proves conclusively that salvation is before church membership and in this case many were saved and added to the Lord by faith, but did not join the church from sheer fear.

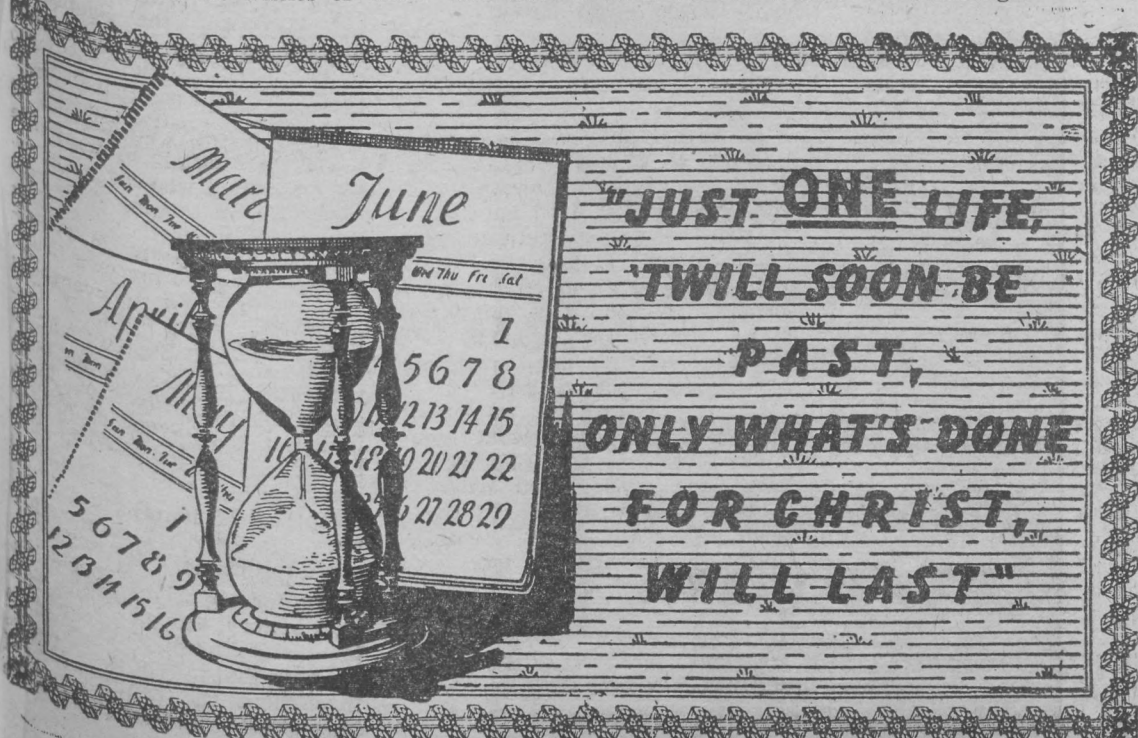
8. Each church is the executor of the kingdom in the community where it is located. Matt. 18:16-18. The discipline of the church was given to each local church, not to the preachers or elders. The commission was given to the church, not to the kingdom. Matt. 28:18-20. That proves the church was in existence before the death of the Lord Jesus. He made His church the executor of His will.

of grace upon the children, etc." Twelve months afterwards he makes the following entry: "I spent an hour among our children at Kingswood. It is strange! How long shall we be constrained to weave Penelope's web? What is become of the wonderful work of grace which God wrought last September? There is scarce any trace of it remaining.

In addition to many great failures of evolution I desire to show the reader briefly some few scientific failures concerning this strange doctrine which seems to hold tightly those who allow others to do their thinking. First, it fails in facts. How do we know? Because exact scientists do not accept it. Theoretical evolutionists magnify everything their way. He puts on green glasses in January and persuades himself into thinking it might as well be May since the spring verdure is there. This is artificial science. Second, evolution fails in classification of facts. Their own testimony condemns them, as we have already seen from proofs submitted. No species has ever been traced to its origin. Species defy chronological classification. So-called classification by evolutionists is not proof. Evolution rests solely on inference. We might ask what is inference worth, unless it accounts for all the facts in the case? Third, evolution fails in demonstration. Evolutionists have never submitted a single proof of the transmutation of species. Evolution ignores psychology altogether. It says nothing of man's moral or spiritual nature. It does, however, appeal to the imagination, and attempts to palm that off as legitimate scientific facts. For proof of this the reader is referred to Prof. Tyndall's "Essay on the Scientific Use of the Imagination."

Evolution Chance and Guess. In the last analysis evolution is the doctrine of chance because it plays fast and loose with the changing of species. As a sample of this metaphysical bombast, I refer the reader to Prof. Haeckel's book, "Last Link," p. 17, in which he says: "Once upon a time there were among the offsprings of ancestral tree frogs some which among other colors exhibited green, not much, perhaps, not even susceptible to our eyes. The occurrence of this color was spontaneous, a freak. The descendants of these greenish creatures, provided they did not pair with frogs of the ordinary set, became still greener and so on, until the green was produced enough to be of advantage when competition set in." Can you beat this? Sounds like a jargon of wash women, stripping their kids for the final "wash 'em while you wait." Evolution cannot give nearly as good an answer for its position as the little Sunday School boy did when his teacher asked him to quote a verse of Scripture showing why a man should not have two wives. Thomas rose, "No man can serve two masters," he said proudly. Neither can Christians intelligently serve Christ and consistently believe evolution, notwithstanding the claims of theistic evolutionists (Matt. 12:30).

Evolution Has No Proof. A. C. Dixon says, "Under his microscope and telescope Tyndall could find no promise and potency of life in dead matter. However, just because he was labeled a scientist the world bulged its eyes and said, 'He talks so wisely; there must be something in it, and we will wait and see.'" For twenty-five years the world waited without seeing any promise and potency of life in dead matter; then at the last meeting of the British Association the president acknowledges that there has never been any spontaneous generation; that dead matter has never yielded life, and there is no present prospects that it will yield life yet he believes it will! Against all experiences and against all scientific teaching he believes that somehow life may come out of dead matter by some mysterious process. If I could get folk to believe the Gospel on such slender evidence as that I would sweep the world. If I could get the people to believe the Bible with



THE PERPETUITY OF SCRIPTURAL CHURCHES

By J. W. PORTER
(Now In Mansions Above)

It may be well to define what is meant by the word perpetuity in this connection. It must not be confused with what is commonly known as Apostolic Succession. Neither the speaker, nor the people for whom he speaks, believe in Apostolic Succession. To the contrary, we believe that the Apostolic office ended with the Apostles; and that they have never had or ever will have successors. But we do believe that Baptist churches were instituted by Jesus Christ, and that they have had a continuous existence ever since and will continue to exist as long as time shall last. We do emphatically affirm the succession of Baptists, in spite of imprisonment, blood and fire, as witnesses for the truth, and that He who hath preserved them, will continue to be with them till the end of the age.

We may demonstrate the reasonableness of this doctrine by analogy. Strangely enough, the people who object to church succession, glory in the idea of succession along other lines. For example, we are proud of the fact that our race is hoary with age, and rich with history, and that our species extend back to Adam and Eve in the garden of Eden. The Jews, with justifiable pride, point to Abraham as their father, Moses as their law-giver, and to a synagogue with succession throughout the centuries. A claim of uninterrupted succession to the days of Solomon, magnifies the mission of lodgism in the eyes of mankind. The followers of Zoroaster assert, with unspeakable pride, that the fires which were lighted upon their altars by Zoroaster, have never for a single moment been lost. Many of our people love to know that their families go back to the days of the Revolution, and some to the days of William the Conqueror. Why, then, should the boast of a splendid and unbroken spiritual ancestry be despised or counted an unholy thing?

First of all, we predicate our perpetuity upon prophecy. It will be generally conceded that in the Old Testament Scriptures, there is clearly set forth the setting up of a kingdom, and that this kingdom was to be everlasting. This is the plain teaching of the following passages: "And in the days of these kings, shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. "His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4:3. "Thy kingdom is an everlasting kingdom, and Thy dominion throughout all generations." Psa. 145:13.

The cherished and oft expressed hope of Israel was the final establishment of the Messianic kingdom, which kingdom should endure throughout all generations. We believe that the highest concrete expression and manifestation of God's kingdom is to be found in the churches of Jesus Christ, and that the kingdom of God could not have endured without a continuous existence of the churches of Christ. We do not believe that the prophecies have perished, or the promises of God have failed. A Gibbon may write of the "Decline and Fall of the Roman Empire," but no historian will ever rise to write the fall of God's kingdom among the children of men! A church may die, but the churches live; God may remove the candlestick, but He does not put out the light. The leaves of the forest may fall with the coming autumn, but the great forests wave on in the winds of

the centuries. The stone that was cut out of the mountains, without hands, shall break to pieces all other stones, but itself shall not be broken. Napoleon, on the eve of the battle of the Pyramids, gazing upon them in their solemn grandeur, said to the army: "Men of France, from yonder heights forty centuries look down upon you." As an inspiration to continued faithfulness, I would say today to all our churches, "Two thousand years of heroic history and tragic struggles attest the truth of the promises of God to our people."

We further affirm the succession of Baptist churches, from the express promise of Christ. The language of our text, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it," teaches as clearly and plainly as it is possible to express a fact in human speech that He would build a church, and that the gates of Hades should not prevail against it. The only question then is, "Has the promise of Christ failed of fulfillment?" But the question will be asked, "Were these churches, to which Christ promised perpetuity, Baptist churches?" In order to prove that the church He instituted was a Baptist church, it will not be necessary to demonstrate by history the continuous existence of Baptist churches. This, indeed, would be difficult to do, as history was for a time in the hands of our enemies, and many of our people in their prisons. It may be asserted, however, with mathematical certainty, that there is not a single century that does not afford evidence of the existence of a people holding doctrines that now differentiate and distinguish us as a peculiar people. Granted, then, that there is a church which has had continuous existence, we may, by a process of cancellation, ascertain this church. With the exception of the Baptist churches, it is a comparatively easy task to ascertain the year in history, when each of the various denominations had their origin. It may be announced as the incontrovertible verdict of history that each of them had its origin several centuries this side of the Apostolic period. In fact, nearly all of the denominations frankly admit their human origin. In truth, the only denomination, apart from the Baptists, that has even the semblance of claim to any early origin is the Roman Catholic, and this church, by the common consent of Protestant Christendom, has neither the birth-marks nor ear-marks of a Scriptural church. Their present faith and policy, when tried by New Testament truth, conclusively show the lack of Scriptural origin or teaching. Nor do they need, in accordance with their faith, any Scriptural origin, for, with an infallible pope and council, they have the right to change, subtract, or supplement any portion of Scripture, or any doctrine of the church. If, then, it be true that Christ did start a church, and the church He started has had a continuous existence; if it be further true that the human origin of all other denominations can be proven and the origin of Baptist churches cannot be proven, then it must follow that the Baptist churches were instituted by Christ, and have enjoyed the unbroken existence promised them by the Head of the churches.

As has been said: "We must either suppose that there has been a Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practice, or, that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth." Are we prepared to take the latter alternative? Have there been such hiatuses in the history of Christianity? No church, no Christian people to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse

and crooked generation? What, then, becomes of the Saviour's promise? Reasoning a priori, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head. It cannot then be 'arrogant'—nay, it is a duty we owe to the truth—to go into a careful and thorough investigation of historical sources to find out, if possible, such an uninterrupted line of witnesses. We beg leave to ask if the continuous line of witnesses from the Apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects, having no earlier origin than the Reformation, will claim them. Were they, then, Latins, Greeks, or Baptists? Nor is this doctrine of the succession of Baptists a new one to our people. The writers of other days abound in reference to this cherished tenet. Not a few historians, unfriendly to our faith, have conceded the truth of our historical contention. Indeed, as we see it, our exclusive claim to be the only existing New Testament churches, must stand or fall with our claim to perpetuity.

Dr. James P. Boyce, who was the founder of our Southern Baptist Seminary, was a staunch advocate of this doctrine. But let his faith in this connection be determined by his own words, for, "though dead, he yet speaketh." I quote from "Memoir of James P. Boyce," by John A. Broadus: "The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to say, gentlemen, that we can no longer consent to occupy this position. We owe a change to ourselves — as Christians, bound to show an adequate reason for the difference between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross error in philosophy and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the Church of Christ, which He

has ever preserved as the witness for the truth, by which He has illustrated His wonderful ways, and shown that His promises are sure and steadfast. Nay, we owe it to Christ Himself, whose truth we hold so distinctively as to separate us from all others of His believing people; to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have been ever found among us willing to submit to banishment, imprisonment, or martyrdom; and for whose sake, in defense of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ." — Memoir, James P. Boyce, pp. 136, 137.

Bro. Broadus, in his comment on the text of this discourse says: "It most naturally means, according to the Hebrew uses, that the gates of Hades shall not swallow up the church. All earthly things go down through those dread gates, but Christ's church, for which He gave Himself, will never cease to exist." An over-weening desire to be called liberal, upon the part of some of our broad brethren, has caused them to cease to believe in, or contend for, this time-honored and Scriptural doctrine, and even to designate as "land-markers" those who do hold to the doctrine. Be it so, we are still obeying Scripture, "remove not the ancient landmarks."

"There is reason to think that in the middle of the twelfth century, congregations of Waldenses Baptists were gathered in Switzerland and France, under the name of Apostolici; for, in the year 1147, we find Bernard, abbot of Clairvaux, complaining against the Earl of St. Gyles for favoring one of their noted teachers, named Henry, who is charged with 'hindering infants from the life of Christ, the grace of baptism being denied them.'" — (Mosheim, Cen. 12, Part II., chaps. 5, 8).

"Zwinglius, the celebrated Swiss Reformer, who was contemporary with Luther, Muncer, and Stork: 'Is Anabaptism a novelty? Did it spring up in a day? The institution of Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time.' This carries our history back to A. D. 225." — (Introduction to Orchard's History).

H. Bullinger invariably identifies the Donatists with the Anabaptists, or, as he styles them,

"Baptists." "They are," continues he, "similar in every particular to the old Baptists."

Bishop Bossuet, the great Catholic controversialist, complaining of Calvin's party for claiming apostolical succession through the Waldenses, observes: "You adopt Henry and Peter Bruijs among your predecessors, but both of them, everybody knows were Anabaptists."

But in the Syro-Babylonian desert, off the line of the church's main advance, primitive forms of Christianity, perhaps also of Essenism, still survived which the course of church history had left untouched. To these belong, on the one hand, Sabians (Baptists); on the other, the numerous Anchores." (Op. 547, IX. Edition Ency. Brit., by Rev. F. W. Gotch).

According to this high and disinterested authority, Baptists can be traced to 618 A. D. The overwhelming presumption is that a denomination whose history extends to this remote date must seek its origin at the original source of the churches.

Father Gretzer, who edited Sacco's works in 1613, on the margin opposite the account of the Waldenses' way of teaching, has this striking statement: "This is a true practice of the heretics of our age, particularly of the Anabaptists. There are a few of the Baptists of the present day, it is to be hoped, who would blush to own an alliance with either the old Waldensian preachers, or the heretical Baptists referred to by this father of the Catholic church, at least in this part of their conduct; and, indeed, it would be well if all our missionaries and private Christians of the present day were as conversant with the Word of God as the Waldenses, even in that dark age appear, from the testimony of their enemies, to have been." — Jones' Church History, p. 352.

Limborch, Professor of Divinity in the University of Amsterdam, in 1670, who wrote a history of the Inquisition, in comparing the Waldenses with the Christians of the modern sects of Christians, the Dutch Baptists more resemble both the Albigenses and Waldenses, particularly the latter."

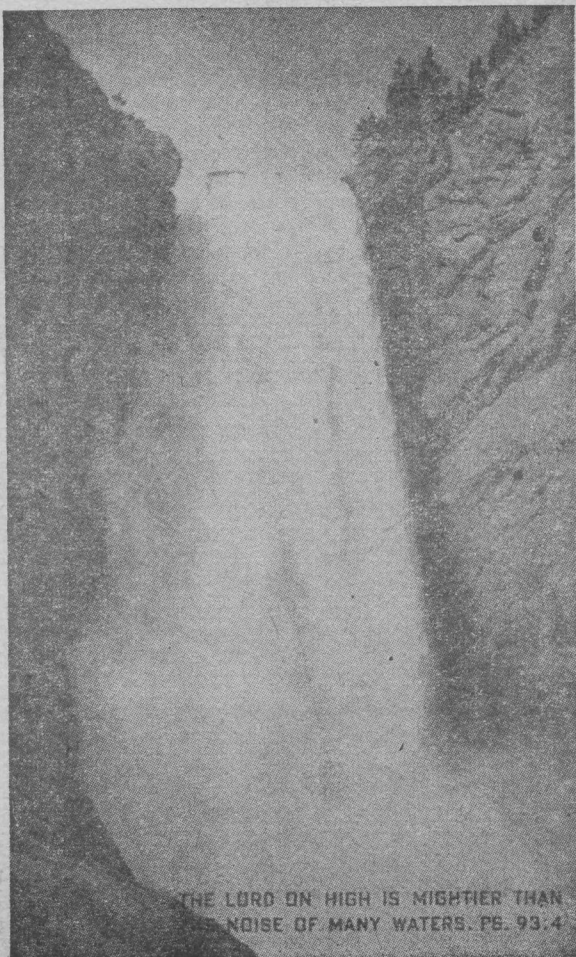
We glory in the fact that Baptist churches were born of the divine purpose, and were fashioned by divine hands, and that neither death nor hell shall ever prevail against them. As long as the tide shall ebb and flow, as long as the rivers shall run to the sea, as long as the stars shall shine in their glory, so long shall Baptist churches continue on the earth.

The ordinance of the Lord's Supper likewise implies the perpetuity of the churches. That the Lord's Supper is a church ordinance, is a closed question, at least in this presence. Paul, in his letter to the Church at Corinth, says: "For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come." I Cor. 11:26. This passage teaches not only the design of the Supper, but emphatically teaches that this Supper shall continue to be observed till He come again.

Being a church ordinance, it would manifestly be impossible to observe it without a church. Therefore, in affirming the continued setting forth of the Supper, the Bible affirms the continuance of the church.

The doctrine, too, of the Final Preservation of the saints, corroborates the doctrine of church perpetuity. If Christ has promised, and is able to keep one individual, and is not also able to keep a number of individuals, and if a number, why not a church, which is composed of individuals? If He preserves the parts, He must preserve the whole.

The most glorious page in human history, though stained with tears and blotted with blood, is the page that tells of our struggles throughout the centuries. As we have stood in the darkness of the (Continued on page nine)



THE LORD ON HIGH IS MIGHTIER THAN THE NOISE OF MANY WATERS. PS. 93:4

A True Story Of A Strict Worthwhile Godly Father

I will never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. Father was glad to see her. That morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but father "took note of it;" and the next morning, when she excused herself, he said, "sit still." "But really," she pouted, "I don't care to stay."

"That doesn't make any difference—stay!"

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," father told her, "but I run this house. I paid for your grub, I bought the clothes you have on, I paid for your education. Sit thou there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.

"You know my idea," father answered. "This is my house. I am raising boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry; I love you," father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then goodbye to home, to government, to everything. God will not stand for that.

I had a father who stood by the river of life, thank God, an old piledriver, and smiled while he drove down the jetty. He never licked me in his life, and I always knew I had one coming if I needed it. He raised ten children, and he did it as an under-master of God.

You never saw a spoiled boy in your life, to whom the mother had given everything she had, that would not take that little mother and trample on her heart before she got through.—Paul Rader.

Baptists Ought To Quit Their Lying

Baptists ought to quit lying to God and stealing from God. The man, who does not tithe, steals from God. The man, who does not keep his church covenant and stays away from church and does not support his church with his money, both lies to God and lies to his church. The man, who moves away from his church and does not move his membership, is a covenant-breaker, both with God and his church. The man, who takes a part of his tithes to pay his lodge or Mason dues, is stealing from God. The woman, who takes part of her tithes to pay her club dues is stealing from God. Ananias and Sapphira lied to the Holy Spirit and God killed both of them. Many Baptists have stolen their tithes from God and lost their homes or their farms.

Here's How To Read Your Bible For Real Genuine Profit

The Bible is not a fetish to be observed with superstitious awe. It is not a charm to keep off witches and insure good luck. It is not a magician's wand to work conjury and bring success. It is a message. It is designed for the ages and the nations, and it belongs to the individual as he has need.

Like a hotel bill of fare it is provided for all, but it makes no demand that anyone shall begin at the beginning and go on to the end. Every guest who comes to the feast ought to be able to select a healthful meal, but in any case there is no obligation to take the items as they come on the bill of fare. Neither is there any good reason for feasting in pain.

Martin Luther, it is said, used to read the Bible as he knelt, but there was no sense in that. The discomfort of the position was the result of superstition, and it only diverted his mind from what he was trying to understand. He would have done better in an easy chair with a good light streaming over his shoulder.

Have a readable Bible. There are car loads of Bibles that are fit only for junk, the print too small for anybody to read with pleasure. Or there are Bibles too big for anybody to handle with ease. Such Bibles are rarely read. The big family Bible nearly large enough to load a wheelbarrow is sometimes useful to make the chair a little higher the first time the baby sits at the table, but its message is usually hidden. The limp back is not necessary, but good print on good paper is necessary. And there is no special need for all that junk that is sold as "helps"; it is too learned for the average reader and too condensed for the scholar. Read the Bible itself.

It is worthwhile also to know how to read. There is no book on earth that has suffered as many things in the mouths of readers as the Book of God. If a lawyer were to call on all the members of the bar to read some legal authority in concert, he would be considered foolish. If the Browning Club were to break loose, all reading at once some selection from the poet, the performance would provoke a smile. But when the greatest book ever passed under the press is to be read, the faddist says everybody must read at the same time; and the tremulous old person and the nervous young person and the phlegmatic person and the toothless person and the stammering person join in, and with their variant pronunciation and their conscious effort to keep together the Word of God is made of little effect.

Having a readable Bible and being able to read intelligently, read for the beauty of the literature. Charles A. Dana, the famous editor, once said: "There are some books that are absolutely necessary to the kind of education that we are considering, and of all these the most indispensable is the Bible. Apart from its religious aspects there is no book whose style is more suggestive, or from which one learns more directly the sublime simplicity which never exaggerates, which recounts the greatest events without affectation or sentimentality."

In many instances the childhood of noted writers was steeped in the language of the Bible. Edmund Burke, it is said, often prepared himself to address the House of Commons by reading a chapter from this book. Daniel Webster won fame by using the form of the 139th Psalm in a noted case: "A sense of duty ever pursues us. If we take the wings of the morning and dwell in the uttermost parts of the earth, duty performed or duty violated is still with us for happiness or woe. If we say, surely

the darkness shall cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power nor fly from their presence."

The Bible also enriches the noblest fiction. Dickens attributed the power of his style to the New Testament. The crowning scene in what many regard as his best work gathers its strange power from the Bible. In illustration of the New Testament spirit of sacrifice Sidney Carton is riding to the place of execution instead of Charles Darnay. In the awful hour a withered little seamstress going to the same fate as innocent as he remembers a cousin far away. With childlike simplicity she turns in Carton, who is a stranger to her but is now brought near by the common horror, and puts the question: "Do you think it will seem long to me, while I wait for her in the better land, where I trust both you and I will be mercifully sheltered?" She receives comfort in the reply which he makes. "She kisses his lips. He kisses hers. They solemnly bless each other. She goes next before him. Is gone." And the master of cunning phrase touches his highest point as he quotes: "I am the resurrection and the life. He that believeth on me, though he were dead yet shall he live, and he that liveth and believeth on me shall never die."

For a complete knowledge of human nature including self read the Bible. Originating in boundless wisdom it speaks the truth in varied harmonies like music from a harp of a thousand strings. It sets its message to laughter as well as tears. Amid wailings and gnashings of teeth it utters notes of joy. With insight imparted by the Holy Ghost its writers saw tragedy and comedy and farce succeeding each other on the stage of human action, and as they wrote the facts they gave their records the coloring of life. Adam hiding out and blaming his sin on his wife, Noah celebrating a notable event in a drunken spree, Lot's wife growing proud and worldly with growing prosperity and going to town and to destruction at the same time, Potiphar's wife slandering the man she could not entice, Absalom struck on himself and riding to his doom, Job assailing his opponents with biting scorn or Eliphaz the Temanite meeting scorn with scorn—these and many other such incidents are being repeated in substance before our eyes.

The Bible alone reveals the God of love. The forces of nature are inexorable. Flood and flame, famine and pestilence, accident and old age show no pity. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children to such as keep his covenant and to those that remember his commandments to do them. Only the Bible brings a balm for every hurt, and it only fulfills the prophet's vision that everything lives whithersoever the River comes. Over its precious pages flit the soft gleams of gentle humor, the sparkling glints of superior wit, the crashing bolts of burning indignation, and through its every chapter rolls the music of eternal truth which is able to make men wise unto salvation. Read it, and read it again.

Perpetuity

(Continued from page eight)

catcombs of Rome, I have seen again my fathers worshipping God in their caverns, among the dead. As I have crossed the everlasting Alps and gazed at the ceaseless snow, I have thought of the blood of my people that has stained it in other times; and, touched to tears, I have bowed and thanked God for such a spiritual ancestry, and for the Heaven-born heritage which they have bequeathed to the Baptists of this generation.

That we may prove worthy of it, is my plea and my prayer, for Christ's sake! Amen.

The Converts Gained By Mourner's Bench Are Worthless

Here is the description of lots of the mourner's bench professions, as given by the Lord Jesus Himself. "They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for awhile believe, and in time of temptation fall away."—Luke 8:13. Their religion is all in their feelings. They cry easily and shout just as easily. The pity is that so many Baptist preachers, who want to make a show in number of converts, appeal to that kind of folk, when they know they are deceiving immortal souls. The Master says three things about such converts.

1. They have no root. That means they are not saved. Their religion is all in their feelings. The heart and will and understanding have never been reached at all.

2. Soon fall away. Lots of them do not last till the next business meeting. What a pity for preachers and women to be a party to such deception!

3. In verse 15 the Master plainly tells that the true converts "hear and keep the Word." Notice it: "keep the Word." The test of conversion is keeping the Word. Lots of Baptist preachers and deacons and Sunday School teachers and nearly all the mourner's bench converts by that test are false professors. They do not care anything about the Word. Poor blinded dupes: blind leaders of the blind. And then just think of the multiplied thousands in the W. M. U.'s and B. Y. P. U.'s and all their auxiliaries, who care nothing about the Word. They are not saved. Note what the Son of God said. Saved folk "hear the Word and keep it." We heard of a Sunday School, where there were 200 present and only six stayed to preaching. That is about the percent in many city churches that are saved—six out of 200, especially where the Sunday School and B. Y. P. U. are magnified and preaching is neglected. That whole crowd are going to Hell. The Lord Jesus said so: for He said those, who are really saved, "hear the Word and keep it." That is one reason we thank God that there is no B. Y. P. U.'s in our church. The folk go to preaching, young and old. The average B. Y. P. U. is an unmitigated curse. They do not go to preaching.

If you think I am too hard, turn down to verse 21 in the same chapter. Here is what the Master said. I think He told the truth. Listen to Him: "My mother and my brethren are these which hear the Word of God and do it." The folk, who do not stay to hear His Word, are no kin to Him.

SOWING AND REAPING

In the days of Louis XI he had a cruel, wicked bishop that was persecuting some of the saints of God, and the King wanted to know how he could make their punishment more cruel and bitter. "Well," said the bishop, "make them a cage and make it so short and so narrow that they cannot lie down, and so low they cannot stand straight."

The king ordered the cage made, and the first one put into that cage was the bishop himself. He had offended the king before the cage was finished, and for fourteen long years the king kept him in that cage. He had to reap what he sowed.

That which we have given up for Christ is not forfeited but transferred.

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"The SECRET of the Lord is with them that fear him; and he will show them his covenant."—Psa. 25:14.

"For the froward is abomination to the Lord: but his SECRET is with the righteous."—Prov. 3:32.

Conventionism

(Continued from page one)

While the Southern Baptist Convention is of recent origin, the "Co-operative Program" is of even more recent date. In fact, the majority of Baptist churches have not as yet adopted it as their method of work. Bro. E. P. Allredge, in an article entitled, "The Urgency of Home Missions," published by the Home Mission Board of the Southern Baptist Convention, October, 1935, says: "Every year nearly 8,000 churches give nothing—not one penny—to any benevolent or missionary cause fostered by Southern Baptists and some 2,500 other churches give only to the Orphans Homes and very little to them."

Now when we add to these 10,500 churches, the churches working with the Associational brethren, we see that a majority of the churches have never been led to adopt the entire "co-operative program," yet, if some pastor dares to speak out against some object of the Convention program or feels that the trend is toward an ecclesiastical machine, the "powers that be" of the Convention are turned against that pastor. The word is passed around that he is "dangerous." He is called a "radical," a "fanatic," and one that is to be avoided. He is in fact that awful being, "a non-cooperant." No matter how honest, how faithful, how sincere, how true to Christ, if he will not cooperate he is to be shunned as though he were afflicted with a most loathsome disease. His work is to be discredited. Such tactics smell very strongly of the corruption of the old Romish system.

The Third Straw. The third straw upon the waters is the use of the term "Independent" churches. With the use of this term there is the shuffling of the shoulders; the lifting of the eyebrows; the curling of the lips. Again, when any church dares lift its head and assert its right to independent action, the statement is made, "Oh, that church? Why, it's just an Independent church," and the voice of that church is discredited in the ears of the hearers. **BUT WHEN DID BAPTIST CHURCHES CEASE TO BE INDEPENDENT?** Any Baptist church that surrenders its independence ceases by that one act to be a Baptist church. Any Baptist church that surrenders her independence to any head but CHRIST is in rebellion against Christ and ceases to be His church. The very pride and glory of Baptists throughout the ages has been their absolute surrender to Christ and none other. The doctrine of the freedom of the churches has been dear to the hearts of Baptists since the days of the Lord Jesus Himself.

This straw indicates that the current or drift is rapidly assuming flood proportions and that the formation of some such organization as the "SOUTHERN BAPTIST CHURCH" is in process of development. This development is well evident to any observer and has been pointed out by one of the leading men of the Southern Baptist Convention, Bro. William Wright Barnes, Professor of Church History, Southwestern Baptist Theological Seminary, a seminary operated, supported, and owned by the Southern Baptist Convention. (More will be said about Bro. Barnes under the section dealing with the Trial of the Rocky Mount Baptist Church.) In his book entitled, *The Southern Baptist Convention: A Study in the Development of Ecclesiology*, he writes:

There has been an ecclesiological development in Southern Baptist life comparable to the development that took place in the first centuries of Christian history—a development that laid the foundation of the medieval Catholic church, out of which came the Roman Catholic Church of modern times.

One may state that the Southern Baptist Convention is a far-cry from being like the Roman Catholic Church today, but Bro. Barnes says, "The first step has been taken." Not only has the first step been taken, but similar terms are in use today. Bro. Barnes adds:

When a Southern Baptist of the Twentieth Century says Convention or denomination, he means just about what a second century Christian meant when he said catholic church, that is, universal church. . . . The term Southern Baptist Church is not quite orthodox, but within another generation or two it may attain wide popularity and perfect ecclesiastical respectability.

This straw further indicates that all opposers of such an organization will be branded as "heretics" and crushed by the "denomination." In fact, such a condition of affairs is already beginning to come to pass. Definite proof of this trend is furnished by the minutes of the Oklahoma Baptist State Convention under the title State Mission Report. Concerning the work of the Convention in Oklahoma, the purpose of State Missions is given, the work being divided into trinities. At the close of the report these significant words are used:

There are three personalities leading: State Mission Secretary, the Holy Spirit in the Churches, and Jesus Christ Lord of the Harvest and head over all things unto the churches. No opposer of missions can be at home within this State.

Passing over the blasphemy of the statement of the personalities leading, (and it is blasphemous) may we notice the statement that "no opposer of missions can be at home in this State." The implication is that any one that will not support the State Mission Secretary and the "co-operative program" will be made to feel the full weight of the machine until that church is crushed and the pastor made to submit or leave the State of Oklahoma.

What so frankly has been stated in the Minutes of the Oklahoma State Convention is the general attitude of Convention forces throughout all Convention ranks whether American (Northern), or Southern, State or local Association.

Further proof of this trend among Baptists is shown by the minutes of the Morgan County Missionary Baptist Association meeting at Decatur, Alabama. Article 2 of the constitution of the association has been amended to read:

Each church which is a member of this association shall adopt, practice, and cooperate with the reports and plans for evangelism, missions, Christian education, Baptist literature, benevolence, articles of faith, and all other works adopted and fostered by this association, The Alabama State Convention and the Southern Baptist Convention, as recorded in the minutes of this association at its annual session.

Under this constitution there can be no freedom of action by the churches of the Morgan County Missionary Baptist Association. Each church, holding membership in the association, must be in absolute agreement with every action of the Southern Baptist Convention, the Alabama State Baptist Convention, and the Morgan County Missionary Baptist Association. There can be no room for difference of opinion in the practice or in doctrine. The word "SHALL" goes far beyond any freedom or liberty of action. It is DICTATORSHIP pure and simple. There is absolutely no room for the leadership of the Holy Spirit in such a program.

The local church cannot originate a program. It must receive a "hand-me-down" program formulated by a committee or board that knows nothing about the lo-

Some Of The Most Common Objections To Close Communion Biblically Viewed

By W. J. PUCKETT
(Now In Glory)

"Line upon line; precept upon precept." This is the method that must be used by teachers of the Word. We would be glad if we could let primary principles rest awhile. But, no, we are compelled to teach them over and over again; as the non-Baptist world persists in not understanding us clearly, and each generation of Baptists must be taught in the first principles of the once-delivered faith.

With renewed energy and vigor, then, let us consider these objections to one of the primary principles of the Baptist people.

1. "Close Communion looks selfish and bigoted," it is said. Why so? Does barring other Christians from voting in a Baptist business meeting look selfish? Who would even think of asking the privilege of voting with us? No one blames us for doing our own voting. Why blame us for doing our own communing? But one will say, voting belongs to the church, while communion is not a church but a Christian ordinance. Let's see: Paul says to "the church of God which is at Corinth," etc, "Keep the ordinances as I delivered them to you." I Cor. 11:2; and every reference to the supper, when rightly interpreted, will show it to be a church ordinance.

But for the sake of argument let's grant that close communion looks selfish and bigoted. Suppose the Bible teaches it. Are we going to settle a matter of this kind by what the Word of God says or by sentiment? O, sentiment, thou hast slain thy thousands, and mutilated God's Word! If sentiment is to be our guide, what becomes

cal conditions to be met by the church. Designated funds cannot be made because such designations would be contrary to the constitution of the association. Notice the following facts concerning this article:

1. The church MUST under this constitution support every phase of the convention, whether it is in agreement with the form of work or not.
2. It MUST support every bit of MODERNISM of the Louisville and New Orleans Seminaries.
3. It MUST use the MODERNISTIC, POST-MILLENNIAL or A-MILLENNIAL literature of the Sunday School Board even though the local church and its pastor may desire to follow the AGE-OLD practice of Baptists throughout the centuries of using the Bible as its textbook.
4. It MUST put on the whole program of the entire convention even though that program originated outside of the churches.

The pastors of such churches that submit to such outside dictatorship show that they do not have the backbone, the stamina, the courage, of our Baptist forefathers.

Many more straws could be given but space forbids. These trends among Baptists should be given prayerful consideration. May we again ask the question "WHITHER BOUND?"

Since the writing of the above (1935), certain events have convinced the writer that the trend is no longer merely a trend but now an established current. Facts compel us to say that the Southern Baptist Convention has become a very strong ecclesiastical machine operating in exactly the same manner and with the same motives of both Protestant and Catholic machines. In fact, this is admitted by one of the leading pastors of Kansas City, Missouri. Bro. Alvin G. Hause, pastor of the Bales Baptist Church in a personal letter written to Brother Noel Smith of Springfield, Mo., (Continued on page eleven)

of the rite of circumcision? How does it look for a young widow to spit in her brother-in-law's face when he refuses to marry her? Yet that was God's law. Deut. 25:9. Sentiment settles nothing. What does the book teach? That is it. We Baptists most solemnly protest that selfishness and bigotry do not guide us in our practice of communion. A spirit of unyielding obedience prompts us in the matter. No one could persuade us so to do, if we felt that it was not the will of God.

2. "Close Communion unchristianizes other people." I deny the statement for the Baptists in toto for the ten thousand one hundred and fourteenth time. Barring people from the communion has no more to do with unchristianizing them than preventing them from looking at the man in the moon does. It no more unchristianizes folk than preventing them from voting in a Baptist business meeting unchristianizes them. Why will they persist in making this charge? Communion no more unchristianizes Pedobaptists and Campbellites than rejecting their baptism does. Baptists are the one people, thank God, who stand out and contend that baptism and the supper have nothing whatever to do with salvation. As our accusers seem to be dull at this point, here is an illustration that may help them to understand us:

Brother W. H. Smith, who is now dead, was one of the best Bible preachers in southern Kentucky. He had a very dear friend who was a Presbyterian. They would be in the best of humor and twit each other as to doctrinal differences. At the friend's supper table he said, "Brother Smith, I just can't understand you Baptists. Don't you consider me a gentleman and a Christian?" Brother Smith said, "Yes." "Well, why don't you let me to your communion table?" Bro. Smith made no answer then. After supper the friend said, "Bro. Smith, you sit and chat with the family, I will step over to my lodge a few minutes." Smith said, "I'll get my hat and walk out with you." When they got to the door that opened into the lodge hall Bro. Smith made as if he was going in, too. His friend said, "You are not a Mason, are you?" "No," said Smith, "but, don't you regard me as a gentleman and a Christian?" His friend said, "Yes." "Well," said Brother Smith, "I can't see why you won't let me go in with you." The friend saw he was caught and said, "You haven't been initiated," and shut the door, leaving the preacher on the outside. He could see very plainly why Bro. Smith should not come into the lodge hall, but was blind as to why for the same reason he was barred from the Lord's table. He had not received the initiatory rite of baptism.

3. "Close Communion is a bar to Christian Union." Again, we

enter a most emphatic denial. In the first place, how can truth and right prevent Christians from uniting? It is freely granted that close communion prevents some people from joining the Baptists. It acts as the flaming sword on the East of Eden turning every way to guard the church, the pillar and ground of the once-delivered truth. But as to preventing what is commonly understood by Christian union, it does not and cannot do anything of the kind. The little boy ran in and said, "Mama, make Johnnie behave himself; he cries every time I hit him." Which boy was to blame? One of the unsavory kings of Israel blamed Elijah for troubling Israel, but the burly old prophet put the blame somewhere else. The real bar to Christian union is not close communion, but the adoption of hurtful errors on the part of open communionists, such errors as Baptists in the fear of God can in no way endorse. Again, if close communion is a bar to Christian union, why is it that open-communionists do not unite among themselves? As far as we Baptists can see they are about as far from uniting as they were a generation ago. Please show us. Don't talk so much. The proof of the pudding is the eating. Ah, my brethren, sincerity is a great thing. There is not as much overflowing love for the Baptists, and desire for Christian union as sometimes appear on the surface. Bro. Armitage, who wrote on Baptist history, was requested by many open-communion preachers to preach on close communion. He at first protested, but at last yielded. A fine congregation greeted him. While discussing the point we are now considering he said something like this: "Brethren, there is a little Free-Will, open-communion Baptist Church around the corner here that has been struggling for years for its existence, and I never heard yet of any of you brethren taking up a collection to help them." Sure, close communion is no bar to Christian union.

4. "We'll all commune together in Heaven, why not here on earth." Just a word on this point. A Baptist preacher was once entertained in a home where the wife was a Campbellite. She broke into the conversation on something else and said, "Brother S—, we will all commune together in Heaven, why not here?" Brother S— responded, "Sister the Word of God is absolutely silent, and says nothing about our communing together in Heaven," and went on with his conversation. I am told that the Campbellites in that community, proverbial there, as elsewhere, for demanding chapter and verse for everything, from that time shut up, and never used that club on the heads of Baptists any more.



Content makes poor men rich;
Discontent makes rich men poor.
Benjamin Franklin.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—I Tim. 6:6-10.

Conventionism

(Continued from page ten) and published by him, said:

I heartily agreed with you concerning what you wrote about "BAPTIST ECCLESIASTICISM ON TRIAL." I am certain there is creeping into all of our Baptist bodies, both North and South an increasing amount of ecclesiasticism.

Relating to the First Straw, much information could be added to that section. An article published by the Southern Baptist Convention in the Southern Baptist Brotherhood Quarterly for July, August, September, 1939 on pages 50-51 says:

There is no such thing as THE BAPTIST CHURCH. There is however, the Baptist Denomination, and each member of each church of the Southern Baptist Convention is a part of the Baptist Denomination.

Even Bro. W. W. Barnes in his latest book, The Southern Baptist Convention 1845-1953, places on the cover of the book these words, "The First History of a Great Denomination." In other words, the Southern Baptist Convention now considers themselves as "the Baptist Denomination" and all others are no longer Baptists. (More will be said of that later on as well concerning the trial of the North Rocky Mount Baptist Church in North Carolina.)

As evidence that the Southern Baptist Convention has become a very strong ecclesiastical machine, we submit the following:

Relief And Annuity Board

I have in my hand the Southern Baptist Brotherhood Quarterly for July, August, September, 1939. On page 19 of this quarterly I find these words:

The Retirement Plan will make for better preachers. It will relieve a pastor from the constant dread of a penniless and helpless old age, and thus set him free to do his best work at all times. It will tie him on to his church and his denomination in a way that has not been true heretofore.

This indicates that this Board was designed to be used as a whip to force Baptist preachers and workers to support the entire program of the Southern Baptist Convention or face the forfeiture of their old age benefits. Again quoting further on the same page we read:

If a preacher knows that his denomination will not let him down in case of disability or a helpless old age, he is bound to be more loyal to his denomination, and render more unselfish service for all its interests.

The entire emphasis is laid upon faith in the denomination rather than faith in God. In plain simple language, the preacher is told that he is bound by the annuity program to be more loyal to his denomination. Nothing is said about his loyalty to Christ, but his loyalty to the denomination. At the time of the publication of this article, the pastor of this church, publicly protested both in the pulpit and over the radio. The objection was that such a plan would bring about a control and domination of preachers who participated. At that time, attention was called to the fact that such a program could be used as a club over participating preachers to keep them from protesting over any modernism or infidelity or mounting ecclesiasticism on the part of the Convention. The club to be used was that any preacher failing to support the cooperative program 100 percent, or protesting in any way over the action of the Convention, would have the threat of being cut off entirely from his pension, even though for a number of years, he and his church had participated in the program. Events today justify such a conclusion. We cite as evidence the following letter written to Bro. I. W. Rogers, editor of "The Faith

and Southern Baptists," and published by him on page 6 of the March issue of 1954.

Dear Brother Rogers:

I am an old Southern Baptist preacher. Think I have been loyal through all the years.

The record of my life is mostly in Louisiana. I was on the State Board for a number of years and was on the committee with dear old Bro. E. O. Ware, that located the present site of Louisiana Baptist College. I was on the state committee that purchased the property of the New Orleans Seminary, and raised about the first \$2500.00 for it. What days of rejoicing and prayer we had then! I organized some 15 churches in South Louisiana and baptized hundreds. What a sad day it is to me that we have come upon such conditions as we now face! The picture in the last issue of your paper is enough to make one weep!

I was in the convention when the Relief and Annuity Board was established. My, what a sermon I preached on the "Arms of Southern Baptists," when I returned home to my pastorate!

I came to New Mexico some years ago, and finally settled in Albuquerque. I was then under the writings of Bro. Alldredge, and seeing some things also my own knowledge was causing me to observe.

I was, as a boy preacher, taught by the great Carroll Goodspeed, Truett, Doolan, Wm. C. Wilkinson and others of the great. Some three years ago, I selected three lots on the western side of Albuquerque. I knelt in prayer, and then sought the man who owned them. I had about as much money as you would expect an old Baptist preacher to have; but I believed like Abraham; and today we have a church building with Sunday School rooms and a good congregation of God's men and women. I have taught them concerning the independence of Baptist churches so that when the matter came up, our church voted 100 percent to remain independent, and to designate our money. (I may remark here—all our property is paid for.) And because I was pastor of an independent Baptist church, all my old age pension has been cancelled, in spite of the fact that my church was paying monthly and regularly. So, I've lost what I've laid by for an old age. But I thank God, I am not ashamed of the life the Lord has permitted me to live. And I thank Him for "the faith once for all delivered to the saints," and that we have one Baptist preacher that will not bow the knee to the Baal of policies that have their origin in Modernism.

God bless you in the great fight you are making; and here's my heart and prayers to assist in any way that I can.

R. L. Miers, Pastor
Central Baptist Church
126-47St., S. W.
Albuquerque, N. M.

A letter like this makes a mockery of the statement in the Brotherhood Quarterly which says, "If the preacher knows that his denomination will not let him down in case of disability or a helpless old age, etc." That is true only so long as he is willing to receive and obey the orders which are handed down by "his superiors" and remain loyal and true to the "cooperative program" of the Southern Baptist Convention.

Trial Of North Rocky Mount Baptist Church

In Rocky Mount, North Carolina, the North Rocky Mount Baptist Church on August 9, 1953 voted by a large majority to withdraw from their local association, the North Carolina Baptist Convention, and the Southern Baptist Convention. Instead of accepting the Baptist position that the majority has the authority in a Baptist Church, the minority, along with prompting from denomina-

tional leaders of the Southern Baptist Convention, filed suit in court for the possession of the property. The trial was heard by Superior Court Judge Malcolm C. Paul in Nashville, North Carolina.

Shocking as it may seem, the leaders of the Southern Baptist Convention who testified in that court, denied the right of majority rule in a Baptist church, and stated that a church could not withdraw from the Convention and take its property with them.

Bro. Harold W. Tribble is president of Wake Forest College and formerly professor in Southern Baptist Theological Seminary in Louisville, Kentucky. His testimony at the trial is as follows:

Bro. Tribble was asked whether he believed that it is necessary for a Missionary Baptist Church to be affiliated with any organization, such as the Southern Baptist Convention? What was his answer? He said that a church has a right to break away from the convention, but when it withdraws it ceases to be a Baptist church in the sense that Baptist churches are recognized in the South.

He was asked whether a Baptist church severing its affiliation with the convention had the right to take their property with them. He replied that in his opinion they did not have. "When a group undertakes to disrupt the relationship with the convention, they may do so, but they cannot take the property with them, according to the basic principle of the Baptist Church."

Others who testified at the trial, all agreeing that a Baptist Church could not withdraw from the Southern Baptist Convention and still be a Baptist Church and maintain possession of its property, included the North Carolina State Secretary and Treasurer, Bro. M. A. Huggins, treasurer for the State Convention of North Carolina for 21 years; President of the North Carolina State Convention, Bro. Douglas, pastor of Rocky Mount's First Baptist Church; Bro. E. A. McDowell, professor of New Testament in Southeastern Baptist Theological Seminary; and Bro. W. W. Barnes, Church Historian of the Southern Baptist Convention and professor at Southwestern Baptist Theological Seminary for many years. Needless to say, we cannot quote all of the testimony of all the witnesses on the stand, but I feel it is necessary to quote Bro. Barnes, in view of his book he wrote in 1934. In the March issue of "The Faith and Southern Baptists," Bro. Rogers, the editor writes:

"Bro. W. W. Barnes is the official historian of the Southern Baptist Convention. For about 40 years he was teacher of church history at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and is still doing research work in this department. This editor was one of his pupils, taking the regular course in church history, along with the rest of the three-year course leading to the Master of Theology degree, which he received in 1920. Bro. L. R. Scarborough was then president of the institution. He and Bro. Barnes were just about as different as two men could possibly be and remain on the same faculty. Bro. Scarborough was a bundle of fire for the salvation of lost souls, and was the greatest personal soul-winner this writer ever knew.

"The Southern Baptist Church" is an expression which Bro. Barnes used in his book, "The Southern Baptist Convention, A Study in The Development of Ecclesiology," which was first published in 1934, and reprinted in 1946. The whole purpose of this book is to show that the churches of the Southern Baptist Convention are rapidly developing into "The Southern Baptist Church." In his introduction, Bro. Barnes says, "The term, Southern Baptist Church, is not quite orthodox, but within another generation or two it may attain wide popularity and perfect ecclesiastical re-

spectability.' Then, in the first paragraph of chapter one, he says: 'A church is a self-governing, independent, supreme ecclesiastical body. There is no higher human authority in church affairs. Now, the very essence of sovereignty is the retention of authority. When authority goes, sovereignty is gone. The very right of a sovereign body to exist demands that the sovereignty abide.' We also quote from the second paragraph of chapter one: 'The churches send messengers, but these messengers do not represent the church, nor is any authority delegated to them. Any action the group of messengers may take has no binding force whatever upon any Baptist church, large or small. Whether the church has 50 or 5,000 members, it has all the authority conferred upon churches by the New Testament.' Then on page 73 Bro. Barnes says: 'The landmark idea of general organizations being composed of churches has not yet been incorporated in the constitution of the convention, but it is little short of it and perhaps will ultimately be done. It will then be but a short step to the final prebyterianizing of Southern Baptist life. Presbyterians and Baptists hold the same theology (Calvinism) now that Baptists have adopted almost the Presbyterian government, these two groups could unite if Presbyterians would accept the New Testament teaching of baptism, as to the candidate and the act. There is now almost a Southern Baptist Church, composed of churches.'

The writers prizes this book of Bro. Barnes very highly. For this reason, it gave him a real shock when he learned that Bro. Barnes, on the witness stand in the North Rocky Mount Church Case, last December, completely repudiated what he had written in this book! But Bro. R. T. Ketcham, National Representative of the General Association of Regular Baptist Churches, who was present during this trial and was on the witness stand more than five hours, has described in "The Baptist Bulletin" how Bro. Barnes, on the witness stand, repudiated his own book, and really 'went to the bat' in behalf of 'The Southern Baptist Church.' We quote from Bro. Ketcham's editorial:

"This editor has witnessed several church cases tried in court, but we confess that we have never seen nor heard anything so astonishing and unbelievable as we witnessed in the courthouse at Nashville, North Carolina, in the trial of this case. It will be difficult for anyone who was not actually there and heard the evidence given under oath by trusted and honored leaders of the Southern Baptist Convention to believe that such statements could be made.

"The plaintiffs had gathered from all over the Southland, the top flight Convention leaders and officials, numbering somewhere between 15 and 20. They included the President of Wake Forest Col-

lege, the President of the North Carolina State Convention, the Executive Secretary and Treasurer of the North Carolina State Convention, professors from the Southern Baptist Theological Seminary at Louisville, Kentucky, the official Historian of the Southern Baptist Convention and several other lesser lights. The Convention machine was sparing no expense in their support of the minority to win this case.

Bro. W. W. Barnes

"One of the first witnesses put on the stand by the plaintiffs was Bro. W. W. Barnes, for some 40 years a professor in the Southwestern Baptist Theological Seminary at Fort Worth, Texas, and now the official Historian of the Southern Baptist Convention. He is the author of several books on Baptist doctrine and policy. He was qualified before the presiding judge, Malcolm Paul, as an expert on Baptist doctrine, usages, customs and practice.

"Under direct examination by his own counsel, he was asked if a Baptist church could withdraw from an association or convention if it so desired. He answered that it could. He was then asked if the church, after its withdrawal, would still be a Missionary Baptist Church, to which he replied emphatically, 'No.' He declared that he knew of no instance of a Missionary Baptist Church existing anywhere outside of the Convention. After extensive questioning by his own attorneys along this line of evidence, he was turned over to the defense attorneys for cross examination. Attorney Hughes asked Bro. Barnes if a local Baptist church was not an independent, sovereign, autonomous body, to which he replied that such was the case 'within certain limits.' When asked what these limitations were, he said that they were sovereign in all matters relating to internal affairs, but were not in matters relating to external affairs. Under further cross examination, Bro. Barnes declared that a church 'surrendered' some of its independence whenever it joined in an association of other churches. One of the high points in the testimony during the entire trial occurred right at this point. Attorney Hughes had quoted from the constitutions of the Roanoke Baptist Association and the Southern Baptist Convention in which they, in so many words, disclaim any 'authority' over local churches. He asked Bro. Barnes if this was a true setting forth of the situation, to which Bro. Barnes made the astounding reply. 'Yes, it is true that there is no authority present, but there is an influence which borders on authority.'

"If ever this editor heard an ac-

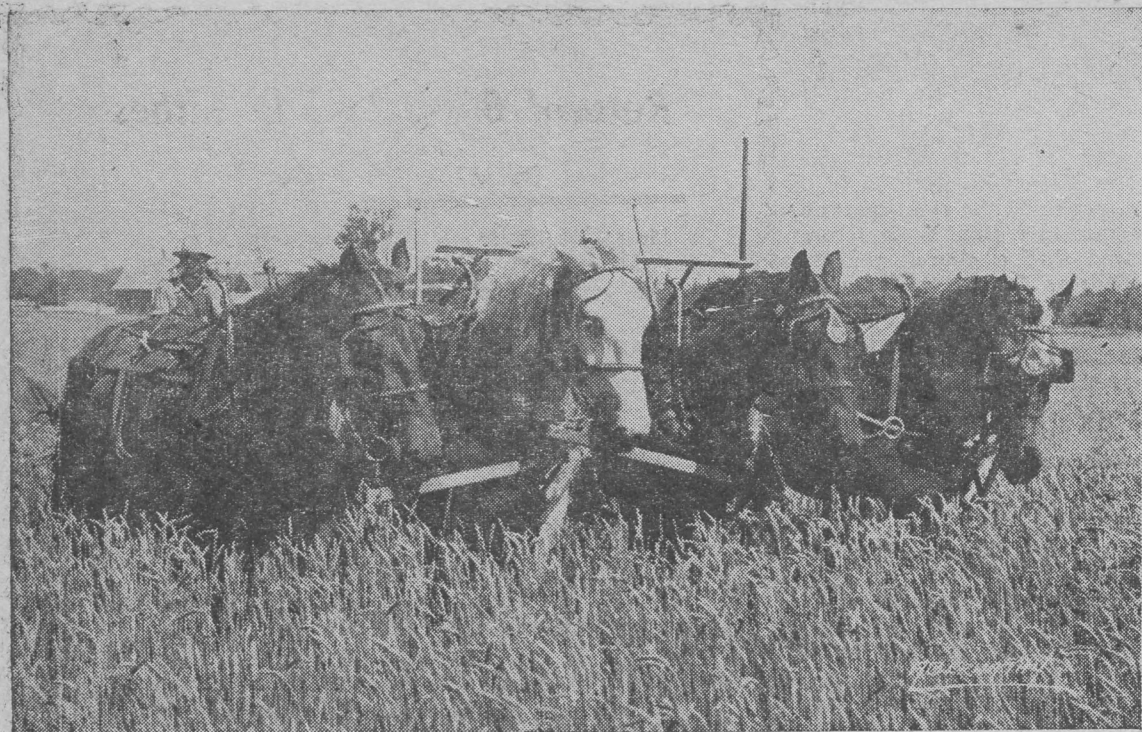
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THE HARVEST . . .



"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest; that he will send forth laborers into his harvest."

—Mt. 9:37,38.

Conventionism

(Continued from page eleven)

curate description of Conventionism and Convention machinery, this was it! Here was one of the top-flight men of the Southern Convention admitting, under oath, that while the Convention had no authority over a local church, there was, nevertheless, an influence exercised by these Conventions which bordered on authority. It is this very thing that such churches as make up the body of the General Association of Regular Baptist Churches, and other kindred groups, both North and South, strenuously object to. This is the method of the politician. Indeed it is the method of gangland. Politicians and others who operate in this realm, devoid of any authority, nevertheless push their victims around with a ruthless influence which is brought to bear upon them, which causes their victims to cringe and cower, surrender and obey. It was this 'influence' devoid of any 'authority' which the Convention was attempting to bring to bear upon the Rev. Samuel Johnston and the North Rocky Mount Baptist Church. Not only Bro. Barnes, but every witness thereafter testified that Conventions and Associations have no authority over a local church; but everyone was made conscious that there was 'influence which bordered on authority' being wielded by the powerful machinery of the Southern Baptist Convention, to bring a sovereign Baptist Church into line, or suffer the despoiling of its goods. A spectacle like this can only cause an old-fashioned Baptist to hang his head in shame and turn away sick at heart.

Barnes Contradicts Himself

"As we have pointed out above, Bro. Barnes testified that a Baptist church 'surrenders' some of its independence and liberties when it joins an association. Presently Attorney Hughes picked up a book and read a statement to Bro. Barnes which was worded as follows: 'A local Baptist church is autonomous and independent. It may unite in association with other churches, but in doing so it surrenders none of its independence whatsoever.'

"Mr. Hughes asked Bro. Barnes if he agreed with that statement, and Bro. Barnes answered with an emphatic 'NO.' Mr. Hughes read other excerpts from the book, stating practically the same thing, to which Bro. Barnes kept insisting that he did not agree with those statements. Plaintiff's Attorney Cooley became insistent that Attorney Hughes disclose the identity of the book from which

he was reading. This, Attorney Hughes refused to do until in his own good time he was ready to do so.

"It is difficult to describe, in mere words, the shock that hit that courtroom when Mr. Hughes strode from the counsel table to the witness stand and handed Bro. Barnes the book from which he had been quoting, and with which Bro. Barnes had so radically disagreed. To the amazement of everybody it was discovered that it was Bro. Barnes' own book on 'Our Baptist Doctrine!' Embarrassed he admitted the authorship of the book which had been published in 1934, but said that he did not now agree with what he wrote then. He declared on the witness stand that he believed that statement to be true when he wrote it, but that because of further study of Baptist customs, usages and practices, he now believed the statement to be untrue. Attorney Hughes asked him if he had changed his views which he held in 1934 before the year 1946. Bro. Barnes testified that he had. Another electrifying moment occurred in the courtroom when Attorney Hughes turned to the fly leaf of the book and showed that a second edition of the book had been printed in 1946, and that it was the 1946 edition from which he had been reading!

"Mr. Hughes then asked Bro. Barnes why he had not changed that statement in his new edition. We cannot blame our readers if he doubts the veracity of what we are about to record. One would just about be compelled to be in that courtroom and hear it with his own ears to believe that a man of Bro. Barnes' standing could give the answer he did. Here is his answer when asked why he did not change the text in 1946: 'I wanted my students to know what I had believed in 1934! ! ! !'

"Mr. Hughes then asked Bro. Barnes if he had published any other books since 1946, and he replied in the affirmative. He was asked if in any book or written article or public statement anywhere he had ever before declared that he no longer believed what he wrote in 1934, to which Bro. Barnes replied that he had not. Here we were faced with the spectacle of an eminent and honored and trusted leader in the South, who, under oath in court, in order to be loyal to his Convention in this lawsuit, was compelled to be disloyal to his own book."

Modernism In The New Orleans Seminary

Concrete proof can be shown of modernism being taught in the New Orleans Baptist Theological Seminary of the Southern Baptist Convention. Although only one professor will be used as evidence, this is not to state that he is the only one. The entire New Testament Department of the Seminary

stands identical with Bro. Frank Stagg, Head of the New Testament Department.

As first proof of modernism is a lecture delivered by Bro. Stagg in the New Testament class in October of 1950. This lecture is in my possession at the present time and is in the voice of Bro. Stagg himself. There is no way for him to deny it, as it is the entire hour of his lecture. I want you to notice several things which he states in this lecture and which will be quoted as follows:

"All right, let's resume it in the next paragraph 3:15 (Galatians) 'Brethren, I speak after the manner of men,' that I think very definitely goes with what follows, not with what precedes. He is not saying that, in what he has just said, he has been speaking after the manner of men, but he is preparing us for the type of argument which will follow. He is going to give a human illustration. Now, taking some liberties with Old Testament passages, he is going to speak in part in allegory; he is going to speak in terms of illustrations; it will not be a scientific exegesis of the Old Testament. 'Now I speak humanly. I'll just take an illustration that would be popular, something like that. Now if we will accept that, and then read what follows from Paul in that light, we will not encounter a lot of difficulty, but if we understand Paul and the paragraphs following to be giving a scientific exegesis of the Old Testament, we'll have to say of Brother Paul, 'You surely didn't do very good exegesis. You're just wrong in your exegesis.' Because what follows is not scientific exegesis of the Old Testament. And some of these passages do not mean literally what Paul takes them to mean. But Paul protects himself, and we're not doing justice to Paul unless we keep in mind what he is warning us of . . .

"Now here is some more of your rabbinical exegesis that is a little bit difficult to follow. 'Now a mediator, for it says is not of one, but God is one.' The very fact that you speak of a mediator implies that somebody is mediating between two. It may mean that he means that though God is one, the law was given to Moses according to rabbinical teaching through the angels so Moses, in a sense, stands between Israel and God receiving the law, yet there are angels who are used as agencies through whom the law is conveyed to Moses. Now that was in the rabbinical belief of the first century. But God, on the other hand, deals personally and directly with us in Christ. There is no mediator there."

"Strictly speaking, Christ is not our mediator. Strictly speaking He is not. If we could see that point more clearly, we'd probably save ourselves from a lot of error and our Roman Catholic friends would lose a lot of their system."

They build heavily on the mediator theory. All right, you have not only Christ as a mediator, but then you have a mediation between us and Christ, between us and Jesus, so the very saints and Mary herself would be implored to exercise influence over Jesus. Certainly Jesus would pay attention to His mother, then His mother can appeal to Jesus, and then Jesus can work on God.

"All right, it comes out very crudely in Roman Catholicism, but no less crudely in a lot of Protestant theology which represents Jesus as pleading the case for man in the presence of God. And we have a lot of atonement doctrine which is just that crude. God is angry. But here comes the Son, and He is sympathetic with the human plight, and therefore He is pleading man's case before God and finally He'll prevail on God then to change His attitude toward man. That locates the problem of God instead of being in man and it divides the God-head. It gives us what is strictly as a mediator, even though the term, I believe once is used, and certainly it is to be studied in its context."

Strictly speaking, Jesus is not our mediator. That drives a wedge between man and God. You may call Him a link. In a sense He is a link, but a link is also a wedge. It is something between. We have something far more precious than that. God was in Christ reconciling the world to Himself. God personally and directly in Jesus, is revealing Himself to us, in redeeming us, reclaiming us to Himself. And that thought is the New Testament thought and it is a far more precious one and to see that would call for the elimination of a lot of error that has come into both Catholic and non-Catholic theology.

(Hands raised in class.)

"All right. Let's get them in order. I believe one over here and then we'll come to the others."

QUESTION BY STUDENT: "One says something about a mediator and another something about an Advocate, Jesus as an Advocate."

"All right. I conceded that in one case you do have the term mediator used, and you do have Jesus represented there as an Advocate, and if you build just on those two texts, you would very easily come out with what is very emphatic in Roman theology and which comes out in a lot of Protestant theology and you get virtually a second God pleading with the first God there for us. If you build on those texts you can easily come out with that. But over against those two texts which you have, the whole impact of your New Testament which gives you something far more precious than that. It would seem to me that instead of interpreting the whole New Testament in the light of a couple of passages, we'd go back and restudy those two passages in the light of the whole Testament and be compelled to see this, that you have no division in a God-head."

"Really, God-head is not a New Testament word. That appears in the King James Version. It is not a New Testament word; it's the God-Hood. God-hood, the Godness. We talk about manhood. Manhood is not manhead. Well, so Godhood, or the Godness. That which is God. Godhead is a misleading term and it isn't in the New Testament. All right, so we avoid this unfortunate division in what's called the Godhead. The unfortunate picture of one there trying to exercise influence over another in behalf of man. We come back to this which Paul stresses here which comes out more emphatically elsewhere and that is that God Himself, personally and directly is our 'Goel' as the Old Testament puts it. He is our Redeemer. He is our Saviour. God's our Saviour; God in Christ Jesus is our Redeemer. He is our Saviour, and there is no mediator."

You say that it is hard to believe that a man would be teaching in a Baptist Seminary this kind of doctrine, but I have this lecture in my possession at this

moment and it is in the voice of the professor himself. In addition to that this man denies that man is born a sinner by nature, he denies the verbal, plenary inspiration of the Word of God; he denies that Jesus Christ died as a propitiation for sin; believes in the documentary theory of the Gospels, the a-millennial view of eschatology; he ridicules B. H. Carroll, Broadus' Commentary on Matthew, and Hackett's Commentary on Acts; he endorses and recommends highly and uses as the basis of his teaching for New Testament, books written by Albert Schweitzer, Kary Barth, Emil Brunner, Buttrick, C. H. Dodd on Romans, etc., including many other liberals; and he stands identified by his own voice with McDowell and his books on Revelation.

But this is not all about Bro. Stagg. I have in front of me a mimeographed pamphlet that Bro. Stagg passed out in his New Testament classes in the Seminary. It is entitled "The Cross — A Rationale" dated March, 1951. This is supposed to give his view of the Cross of Jesus Christ and what it represents to him. I want you to notice several things that Bro. Stagg says in this pamphlet.

"The cry of the cross 'My God, my God, why hast thou forsaken me?' comes across the centuries to us with the same awesomeness it doubtless left in those who first heard it. We do not profess to explain it. Of one fact, however, we may be sure: Never was the Father nearer to the Son than at the time the cry came from His lips. Whatever it means, God certainly had not turned His back on Jesus."

Bro. Stagg continues further by saying, "There were not two Gods at Golgotha; the Father did not forsake the Son at precisely the point of the Son's greatest sacrifice. But the Son did have an awful loneliness and sense of being forsaken . . . Jesus was human as well as Divine and somehow in that dark hour He felt that He was entirely forsaken; yet surely the Father was never nearer than just then. The Father and Son were not separated at the Cross."

In the "Summary" that Bro. Stagg places at the end of his pamphlet, his second paragraph is as follows:

"Jesus would not have had to die had men been willing to die to die the death to self. Jesus came to man in good faith; He plead with all in good faith; He did not seek to get men to crucify Him; He sought to turn man from his mad self-centeredness to God. But when Jesus confronted man with man's true nature and with God's true nature, man fought back and crucified Him. Jesus died because man refused to die."

So Jesus did not actually have to die, because man could have saved himself if he wanted to, according to Bro. Stagg.

Modernism In The Louisville Seminary

The custom in Baptist Seminaries each year is to have two or three special series of lectures from men who are able to teach the students from the Word of God and give them spiritual blessings. Needless to say, a man to speak before a Baptist Seminary should be one who believes in the fundamental and cardinal doctrines of the New Testament. This, however, has not been the case with the Southern Baptist Theological Seminary in Louisville, Kentucky. As an invited speaker, to the Southern Baptist Seminary, and paid for from money out of the Co-operative Program, this man was given the opportunity to speak to the future preachers in Baptist pulpits of tomorrow. But what of this man?

His name is Bro. Nels F. S. Ferre. He is a Professor in Vanderbilt University and head of the Department of Philosophical Theology. So from the school he is a member of, you can see that he is a Methodist. Do we not have sufficient Baptist men who are qualified to speak before our Baptist Seminaries? The question now (Continued on page thirteen)

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(Continued from page twelve)
arises as to what he believes and teaches and some of the things which he said before the student body in the Louisville Seminary. "The lectures have been printed by Harper under the title, 'Pillars of the Faith.' In these lectures Ferre ridicules the idea that the Bible is a full, complete and closed revelation. On p. 48, Ferre says:

"One way to avoid this nearness, this judging nearness of God, which, the half-hearted Christian says belittles God, is to close the canon of Scriptures. The Holy Spirit then becomes an ancestor worshipper."

"On the same page of the book Ferre says: 'God wants to write new and even better Scriptures, both in life and in books. The Holy Spirit is no ancestor worshipper. God never closed the canon of Scripture.'"

It seems to me that this statement, "God never closed the canon of Scripture" is in conflict with John's statement in Revelation 22:18. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

But, what are the other beliefs of this man concerning the fundamental doctrines of the New Testament. Quoting from the Morgan County News of Madison, Ga., this is stated:

"In an editorial several weeks ago we pointed to some of the infidelity that Bro. Nels F. S. Ferre had been teaching to the students at the Southern Baptist Theological Seminary at Louisville, and many other places. This editorial brought some criticism from those who had been supporting the different institutions where this infidelity is being taught. The time has come when every born again Christian is going to have to find out what their various religious systems are teaching and preaching. We are being forced whether we will follow the Lord Jesus Christ or whether we will follow the Baptist Co-operative Program, or the Methodist Co-operative Program, or the Presbyterian Program or the Catholic Co-operative Program and their infidelity."

"This Bro. Nels F. S. Ferre is sought after as a theologian to lecture before many different denominational groups. There are some, however, who are waking up to the fact of his infidelity such as the group in North Carolina that cancelled his engagement before the Baptist Student Union Convention there."

"In order that our people might know the damnable heresies and infidelity that this infidel is spreading among the denominations we want to quote below some statements from his books. In his book, 'The Christian Understanding of God,' we quote from page 114: 'God does not know the future, however because the future is not yet.' On page 115 of the same book he says: 'We cannot say that God in Himself is justice or holiness.' In Bro. Ferre's paragraph on the Virgin Birth on page 191, we quote: '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 a German. Mary, we remember, was found pregnant 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 was started and was continued. Hence, Jesus must have been the child of a German soldier. After all, the claims develop, such is the experience of many girls near military camps.'"

This must be what Paul was talking about when he said, 'Men of corrupt minds.' (II Tim. 3:8). How rotten, how filthy, how vile must a man's mind be to say that

Mary was going with a German soldier stationed in a garrison near there, that she yielded to temptation and committed adultery and found herself with child of a Roman soldier and Joseph, being a mild man, said, 'Well, Mary, I'll help you cover this thing up.' And that is a damnable lie. Someone may say, 'I don't like that kind of language.' I don't like folk to call my Lord a bastard either. I love the Lord Jesus Christ, and I resent to the very depths of my heart and soul any man who says that Mary just got caught in the act of adultery and mild Joseph married her to help cover up her sin. I could shake hands with a murderer easier than I could shake hands with Nels Ferre. Can't you see we are in the last days? Can you imagine a Baptist Seminary putting the stamp of approval upon a man who says that? Can you imagine a Baptist Seminary having him deliver a series of lectures to the preachers of that Seminary? Go ahead if you want and put your money in the Southern Baptist Convention. You are going to stand in the judgment and answer for every dime you put in it. They paid this man to preach to the preachers in a Theological Seminary so that they'd get the truth. Do you think it is the truth?

But that's not all concerning Nels Ferre. In the same book, 'The Christian Understanding of God,' page 228, he says:

"Eternal hell is naturally out of the question, both as subjustice and as sublove."

"In Bro. Ferre's book, 'The Sun and the Umbrella,' we quote: On page 27: 'How was the life of Jesus mythologized even in the New Testament? First, the writers could not quite deny the tensions, fear and problems in the life of Jesus.'"

On page 39: "Jesus was real and fully one of us. He had no artificial childhood and growth. He learned even to be good through teachers and experience."

Page 53: "To call Jesus God is to substitute an idol for incarnation."

Page 39: "The use of the Bible as the final authority for Christian truth is idolatry."

Page 45: "The tragedy is that the Bible is not meant to be true in the sense that any and every word can become final authority."

Page 83: "That God became incarnate does not mean however, that the human Jesus is God or that His human personality pre-existed from all eternity. Such is the nature of the grand myth which, at its heart, is idolatry."

Page 95: "Within the community of the living God, furthermore, race is no barrier. Segregation is a sign and seal of sin."

Page 110: "Even in our day a strong movement in Christian theology is asserting the Godhead of Jesus within this context of transcendence. Certainly we cannot expect the thoughtful and devoted Jew to accept such evangelism for it is not true."

Page 112: "Jesus was through and through a human being even as you and I."

On this same page: "Jesus never was or became God."

"You Christians that support with your money and your prayers these infidels that teach their damnable heresies to the future preachers simply cannot afford to allow yourself to become a party to their evil deeds by supporting such infidels. Your Baptist Co-operative Program and your Methodist Co-operative Program and your Presbyterian Co-operative Program and your Catholic Co-operative Program that you contribute your money to is taking that money and paying it to these servants of Satan that are in our colleges and seminaries undermining the faith of our people by teaching their infidelity."

"Christians, let us join together and starve them out."

Brother, I want to say to you right now, we are living in the days of apostasy when "men of corrupt minds, reprobate concerning the faith," are standing in high places of authority among Baptists.

For those of you who desire more information on the Louis-

ville Seminary read "The Mythical Book of The Southern Baptist Seminary," by Raymond A. Waugh, a former student of the Louisville Seminary.

Modernism Of Many Convention Leaders

A former president of the Southern Baptist Convention, president for two terms and pastor of the Druid Hills Baptist Church, Atlanta, Georgia. While president of the Convention, this man made a trip to Soviet Russia. After his return to the United States he published a small book. Not being able to get the Baptist houses to publish it, he finally turned to The American Russian Institute who published the book with an introduction by Bishop G. Bromley Oxnam, who at that time was president of the Federal Council of Churches of Christ in America. I have several copies of this book in my library.

"Time" magazine, after the return and publication of this book by Bro. Newton, published an article in the August 26 issue of 1946. The article is quoted as follows:

Innocent Abroad?

"To the religious groups with which the Russian Government is playing footie—Arabs, Orthodox, Jews, assorted small groups from Moscow to Khabarovsk—Joseph Stalin added another the Baptist, U. S. A."

"The Rev. Louie De Votie Newton, 54, president of the Southern Baptist Convention, a native, resident and leader in the South, might be expected to be somewhat anti-Soviet. But last week when he came home to Atlanta from a whirlwind trip through the U. S. S. R. he was brimming with enthusiasm for what he had seen and been told. In 25 short days, the Russians had made Bro. Louie Newton a booster."

"He went to Russia at Government invitation to investigate the status of its 2,000,000 Baptists. For the visit the Russians rolled out the Red carpet. The visitor had two nice visits with one-time seminarian Joseph Stalin, to whom he gave a leather-bound copy of the New Testament and two pipes. He also got permission to preach hell-fire-and-damnation sermons in churches in nine cities, from Moscow to Stalingrad. Before he was through, his hosts had even persuaded the alcohol-hating Baptist to try a sip of vodka. (His judgment: 'Tasted like kerosene mixed with stump water.')

"Overwhelming." During his stay, Baptist Newton said, he preached to 'throngs of workers—Red Army men, professors, scholars.' Said he: 'The reception to my sermons was overwhelming. I never saw anything like it before. Why, at the end of one of my sermons in Moscow, an Army captain in full uniform came to the pulpit and read a poem which he had dedicated to me . . . The congregation cheered him. It was most impressive.'"

Against this backdrop, the status of the Russian Baptists looked fine to the visitor from Atlanta. Baptist missionaries had struggled hard since the 18th century to break the monopoly of the Russian Orthodox Church, finally succeeded in getting a real foothold only 40 years ago. Their biggest boost came during the revolution, when the Reds used them to undermine Orthodoxy."

"But the big Baptist chance lies ahead, says Bro. Newton, because there are many Russian young people to whom 'the Baptist sense of freedom appeals.' Already, he says, their churches are open seven days a week, carrying on highly active programs of religious instruction, culture, and recreation."

"Field for Freedom. They also cooperate with the Government in social services, such as caring for war orphans and promoting health. Rationalized Newton, 'The Baptists stand for the same thing as the Russian Government—renunciation of, and resistance of, coercion in matters of belief.'"

Newton's overall conclusion will surprise most churchmen. Said he: "The future of religion

Return! Bring In The Tithes

By MARY R. POWELL

Halt! Ye have wandered far today,
And from My teachings of 'The Way'
For ye have robbed! Where are My tithes?
Yes, gone to feed thy puny lives!
Your lives are sordid, mean, and bare,
Because you rob Me of My share.
Return! Bring in the tithes!

Lo! Hath thy fields my harvests shown?
What of the blessings ye have known?
Where are My tithes and offerings?
Are these few crumbs thy profferings?
I am the Lord Who changeth not—
Haste! rid thy soul of this dark blot,
Return! Bring in the tithes!

List! Ye are cursed now with a curse,
While with My tenth ye fill thy purse;
Bring ye the tithes that there may be
For all My work sufficiency.
Come, test Me now, and let Me prove
The boundless nature of My love:
Return! Bring in the tithes!

Yea! Bring the tithes unto My store,
A blessing on thee I will pour;
Rebuke the pests, enrich the vine;
Uplift the curse, and call thee Mine!
A prosperous land shall give thee rest!
And nations all shall call thee blest!
Return! Bring in the tithes!

is as bright in Russia as anywhere in the world. Religiously, we should regard Russia as our great ally. It is a virgin field for freedom . . . because Russia never knew freedom until the present regime. When the U. S. S. R. was first formed, religion was contraband, but now the Government has discovered that religion cannot be destroyed, so it has invited the church to come in the front door."

"No doubt there was a certain amount of holy innocence in Bro. Newton's appraisal of Communism in practice. No doubt the Soviet Government was far more worldly and realistic. But the fact of being a Christian implies a faith that in the end all mankind, including Russia, must be pervaded by religious belief. It was just possible that in adding to their list of religious well-wishers, the hardheaded commissars were inviting the innocence of doves to triumph over the wisdom of serpents."

More recently than that however, has come to light the following news item by way of a paid advertisement in the Atlanta Journal of Saturday, January 2, 1954. The advertisement speaks for itself.

"WOULD YOU LIKE TO HEAR CHRISTIAN SCIENCE EXPLAINED? YOU ARE INVITED TO A FREE LECTURE ENTITLED—"

Subject: "CHRISTIAN SCIENCE: ITS PRACTICAL OPERATION" Lecturer: Frank T. Hord, C. S., of Washington, D. C. Member of the Board of Lectureship of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass.

Place: DRUID HILLS BAPTIST CHURCH, corner Ponce de Leon and Highland Avenues.

Date and Time: SUNDAY, JAN. 3, 1954, 3:30 p. m.

Given by Fourth Church of Christ, Scientist, Atlanta, Ga.

You and your friends are cordially invited. Free nursery and parking.

"This ad in the Atlanta Journal is typical of Louie Newton's infidelity. All that have posted themselves about the Christian Science cult know that they are a group of Bible denying infidels and yet, Louie Newton turns his church over to them for one of their infidel services."

Other leaders of the Convention have publicly endorsed the "New Bible." Southern Baptist Theological Seminary commended the National Council's Bible to all

"Bible readers." In addition, Bro. J. D. Grey, then president of the Southern Baptist Convention, made a speech in Houston, Texas, in which he endorsed the "New Bible" and denounced all others who opposed the Bible. The Bookstores of the Southern Baptist Convention, constantly stock this book and urge people to buy it through means of window displays, and through full-page advertisements in the publications of the Southern Baptist Convention and its affiliated State Conventions. The Denominational Papers are used completely for the propaganda of the Convention and are never open to the truth. Time and time again Bro. I. W. Rogers, editor of "The Faith and Southern Baptists," offered the wire recording of Bro. Stagg's lecture, if they would publish it, but none has made any effort to do so. However, they will publish articles like the following, which was published in "The Arkansas Baptist," February 11, 1954, page 9:

A Better Pagan
By J. Lynn Elder, Pastor
St. Charles Avenue Baptist Church
New Orleans, La.

"Tonomo Fujishima, a Japanese student, began attending our church. He was a Buddhist and he never changed, but he taught our congregation how to practice foreign missions."

"'Fuji,' as the students called him, was a model 'church-member.' He sat near the front every Sunday morning with deep reverence in his face. Joining a Sunday school class, he soon became the proud owner of a large red-edged Bible. He even insisted on making a pledge to the church and kept it paid up."

"On the campus of Tulane University, Tonomo Fujishima identified himself with the Baptist students. He played ping-pong (winning most of the time), attended their noon day chapel service, and even went to Ridgecrest."

"During his year as an exchange student in New Orleans many church members talked with 'Fuji' about becoming a Christian. He was deeply attracted to Christ, and grateful for our concern, but he never made a public profession of faith. On his (Continued on page fourteen)

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return to Japan we began correspondence with him, hoping still for his conversion. His name was sent to a Baptist missionary with the hope that through him he could be won. There is a conviction in the hearts of all who knew him that one day Tomono will make public his discipleship to Christ.

"Whether that decision is ever made public or not, this young Japanese did something gracious for our church that will not be soon forgotten. Just before leaving he said, 'I have not become a Christian, that is true, but you have made me a better pagan.' To that extent, the church's program of foreign missions had succeeded.

"Perhaps that is what Christ did for all mankind, this church included. He took them as they were, and changed them for the better. Perhaps one day the members of the St. Charles Avenue Baptist Church will meet young 'Fiji' in Heaven and all can say together, 'By grace are we saved through faith. Christ found us all pagan and made us better.'"

Could anything be more blasphemous than to say that "Christ only made us better pagans," but this kind of material gets into the denominational papers as the truth.

Modernism Among Foreign Missionaries

Quoting from an article in "The Baptist Examiner," January 2, 1954, page one under the title "Foreign Missionary of S. B. C. is Most Heretical" this article is printed:

"Robert L. Bratcher, son of missionary L. M. Bratcher, is himself a missionary under the support of the Foreign Mission Board of the Southern Baptist Convention. In addition to his work as professor of Greek and New Testament theology in the South Brazil Baptist Theological Seminary of Rio de Janeiro, he edits the 'Questions and Answers' department of 'O Jornal Batista,' which is the official paper of the Brazilian Baptist Convention.

"In that column of July 9, 1953, he says:

"Jesus Christ could not enjoy omniscience. That is an attribute of God. Jesus did not claim He and the Father to be one — which would be absurd."

"This is a plain denial of the blessed truth that Jesus Christ is God—a denial which only the worst of heretics and modernists and infidels would dare to make, yet it was made by a missionary, supported by the Southern Baptist Convention, and whose salary is paid out of funds given to the Cooperative Program.

"In the same mentioned paper of June 4, 1953, this question was asked: 'A Seventh Day Adventist leaves Adventism and decides to be a Baptist. He has already been immersed, and now what do you think? Should he be baptized or not?'

"His answer was:

"If the case were this way, I would question the candidate. . . . Already in this section on September 25, 1952, we gave our opinion that in a case of this nature that it would be better to examine case by case instead of laying down a law that every candidate must submit to baptism at the hands of a Baptist pastor, as if this were the only valid baptism. And in this section on September 25, 1953 we gave our opinion about the reception of Pentecostals and Adventists in Baptist churches. Our answer, then, is the same: If the man is baptized as a symbol of his salvation by the grace of God, trusting only in Christ as his Saviour, if the baptism, in short, is a symbol of that which has already taken place in his life, then he was already baptized, and nothing is to

be gained by immersing him again in the waters of the baptism, because baptism is not to be repeated: it is given only one time. Really there is no Methodist baptism, Adventist baptism, etc. There is only one Christian New Testament baptism. And I am not one who is going to defend the theory that only Baptist baptism is the only Christian baptism."

"Thus we see published in the official Baptist journal of Brazil, from the very pen of the professor of Greek and New Testament Theology of the official seminary, the rankest of modernism by way of a denial of the Deity of Jesus, and a radical departure from historic Baptist practices concerning baptism.

"Some conclusions must be drawn:

"(1) It reminds us of the statement of Paul: 'For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.'

"(2) 'This is the type missionaries which the Southern Baptist Convention is supporting in the main. This man is not an isolated case, but rather represents the vast majority of those sent out by the Richmond Board.

"(3) 'This is what your Cooperative Program dollar goes to support. If you are a Modernist, and deny that Baptists, and Baptists alone, have the right to baptize, then you ought to support such a preacher. If you don't believe that which Missionary Bratcher preaches, then you ought to be ashamed for ever giving another penny for the support of the Cooperative Program. In fact, you ought to ask God to forgive you for having ever contributed toward the rotten heretical program in the past.

"(4) 'You ought to buy a copy of William Nevins' 'Alien Baptism And The Baptists.' It sells for \$1.50. It plainly shows that only Baptists have the right to baptize. Order a copy today from us and if you are not convinced as to this truth, I'll gladly refund the money you pay for your copy."

The whole system of "The Foreign Mission Board" is based on a system that is utterly foreign to the Word of God. Quoting from a book written by a former missionary of the Southern Baptist Convention, he says:

"Second Witness: Constitution of the Southern Baptist Convention:

"It assumes the right to 'elect, combine and direct the energies of the whole denomination.' See Preamble:

"To each board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the objects with whose interests it shall be charged, Art. V.

"Under this delegated authority each board takes entire control of all mission interests, men and money and methods. It becomes a government in missions; it makes, interprets and enforces laws; it appoints, controls, changes, dismisses missionaries as it pleases. The state boards do the same, just as the bishops in all Episcopacies do. It matters not what we call it, it is in fact a complete Episcopacy, and if it is the same in practice as other Episcopacies then it is a misrepresentation to say it is not Episcopal. This Episcopal system has fastened itself on our missionaries abroad and for fifty years has sought to get control of our churches in their mission work, subverting Baptist principles. It is absurd to speak of 'directing' without controlling, and these are Episcopal powers."

One may ask what then would be the Scriptural plan for missions; how God intended for foreign missions to be carried on, and for the answer to that question, none other than the great Bro. John A. Broadus said:

"I don't think we need to worry ourselves about organic unity; let Providence take care of that. We are Baptists together. . . . Then mark you, don't get to

fussing about returning to New Testament ideas of ordination and church government, and stop there, and fail to return to New Testament ideas of missions.' — Centenary Missionary Address, pp. 20, 21.

"Bro. A. J. Gordon, whose great soul and mind grappled with the mission problem, found the secret of power, tried it in his pastorate and the results were astounding. And then how tenderly and urgently he did plead with his brethren to return to the Bible plan and follow the Holy Spirit, nay, let the Spirit indwell and use them. Hear him:

"Without proposing anything either revolutionary or radical, we do believe that the time has come for decentralization in missionary operations. The way to accomplish this is obvious and the reason for it Scriptural. Let every church become a foreign missionary society, having its own field or station, and its own representatives for whom it is directly responsible. Confederation instead of delegation or of relegation might thus be secured. The local churches cooperate in the work of missions without funding their responsibility in a common treasury.

"We are profoundly persuaded that this responsibility should be retained by the local churches, and for this reason, that the Head of the Church has fixed it there, and it cannot properly be transferred. The individual church is a missionary society, complete in itself. So it was ordained to be in the beginning, and so it must continue in order to do its largest work for the world."

The time has come when to criticize the systems discussed in this paper is to mean that one is branded as an enemy to progress and the cause of Christianity. One is said to be "anti-missionary" no matter how many missionaries that church may have on the foreign field. But the question is raised, "Would any sensible, reasonable man, to say nothing of character, deliberately attack a long established and powerful institution without hope of profit, honor or reward, and with the certainty of persecution and pain, unless he really believed it wrong and did it from principle? . . . To the despot the dissenter is a traitor, resistance is rebellion, and disloyalty; but to the just resistance of oppression is a virtue, and the maintenance of right a duty to God and men."

But someone says that if we did not use the boards there would be no missions. "It is pure assumption to claim that churches would do nothing without boards, or that if they worked it would be ineffective. Churches did work for seventeen hundred years without boards, and that, too, in the dark ages, and it may be that churches now could and would work without boards. It is certain some of them are doing so in the face of great difficulties, the opposition of pastors, officials and papers, and if the opposition was removed and the churches encouraged, who can say they would not work more effectively? And is it not unjust to the churches to insinuate that they are void of both the intelligence and interest necessary to do the work? More: Does not the charge, after more than seventy-five years of board work, if true, prove the truth of the argument that the system has failed to develop intelligence and activity in the churches? And if so, may it not be true that the board system as such, has hindered rather than helped, and dwarfed rather than developed the churches? And if this is possibly true, would it not be well to encourage rather than oppose independent and direct mission work by the churches?"

May we say that the Central Baptist Church of Little Rock, Ark., is an example of what a church is able to do when they set out by faith to be obedient to the Great Commission and send out their own missionaries and do their own mission work. God not only commanded churches to do direct missions but has promised to be "with you always, even unto the end of the world."

The Convention Method Of Work Is New Among Baptists

Let us remember that the Baptist denomination is one thing and the convention an entirely different thing. The Denomination is composed of all Baptist churches of like faith and order and dates back to the First Baptist Church of Jerusalem established by the Lord Jesus Christ in person. But some will question, perhaps, the fact that the first church established was a Baptist church. Needless to say, it is impossible to go into a full treatment of this question here, but may we give some historical data concerning the origin of Baptists. Every statement is fully documented and every book cited is in my personal library.

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors, collaborators and contributors such as: Cardinal Gibbons, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (president of Brown University); Albert Bushnell Hart, Ph.D., L.L.D., Litt.D., head of the history department of Harvard University; George B. Adams, M.A., Ph.D., Litt. D. (of Yale, and many more such famous men, says: "Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an unbroken continuity of existence from apostolic days down through the centuries. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence."

Zwingli, the noted Swiss reformer says:

The institution of Anabaptists (re-baptizers because not willing to receive alien immersion) is no novelty, but for 1300 years has caused great disturbance in the church.

Mr. Dermott, chaplain to the king of Holland, and Mr. Ypeij, in preparing a history of the Dutch Church said in reference to Baptists:

We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in the history of the church received the honor of that origin. On this account the Baptists may be considered the only Christian community which has stood since the Apostles, and as a Christian society, which has preserved pure the doctrines of the Gospel through all ages.

Cardinal Hosius, president of the Council of Trent (A. D. 1545) said:

Were it not that the Baptists have been grievously tormented and cut off with the knife during the last 1200 years they would swarm in greater numbers than all the reformers.

Sir Isaac Newton said concerning Baptists:—

The Baptists are the only people which have not symbolized with the church of Rome.

Moshiem, noted Luthren historian in the work "Institutes of Ecclesiastical History" says:

Before the rise of Luther and Calvin, there lay secreted in almost all countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists.

John Clark Ridpath, Methodist, of Du Paw University, in answering the questions of "When, where, and by whom the first Baptist church originated" put to him by Mr. Jerrel, answered as follows:

I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were Baptists.

Prof. William Cecil Duncan, of the department of Greek and Latin, University of Louisiana, says:

Baptists do not, as most Protestant denominations date their origin from the reformation of A.D. 1520. By means of that great religious movement, indeed, they were brought forth from comparative obscurity, into prominent notice, and through it a new and powerful impulse was given to their principles and practices in all those countries which had renounced allegiance to the Pope of Rome. They did not, however, originate with the Reformation, for long before Luther lived, nay, long before the Roman Catholic Church herself was known, Baptists and Baptist churches existed and flourished in Europe, in Asia, and in Africa.

They do not claim to have had any particular connection with the Anabaptists of Europe, but to have originated from the Apostles direct. It is impossible, in such a summary as this, to set forth the reasons that are given to maintain this position, it must suffice to say, therefore, that the claim made by Welsh Baptists has never been successfully disproved. When Augustine or Austin, the Roman monk, visited Wales about the close of the sixth century, he found a community of more than 2,000 Christians living in the mountains, who rejected the authority of the Roman Church, and as far as can be discovered held essentially the same doctrines that the Baptists now hold. From that day to this, though often persecuted and compelled to hide in their mountain fastnesses they have preserved an unbroken and well authenticated history.

We could give more historical data but space forbids. We now turn to the Bible and find:

1. That the first preacher of the New Covenant sent into the world was called by Almighty God "The Baptist." His name was John — not John Baptist — but John. He was called "the Baptist" before he baptized anybody. It set him apart doctrinally. Study John 1:28; John 1:35; Luke 7:28-29; Matthew 1:4; John 1:6; John 1:19. In these Scriptures we find him called John. But in Matthew 1:13, we find him beginning his active ministry and he is then called John the Baptist. This before he had baptized anybody. The fact that he baptized did not make him a Baptist—he was first a Baptist and then baptized.

2. The only baptism that Jesus had was at the hands of John. See Matthew 3:13-17. Jesus as the Head of the New Testament Church (Eph. 1:22-23; Col. 1:18), submitted to the baptism of John. Therefore Christ received Baptist baptism.

3. The only baptism the Apostles received was at the hands of the only duly qualified administrator of that time, commissioned by the Father, and therefore was a Baptist baptism.

4. When the time came for the selection of an Apostle to take the place of Judas who fell from his apostleship, the requirement was that he must have been baptized by John. See Acts 1:22. But some will say that this was not a real election because it was held before Pentecost. Contrary to that view, we find that Matthias was recognized by the Holy Spirit as acting in the capacity of an Apostle in Acts 6:2.

We now see from the Scriptures and from history that Baptist churches existed down through the centuries from the day of Christ until this very hour. The denomination is then old but the Convention method of work is new. We look in vain in the New Testament for any organization larger than a New Testament

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church. There is not one single Scripture that gives us the slightest vestige of authority for any organization that in any way compares with the Southern Baptist Convention, the Arkansas Baptist State Convention, the Pulaski County Baptist Association, or any of the boards or agencies operated by the various groups.

And, for fear of the fact that we may be misunderstood, we also say that so far as we can determine the work of the Associational Brethren (American Baptist Association, North American Baptist Association, etc.), World Baptist Alliance, World Baptist Fellowship, the Fundamentalists (Baptist Bible Fellowship), and all other such organizations, are just as extra-scriptural. The New Testament knows nothing of boards, committees and such like. State secretaries, chairmen, presidents, executive committees, and such like cannot be found in the New Testament. The whole thing is predicted upon expediency and not upon Scripture.

May we notice some dates in connection with the organized work among Baptists. According to the Minutes of the Southern Baptist Convention the whole set-up is of recent date.

Southern Baptist Convention 109 yrs.
Boards operating under S.B.C.:

1. Foreign Mission Bd. . . 109 yrs.
2. Home Mission Bd. . . 109 yrs.
3. Sunday School Bd. . . 63 yrs.
4. Relief and Annuity Bd. 36 yrs.
5. Daily Vacation Work 29 yrs.
6. W. M. S. 64 yrs.
7. Men's Brotherhood . . 46 yrs.
8. Hospital Commission . 29 yrs.

In fact all the organized work among Baptists is of very recent date. We have in our possession a very interesting article written by Mr. William Wright Barnes, professor of church history, Southwestern Baptist Theological Seminary, Fort Worth, Texas (a seminary supported, operated, and owned by the Southern Baptist Convention). The article was published in the quarterly of that institution in 1917. It described the beginnings of Baptist organized work. We quote at length from this article, page 65:

"The call to the larger task came from an unexpected quarter. I will not recount here the oft repeated story of Rice and Judson. Suffice it to say that they both went out as missionaries under the American Board of Commissioners for Foreign Missions (Congregational) and by a study of the New Testament had become Baptists by the time they arrived on their fields of labor in India. What should they do? They could not continue under the American Board, the American Baptists had no plan for work in India. Would the English Baptist Missionary Society support them?

"(1) Rice returned and became the organizer of American Baptist life. He began our foreign mission work; he set in motion a wave of educational work — both literary and theological, though there was one educational institution long before he came upon the scene; he established our first Baptist periodical. The Publication Society was organized before he died as one of the results of the larger vision he gave American Baptists. To him we owe a lasting debt of gratitude which has been poorly paid.

"(2) He went up and down the Atlantic states and across the Appalachians calling Baptists to a larger life and work. He sometimes spoke of stepping over from Virginia to South Carolina or Alabama.

"(3) On one of his journeys he devised a plan of organization for American Baptists. In a letter to Judson he says: 'While passing from Richmond to Petersburg in the stage, an enlarged view of the business opened upon my contemplations. The plan which suggested itself to my mind, was that of forming one principle society in each state, and others

in the same state, auxiliary to that; and by these large or state societies, delegates to be appointed to form one general society.' The society in Richmond, in the outset, took the name of the state, as did one afterwards in North Carolina."

According to this article by Mr. Barnes the following things are true:

1. The organized work in America does not date back beyond the time of Rice.

2. That Rice, being trained in the congregation form of church work believed that such a form was necessary to carry out certain mission work. Therefore Rice:

(1) "Became the organizer of American Baptist work." Baptist were then not organized into a convention as we know them today.

(2) "He began our organized foreign mission work." Then our foreign mission work was unorganized before that time. We will have more to say about that further in this article.

(3) "He began our educational work."

(4) "He established our first Baptist periodical."

(5) "The plan which suggested itself to my mind" — one principle society in each state bearing the name of the state. The Arkansas Baptist State Convention. Others in the same state, auxiliary to that, the Pulaski County Baptist Association. And by these large or state societies, delegates to be appointed to form one general society — The Southern Baptist Convention.

Here in this article we find an amazing confession. That the present plan of work among Baptists is of very recent date; that it was conceived in the brain of a man who had been reared in a Protestant form of church government. Nowhere does this article state that Rice believed this plan to be scriptural. Nowhere in this article does Rice even suggest that the New Testament suggests such an organization. Therefore, the whole matter is predicated, not upon Scripture, but upon expediency.

Did Baptists have a method of work before this? Was this the beginning of Baptist work, or was it a departure from Baptist methods that had been in operation from the days of Christ? In the same article by Mr. Barnes we read on:

"As a result of his travels and the interest which he created there met in Philadelphia, May 19, 1814, twenty-six preachers and seven laymen. Here was organized the 'General Missionary Convention of the Baptist Denomination for Foreign Missions' — commonly known as the Triennial Convention because it met once every three years. In the Executive Board of this Convention, American Baptists had their first agency for the larger task of Foreign Missions.

"Let me insist that it was not a new kind of mission work, but a new method because the larger work demanded a different method from those of the preceding period. Rice was named agent of the board and in this capacity continued his travels among the churches and associations. His supreme interest was missions. When he divided his time with educational matters and the religious press, it was only for the purpose of forwarding the cause of missions. Those Baptists who today are identified with the cause of missions are the successors of Rice and his co-laborers."

May we notice some of the statements contained in the last quotation:

1. That the formation of the convention work among Baptists was not organized by churches but by twenty-six preachers and seven laymen, this in spite of the fact that the New Testament recognized the churches as the custodians of the truth and the only institution commissioned by the Lord to carry the Gospel message. The Lord called Saul and Barnabas to be His messengers, but it was a New Testament church that was called

WELL CARED FOR EXTERIOR



WHEREAS, IT IS POSSIBLE "TO BE STRENGTHENED WITH MIGHT BY HIS SPIRIT IN THE INNER MAN; THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH."
— EPH. 3:16,17

JACK HAMM

upon by the Lord to separate them and send them out. Acts 12:1-4. Later other churches sent support unto them. I Cor. 16:17; Phil. 4:13-18. In these passages we see that Paul received support direct from the churches. There is not one single suggestion that any board or committee ever shared in the support of Paul as he went about preaching the Gospel. The New Testament knows nothing about any man or group of men between the man that God calls and the churches supporting him.

2. We notice in particular a statement by Mr. Barnes: "Let me insist that it was not a new kind of mission work, but a new method because the larger work demanded a different method from those of the preceding period."

The first thing we notice is that Baptists had always been a missionary people. It was not a question of missions but a question of a new method. There has never been a time in the history of Baptists when they ceased to be missionary. True, here and there, have been small groups who opposed missions, but such groups learned the error of their ways or passed into oblivion. The overwhelming majority of Baptists have always been missionary. This new method however, stirred up great opposition on the part of Bible-believing Baptists. They recognized the danger and everywhere preached against it. But gradually their voice was, in a measure, stilled and the new method was adopted by many churches.

3. For many hundreds of years Baptists had been satisfied with the Bible method of mission activity but now we read, "The larger work demanded a different method." Nothing about the Bible demanding a different method. The age demanded a different method. How true. We live in a different age, but we are not to be governed by the age in which we live, but by the New Testament. Did the Holy Spirit, the author of the New Testament, fail to see far enough into the future to provide a plan for missions in the latter days? Are we to discard the Bible plan

as being obsolete and devise one of our own design? If so then away goes the inspiration of the Scripture and the door is opened for every kind of false doctrine and organization.

Before the organization of this "first agency," Baptist churches in America were missionary. Mr. Barnes says:

"The churches at Brentwood, New Hampshire; Haverhill, Massachusetts; Cazenovia, New York; Middleton; and Scotch Plains, New Jersey; Mt. Pleasant, Pennsylvania; Sandy Creek, North Carolina, and Charleston, South Carolina, were representative examples of churches at work seeking to obey the Great Commission. Mr. Shepard, pastor of the Brentwood Church made a circuit of two hundred miles. In thirty years he gathered thirty churches. The churches would release their pastors for a part of their time to do mission work, frequently sending with them some of their members, ordained and unordained. The church at Mt. Pleasant, Pennsylvania ordained as evangelists and sent forth to preach along the Delaware and Susquehanna slopes of the Hocsic mountains a number of gifted persons residing at different points. Groups of churches, especially in New Jersey and Pennsylvania, would unite in sending their pastors on mission tours. One such group may be mentioned, Isaac Stelle of Piscataway, New Jersey, John Gane of New York City, P. P. Van Horn of Pepneque, Pennsylvania, and John Thomas of Montgomery, Pennsylvania, represent the first combination of American Baptist churches for united mission work.

"When the church organized in Kittery, Maine, in 1682, emigrated to Charleston, South Carolina, they found not only a haven when they could worship as they pleased, but also a field of labor. The church sent out missionaries into South Carolina and Georgia who covered the ground so well that the missionaries of the Society for the Propagation of the Gospel in Foreign Lands (London) wrote home: 'Everywhere we go the Baptists are ahead of us.'"

In this article we see that the churches before this "agency" was set up by twenty-six preachers and seven laymen were missionary. That the local church sent out missionaries and that combinations of churches would cooperate in sending their pastors to destitute sections. Such a plan is the Bible plan. Over and over again we read of churches doing work of the Master, but nowhere (the silence of the Scriptures is such that it speaks aloud) do we read in the Scriptures of any association, board, committee, or combination sending out men. The Holy Spirit in the Bible recognized the church as the one and only authority in all such matters.

Today the Convention as set up usurps the authority of the New Testament Church and takes to itself the whole matter of selecting the men to go, and deciding upon the field of their activity. There is no room in the present set-up for the leadership of the Holy Spirit. May God open our eyes to the truth that we may return to the simple principle of the New Testament and let the Lord lead.

Why Central Baptist Church Rejects The Literature Of The Southern Baptist Convention

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 (Continued on page sixteen)

REVEALING GOD'S WILL TO MAN



Conventionism

(Continued from page fifteen)
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.

John A. Broadus, that great Baptist of a few years past, said:

"We have not been agreed and we are not going to be. And now, if a majority favor a Sunday School Board to take in charge our Sunday School literature, let it be done. But let us not say that anyone is disloyal to the Southern Baptist Convention when he buys his literature where he pleases."

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. 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 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 too 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 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 Mr. Price's own statement, if a person attended every Sunday School and studied the lesson 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.

TAKE NOTE

Write us today for a hundred copies of this issue, showing the evils of the convention system, and sow your community down. The convention boys will be years trying to explain it away. It will be as good a piece of missionary work as you can do.

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 fifty 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 John R. Sampey:

"One of the most vigorous attacks came from the pen of Elder 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 precedents, 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 into the condition described by the Apostle Paul in his letter to Timothy (II Timothy 3). The post-millennial 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-Millennialism. The literature of the Southern Baptist Convention soon became A-millennial in its writings. Post-millennialism and A-millennialism form the groundwork 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 permeates 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 properly 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 liter-

ature of the Convention is now copyrighted and cannot 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 in 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:

"Adult Quarterly, copyright 1949 by The Sunday School Board of the Southern Baptist Convention, is fully protected by this copyright, and nothing that appears in it may be reprinted, either wholly or in part, without special permission from the copyright owner."

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

First Quarter, 1939

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 the 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.

"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 more 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.

Modernism

(Continued from page five)
undermine and to "bore from within."

4. Modernism practices thievery. Modernists have stolen school after school, built with money furnished by Bible believing Christians.

5. Modernism is disloyal and subversive. The "fellow travelers" of Communism among the clergy are to be found among the Modernists.

6. Modernism takes people to Hell. (See John 8:24).