

The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

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

Vol. 1

MARION, KY., SATURDAY, AUGUST 1, 1931

Nos. 8 and 9

The Present Day World Call, A Baptist Opportunity

"Come over into Macedonia, and Help Us"

By THE EDITOR

The above Scripture is familiar to nearly every Bible reader. It was God's call to Paul and his companions to enter Europe with the gospel. As surely as this was the call of God to Paul and his companions, so surely is there a divine call today to Baptists. It may not come to us in the exact form that the call came to Paul and his companions; but it comes no less certainly and clearly. We want to study first—

HOW THIS CALL COMES

1. It comes to us through our missionaries.

Our missionaries tell us how eagerly the gospel is grasped by some on foreign soil. They seem to be waiting for the good news, and when it is proclaimed to them they receive it gladly. Others who do not receive it at first, plead that the missionary return and tell them again of the savior. This is as clear a call to Baptists to send the gospel to men in heathen darkness as was the Macedonian call to Paul and his companions. The Macedonian call betokened an open door; a people whom God would make ready to hear the gospel. Do not the reports of our missionaries betoken the same thing? Paul and his companions assuredly gathered that the Lord had called them to preach the gospel in Macedonia. Have we less reason to gather that God is calling us to preach the gospel throughout the world?

As our missionaries see the appalling need in foreign lands, they plead with us for reinforcements. Is there anything in their entreaties to indicate that they present a call from the Lord? We believe so, if their entreaties are for aid in faithfully carrying out the great commission, the marching orders of Christ's churches.

2. It comes to us from those Scriptures that reveal the condition of lost men.

Note the following Scriptures:

"We know that we are of God, and the whole world lieth in wickedness" (1. John 5:19).

"This I say therefore, and testify in the Lord, that ye henceforth walk not as Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:17, 18).

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

Are men in this condition lost? Let the word of God give a clear and unmistakable answer:

"That which may be known of God (that is, as to the fact of his existence and their responsibility to him) is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; SO THAT THEY ARE WITHOUT EXCUSE: because that, when they knew God they glorified him not as God, neither were thankful; but became vain in their im-

aginations, and their foolish heart was darkened" (Rom. 1:19-21).

"As many as have sinned without law shall also perish without law" (Rom. 2:12). How many have sinned? "All have sinned, and come short of the glory of God" (Rom. 3:23). If this is not enough to convince you that the heathen without the gospel are lost, turn to Rom. 10:13, 14, which says:

"Whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

What do men in this condition need? They need the gospel, for the gospel is "the power of God unto salvation to every one that believeth" (Rom. 1:16). It is the mission of the gospel used by the Holy Spirit "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith" (Acts 26:18).

"I know the need of the world,
Though it would not have me know;
It would hide its sorrows deep,
Where only God may go.
Yet its secrets it cannot keep,
It tells them awake or asleep,
It tells to all who will heed,
And he who runs may read,
The need of the world I know."

"O Christ is the need of the world
Down under its pride of power,
Down under its lust of greed,
For the joys that last for an hour,
There lies forever its need."

Concern for the need of the world is not to be our primary missionary motive. We will note that in a moment. But as Christ was moved to compassion in behalf of Jerusalem, so the need of the world should touch our hearts. Would to God that from the depth of our hearts we might be able to say:

"World need! World need! World need!
How we feel, dear Lord, the urge of it,
And the swing and the swirl and the surge of it.
The distress of it,
The dire press of it;
And the pall and the thrall and the call
That comes now from the great and the small."

"World need! World need! World need!
We thank thee, dear Lord, for the challenge of it;
For the risk and the reach and the romance of it;
The high hope of it;
The strong cope of it;
For the way and the sway and the stay
That comes with the task for today."

3. It comes to us from the command of our Lord Jesus Christ.

Jesus said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you; and lo, I am with you alway, even to the end of the world" (Matt. 28:19, 20). These are our marching orders. In them we find the primary Scriptural motive for missions, which is obedience to our Lord and Savior. Although it is plain that the heathen without the gospel are lost and have no possibility of salvation, yet after all, that has nothing to do with our duty of preaching the gospel to them. Jesus commanded us to do it. That is enough. No one in whose heart is the spirit of obedience can squarely face these words and still be anti-missionary. They cannot be limited to the days of the apostles. The promise attached to the command extends to the end of the age. And it necessarily follows that the command is coextensive with the promise, for the fulfillment of the promise is conditioned on obedience to the command. Not only is it the duty of all saved people to be private witnesses, and the duty of preachers to publicly proclaim and teach the word of God, it is also our duty according to the teaching of the New Testament to give for the support of those who preach. When we face the question of missions beyond the immediate reach of our churches, the greatest need is for the prayerful support of those who faithfully preach the word of God. Let us let nothing keep us from having some part in the support of those who faithfully preach the glad tidings of peace and teach all things that Jesus commanded. Support nothing that is unscriptural, but be sure and support that which is scriptural.

WHY THIS CALL IS A BAPTIST OPPORTUNITY

1. Because of the democracy of Baptists.

The world is ever struggling toward democracy, because democracy provides the maximum of expression, freedom and power to the people. Autocratic and oligarchical forms of government are crumbling into decay. The late World War hastened on this movement. Only recently Spain has become a republic. Government of the people, by the people, and for the people is coming more and more to be the order of the day. This is the inevitable trend of world history. Baptists are in line with this trend. A Baptist church is the purest democracy on earth. Baptists have ever been the consistent and untiring advocates of religious liberty, and religious liberty is the bed rock of democracy. Baptists have been a persecuted people, but history has failed to record a single instance of them persecuting anybody. The first genuine democracy on earth was established in Rhode Island by Baptists under the chief leadership of John Clark.

In the past Baptists have been much hated and persecuted for their stand on religious liberty and democracy, but we have now come on a day when, in the providence of God, it commends us to at least a good part of the world. This gives us such an advantage as we have never had before. Let us make the most of it.

2. Because of the simplicity and scripturalness of Baptist faith.

Put a Bible into the hands of a saved person with an unbiased mind and a Baptist is the result. "Why Be a Baptist" relates that in a certain section of Kentucky a prominent business man was converted in a Methodist meeting. He did not join the church at the time he was saved. Later on a presiding elder inquired about him. Upon being told that the business man was reading his Bible, the presiding elder said: "Well, we had as well say goodbye to him. He will go to the Baptists." Certainly! why not? There are many cases on record where individuals and groups of saved people have been made Baptists by the simple reading of the Bible without any explanation. The young Methodist preacher in Detroit, who has recently become a Baptist, was told by his Methodist pas-

tor that he would have to take a course in Asbury College before he could preach. Certainly! It takes quite a bit of training before one is able to pervert the Scriptures so as to make out even a semblance of defense of Methodism. But now since this young preacher has become a Baptist, he has taken his Bible and gone to preaching. He didn't need to have a college course to preach Baptist doctrine. All he needed was his Bible. A Campbellite woman who was converted a short time ago in Detroit was very much prejudiced against Baptist doctrine before conversion, but when God saved her she exclaimed that her Bible was a Baptist book.

3. Because Baptists are the only consistent non-Catholic denomination.

All non-Catholic denominations claim to take the Bible as their only rule of faith and practice. But every denomination we know of, except Baptists, hangs on to some rag of Rome. Baptists go all the way. We believe and teach nothing that a faithful and unbiased exegesis of the Scripture will not substantiate. This gives us a unique position. It enables us to evangelize Roman Catholics to better advantage than any other denomination. Other denominations in Roman Catholic countries are becoming painfully conscious of this. H. B. Taylor reports that when he was in Brazil some missionaries of another denomination were leaving for more southern points. And upon being asked why, they replied that there wasn't any use in them remaining there, because when they succeeded in making a convert the Baptists got him. May this encourage us to press on along the far-flung battle lines.

4. Because Baptists are best fitted to meet the need of the world.

The need of the world is for the pure gospel of grace. Baptists alone preach a pure gospel and are free from any practices that obscure and compromise it. Such a practice is "infant baptism." No denomination or individual that believes in "infant baptism" consistently advocates a pure gospel. There can be no sensible ground for "infant baptism" other than a belief that it possesses merit in the sight of God. But Baptists can go out and present a pure gospel of grace without any admixture or false practice to becloud it. Because of this fact Baptists have a tremendous responsibility. Let us come to the help of the Lord against the mighty!

5. Because God is holding Baptist churches responsible for the carrying out of the great commission.

The church is Christ's body (1 Cor. 12:27), and, therefore, the official representatives of Christ. It is the pillar and ground of the truth (1 Tim. 3:15). It is the temple of the Holy Spirit (1 Cor. 3:16). It was to the church that the ordinances were delivered (1 Cor. 11:2), and the church is commanded to guard or keep them. From all of this it follows that the responsibility for carrying out the great commission belongs to the church. But what church? The church of Christ, which, as an institution, finds expression in local, independent, democratic New Testament churches. But is everything that calls itself a church part of that institution? Not so. God is not the author of confusion. Jesus founded one church. That church found expression in the churches of the New Testament. Jesus promised perpetuity to the church he founded. Therefore, it has been in the world since he founded it and is here today. God has given no man authority to start a different kind of church, and such churches as men start are not churches of Christ. This rules out all except Baptist churches. They alone have existed since the days of the apostles. They alone are the churches of Christ. Then they alone have a commission from Christ. And they alone are responsible for executing the great commission. Oh that Baptists might realize this and feel the urge of it.

OUR RESPONSE TO THIS CALL

What shall be our attitude toward this present-day call? Shall we treat it lightly? If we do, we shall prove recreant to

our high responsibility and privilege, and we miss a wonderful opportunity.

"It is the Macedonian cry
Of the millions that in darkness lie,
Oh hear their loud distressing call,
'From sin and death come disenthral!'"

"Oh, 'tis a fervent, piteous cry
Of the hopeless ones that faint and die;
How can we longer dare delay
To go, to send, to give, to pray?"

"Jesus himself repeats the call
To you, to me, to one, to all,
His blood, his life for us he gave,
And now he waits the lost to save."

"And while he waits vast millions die,
And millions more in darkness lie;
For help they call, they plead, they cry:
'Why not make haste? Oh why! Oh Why!'"

Today Baptists are in a better position to answer this call than they ever have been before. Before the Seventy-five Million Campaign our churches were largely inactive and asleep. Since then we have been for the most part in the grip of a worldly, anti-scriptural system. But now we are emerging thank God! As never before churches are seeing their responsibility and are arousing themselves to scriptural mission work. In response to the question: "Watchman, what of the night?" we can answer: "The morning cometh" (Isa. 21:11, 12). Truly, in a few faint rays, at least, "The morning light is breaking." Let us bestir ourselves then and hear God saying to us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords, and strengthen thy stakes (Isa. 54:2).

How may we best answer this call? Let us note the following suggestions in reply:

1. We should devote ourselves whole-heartedly to the execution of the great commission.

The cause of missions is suffering today from what we might term side-issue-itis. The great commission gives Christ's primary program for his churches. Besides what is contained in this commission they have scriptural authority to care for the poor and needy. Beyond this we have no authority to go as churches. As to the educational problem, we urge our readers to give prayerful consideration to the excellent treatise on that subject in this issue by Pastor A. N. Morris, of Doerun, Ga.

Instead of talking to the people about the programs of men we need to be talking to them about God's program. Our people are tired, and rightly so, of campaigns and unified budgets concocted by men; but the saved among us will take a fresh interest if we will talk to them about following the word of God.

2. We should give the church its rightful place.

What is the rightful place of the church in missionary endeavor? Its rightful place is the place of sole official responsibility and authority. Instead of asking the churches to furnish the money and turn their commission over to Boards, we need to teach them the word of God and inform them of the needs and then lead them in the direct discharge of their mission. Instead of handing down programs to them, we need to lead them to engage in carrying out God's program as the Holy Spirit directs. It is the business of churches under the leadership of the Holy Spirit to decide who shall be sent out as missionaries. And it is the scriptural plan for the missionaries to be responsible to the churches instead of to some extra-scriptural, ecclesiastical invention of men. Groups of churches may cooperate, but the method of cooperation must be such as not to rob the churches of direct authority in the matter and as not to break

the direct contact between the churches and the missionary. More than ever before, churches are now coming to this scriptural method of mission work. The sooner and more fully we come to it, the greater will be the blessings of God upon our work. We predict that receipts to the Cooperative Program will grow less and less, because God's pleasure is not upon it.

3. Churches should support only men who are faithful to the word of God.

The spiritual need of the world today is not for the wisdom of men, but for the word of God. We can meet that need adequately only by sending out sound men and no others. But somebody says: "Are not all our missionaries sound?" No, by no means are all of them sound. We know not how many are sound and how many are not. And that is a sufficient reason for a church refusing to dump its money into the hands of Boards. Churches are responsible to know what they are supporting. Few, if any, of our churches have an adequate knowledge of this when they support the Cooperative Program. An investigation will reveal that many of our Board missionaries are loose in their interpretation of God's word and in their stand for Baptist doctrines. Perhaps most of them are Arminians. That means that they deny the salvation is wholly a sovereign gift of God apart from the efforts of the natural man. Most of them are feminists. That means that they deny 1 Cor. 14:34 and 2 Tim. 2:12. Some of them are lodge members. That means that they have refused to separate themselves from the world. It means also, among other things, that they are indorsing with their membership and money the doctrines of the universal Fatherhood of God and brotherhood of man; for it is upon these that all lodges are founded. Lots of them are unionists. You are well aware of what that means. As for our schools, most of them are permeated by looseness, unionism, Modernism, and worldliness. Churches of Christ should have no part in these works of darkness.

4. We should eliminate every unscriptural method of raising money.

There is but one scriptural method of raising money and that is by free will, cheerful giving. Canvasses, pledges, and begging by the passing of plates are unscriptural and counteract the kind of giving Paul enjoined in 2 Cor. 9:7. The Holy Spirit is the only finance committee a church needs.

5. We should indoctrinate our people.

The indoctrination of our people will help missions in three ways: (1) It will make them zealous for the spread of Baptist faith. So far as folks think it doesn't make much difference what people believe, that far they are apt to think it doesn't matter much whether Baptists send out missionaries or not. (2) It will nourish their souls and enable them to bring forth fruit to the glory of God. Much of our preaching on missions is like a whip to a tired, underfed horse. It may produce a sudden start, but no permanent results. And soon the horse will become so lifeless and accustomed to the whip that he will pay little attention to it. The horse needs food that will give him life and energy, then, perhaps, the whip can be discarded. (3) It will give them the only true primary, effective, and abiding missionary motive. What is this motive? A worldly enthusiasm in "taking the world for Christ?" A thousand times no. It is a holy, Spirit-begotten desire to obey Christ and to be used of God in the carrying out of his holy will. Jesus said: "My meat is to do the will of him that sent me" (John 4:34). Paul said: "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10). These should make up our missionary motive. Scriptural and lasting missionary zeal will be brought about by teaching the whole truth of God, and in no other way.

"Christ hath redeemed us (believers) from the curse of the law, being made a curse for us" (Gal. 3:13).

The Minister and His Message

C. D. COLE, Associate Editor

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." 1 Cor. 4:1.

"Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16.

The ministry is a glorious undertaking—nothing comparable to it among the professions of men. The highest and noblest of human aspirations is to be a good minister of Jesus Christ. When Felix Carey turned from missionary work to accept the post of ambassadorship from the king of England, his father said, **"Felix has dwindled into an ambassador."** Under God, the ministers of Christ have made the greatest contribution to the welfare and happiness of mankind.

The ministry is also a serious and solemn undertaking. Of all the tasks committed into the hands of men, that of the ministry most requires divine enablement. No man, of himself, is at all equal to such a task. It involves a tremendous responsibility. It is a work before which the noblest saints of earth have hesitated. Jeremiah, when called, demurred, saying, **"Ah, Lord God! Behold, I cannot speak: for I am a child."** And it was only after God had said, **"I am with thee,"** that he dared to speak. Isaiah was so filled with the sense of his unworthiness, that it was not until one of the seraphims took a live coal from off the altar and put it upon his mouth, saying, **"Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged,"** that he said, **"Here am I; send me."** The apostle Paul, in the face of such an undertaking, cried out, **"Who is sufficient for these things?"** And his spirit was not quieted until he could say, **"Our sufficiency is in God."** James says, **"My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation"** (James 3:1). The ministerial office carries with it tremendous possibilities in either of two directions. There is the possibility of hearing Christ say, **"Well done, good and faithful servant,"** or the possibility of a greater condemnation. With some such feeling Paul said, **"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (disapproved)."** 1 Cor. 9:27.

The Difficulties of the Gospel Ministry

The seriousness of our task is seen when we consider to whom we are to preach. We are not commissioned to preach to the elect angels, who have been confirmed in holiness and who delight to do God's will. Our ministry is not limited to the sheep, who hear the Shepherd's voice and follow Him. But, we are to preach to men, who, by nature, are at enmity with God; men who are void of understanding, and to whom the things of the Spirit of God are foolishness. We are to preach to men who are blinded by the god of this world, and taken captive by him at his will.

And, again the bigness of our task is seen when we consider who we are to whom the gospel has been intrusted. God's ways are not our ways. We would have sought agents for such a task who excelled in strength and wisdom. We would have committed such a task into the hands of the mighty angels. But God has deposited the gospel treasure in earthen vessels, that the excellency of the power may be of God and not of men (2 Cor. 4:7). As our Lord took not on Him the nature of angels for man's redemption, so neither does He employ angels for man's conversion.

Our success, therefore, is not due to any natural love men have for God and the gospel, nor to any power or excellency in the preacher, but to God alone who raiseth up the dead and quickeneth them. **"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the in-**

crease" (1 Cor 3:5, 6). Somebody has said that it proved the divinity of our holy religion that it survived the preachers. We are, indeed, poor tools for such a task, and unless He had said, **"Lo, I am with you alway, even unto the end of the age,"** we might well despair. Every saved person is a miracle of grace. Conversion is a miracle in that it is not natural, but supernatural; it is of grace in that it is not an obligation from God to the sinner.

Some Qualifications for a Successful Ministry

1. **The minister must be a good man.** We are told that Barnabas was a good man, and full of the Holy Spirit and of faith, and that much people was added unto the Lord (Acts 11:24). **"Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil"** (1 Tim. 3:7). Nothing will take the place of practical godliness and piety in a preacher. God uses weak instruments, but they must be clean.

2. **The preacher must have courage.** I do not mean he should be a worldly bravado, but he must be strong in the grace that is in Christ Jesus. His must be a supernatural strength—a moral and spiritual stamina that will overcome all temptations to compromise. Pastor Oncken was the Baptist pioneer in Germany. He suffered much, in his younger days, for the truth's sake. He was fined and imprisoned. One day the Burgomaster of Hamburg held up his finger and said: **"Do you see that finger? So long as that can move, I will put you down."** "Sir," said Pastor, Oncken, **"I see your finger, but I also see an arm that you cannot see, and so long as that arm is stretched out you cannot put me down."** He endured as seeing Him who is invisible. God pity His preachers when they lose sight of His mighty arm, and see nothing but a human finger. Hugh Lattimer was ordered by Henry VIII to apologize for a too plain sermon he had preached. But, with the consciousness that he was sent by a higher King, he repeated the sermon.

3. **The minister of Christ must always be a student.** (2 Tim. 2:15). Whenever a preacher quits studying, he immediately takes the dry-rot. He begins to decay. Here are the words of B. H. Carroll to a certain young preacher: **"My son, you are in great danger. You have been complimented so much for the fire of your off-hand, maiden sermons that you have quit studying. You have no library, and do not read. You have already contracted the habit of preaching over your first dozen revival sermons. The first time such a sermon is a juicy roast, the next time it is only warmed over, next time it is hash, and next time it is only soup out of the bones."** Booker T. Washington often told of his experience in the rebuke of a negro church for violation of their contract in not paying their pastor. He was completely silenced by a remark of one of the sturdy members: **"We done paid for them sermons last year."** Though Timothy had known the Holy Scriptures from a child, Paul told him to study, and to give himself to reading.

4. **Faithfulness is another essential to a God-honoring ministry.** Ministers are stewards of the mysteries of God, and it is required in stewards, that a man be found faithful (1 Cor. 4:1, 2). Faithfulness to the word of God is the best way to be loyal to Jesus Christ. Of what account is a brilliant ministry if it is unfaithful to the once delivered faith? Culture and refinement are poor substitutes for loyalty to the Truth. Sad the day when the ministers are educated **"to think above that which is written."** What was it that characterized the true Prophets of God in Old Testament times? Was it courage? No, for Elijah, one of the greatest, fled from a woman. Was it cheerfulness? No, for they were often despondent, and cast down. But they were faithful to God's Word. Every one of

them was possessed with the spirit of Micaiah, who said, "As the Lord liveth, what the Lord saith unto me, that will I speak" (1 Kings 22:14). They delivered God's message. Sometimes they would proclaim God's word and then run, as did Elijah. They might deliver it and then cry and complain, as in the case of Jeremiah. But, the point is, they spoke God's word. God commands us to "Preach the word" (2 Tim. 4:2). Too much of the truth is held as mere private opinion.

Preaching vs. Priestcraft

The minister of Christ is, primarily, a preacher. The ministers in New Testament days were neither priests, nor popes, but missionaries of the cross. In Romanism worship is complete without a sermon. The preacher is belittled and the priest is enhanced. If you push back the pulpit, by the same act you push forward the altar. The whole of Christian history is a conflict between the preacher and the priest. It is the difference between evangelism and sacerdotalism.

The Broken Type

PASTOR ROGER L. CLARK, Martin, Tenn.

The scriptures tell us that God has dealt with mankind in various dispensations. For each dispensation a sign was given. In Eden it was a negative sign. The tree of knowledge of good and evil. In the Adamic dispensation sacrifice was instituted, and God clothed man. In the Noachic the rainbow became the type of a new physical covenant, and abstinence from eating blood was the sign of the sacredness of life. Circumcision was given to the Jewish people as the sign of their separation from the rest of the world. Baptism and the Lord's Supper were given to the churches as marks of membership in the body of Christ. The new dispensation will be characterized by a new name. Anti-Christ will regulate commerce and govern it by the mark of the Beast. We may not slightly regard nor lightly dismiss these signs. We do so only at the displeasure of their Author.

Of this we have proof which none can mistake. The type was broken by Moses at a fearful cost. God designed the rock from which life giving water flowed to perishing Israel to be the type of Christ. Paul so says. As Christ was to be smitten only once, God first directed Moses to strike the rock. On the second occasion Moses was bidden to speak to the rock. The type was to be preserved. But the servant of God, in a fit of egoism, again struck the rock, broke the type, and forfeited his entrance into Canaan. He led the people to the border of the promised land, bade them farewell, and turned into the mountain to die in the full flush of his natural powers.

There is always a reason for anything which God ordains. We do not always understand, for some things are not yet revealed to us. However, God invites us to reason with Him. The subject of redemption is the world study of all ages. It has called forth the deepest thought and cost the world its most strenuous effort. God put the fundamental facts of redemption in types and symbols. Not a single sign is arbitrary. Yet every type has been perverted—except by a remnant, the election of grace—and every sign has been broken. All the dispensations hitherto have ended in catastrophe, and we read that even the millennium is to end by Satan being loosed for a season. This present world system is to be dissolved in fervent heat, and afterward there is to emerge a new heaven and a new earth. Redemption in all of its aspects is to be such an overwhelming demonstration of Divine power and purpose that there will be no room for boasting by any of His creatures. The glory will be all of Christ.

This is a glorious end through a very gloomy way. Abra-

It is the difference between preaching and performing. It is the difference between the "Bread of Life" and the magic of the Mass. The preacher proclaims a God on His throne; the priest creates his God in a wafer. The writer recognizes, and rejoices in, the New Testament priesthood of believers. But it is individual and not official. Christ is our High Priest and every believer belongs to the "holy priesthood" (1 Peter 2:5).

Preaching vs. Oratory

The Christian preacher is not the successor to the Greek orator, but of the Hebrew prophet. The orator comes with an inspiration; the prophet comes with a revelation. The orator's object is to secure his audience; the preacher's object is to secure the gospel. The orator would persuade men to do something; the preacher would urge them to trust Somebody, and renounce themselves for Him. The orator inspires self-confidence; the preacher convicts men of their sin and need of God.

ham, looking into the years immediately before him, and his seed entered into the horror of a great darkness; but when he lifted his eyes afar he saw the days of Christ and was glad. So the faithful in this day may view worldly conditions, compare them with the prophecies, endure to suffer, and in patience see the growing debacle of the religious world with peace of heart and assurance of hope. We anticipate the victory of faith.

We need not seek the juniper tree and despair for God's people as we discuss the breaking of the first fundamental type given in relation to redemption. The elect churches do preserve and keep it. **But from the moment Southern Baptists as a denomination flaunted the plain and hitherto undisputed teaching of the Scriptures God gave them up to the perverseness of their own conceits, and the denomination is now awakening to a defaulting and bankruptcy from which only the interposition of God can deliver us.**

Can we trace our troubles to the breaking of the type? At least this present condition began at that time. From a plethora of money and a magnificent response to our leadership we have come to a state of general distrust; constantly diminishing funds; and downright, open infidelity to the Word of God from our convention platform.

The first fundamental type was given to preserve the historic fact of entrance of sin as recorded in the first chapters of Genesis. In 1 Tim. 2:8, 11, 14 and in 1 Cor. 14:34-37 we find the following restrictions placed upon the women members of the churches:

1. **They are to keep silence.** That is, they are to volunteer no remarks and ask no questions publicly in the mixed assemblies. Should the Spirit of God inspire them (1 Cor. 11:5) it will be evident that they are speaking out of their own control.
2. **They are to conform to the law and be under obedience.**
3. **They are not to teach men or assert authority over them.**

These restrictions are founded upon the first transgression, and pertain to a woman's membership in the church. She sustains a further typical relationship as wife (Eph. 5:22-32). There can be no question that Christ's relation to the church is that of the authoritative head. This is typified by the wife's relation to her husband.

That this plain teaching of the Scriptures has been set aside and the type broken is more and more evident among us. Southern Baptists have always exalted womanhood and south-

(Continued on Page Seven)

The Baptist Examiner

Published Semi-Monthly By The Editor
At 115 Maple Street
Marion, Kentucky

T. P. SIMMONS.....Editor
C. D. COLE, Titusville, Fla..... }
ROGER L. CLARK, Martin, Tenn..... } Contributing
A. N. MORRIS, Doerun, Ga..... } Editors

SUBSCRIPTION PRICE

1 Year in advance - - - - - \$1.00
6 Months in advance - - - - - \$.50
Foreign Subscriptions, per year - - - - - \$1.25

The paper will not be sent to any one beyond time paid for, except by special arrangement.

Application made for entrance as second class mail matter

SUNDRY NOTES

We are publishing chapter six of Brother Morris' book in this issue because we felt that it was peculiarly appropriate for this special associational number, notwithstanding the fact that chapter five has not been published yet. Chapter five is on "The Commission and Union Meetings." It is a good treatise and will be published at our first convenience. Brother Morris is hoping to bring this book out in permanent form after all the chapters have appeared in the paper. We trust it can be done. It will mean the putting of another sound, strong Baptist book in circulation.

We highly appreciate the article in this issue by Brother Roger L. Clark, who has now become one of our regular contributing editors. We are glad that God gave him the grace and courage to say what he has said in that article. We love him for the truth's sake. But we feel obliged to differ with him in his view of the relation of 1 Cor. 11:5 to 14:34. He implies that Paul means to indorse prophesying by women in the church in 1 Cor. 11:5. Now in the fourteenth chapter prophesying is one of the things discussed, and, after giving directions to the prophets (Vs. 29-32), Paul says emphatically and unqualifiedly that the women are to keep silent in the church. Regardless of what we may say about 1 Cor. 11:5, we see no room for any exception to 14:34. From the clear declaration of this Scripture, which the Holy Spirit inspired, we take it that the Holy Spirit will never inspire a woman to speak in the church.

THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN

Recently, in publishing an article by Brother C. M. Sherrouse of Biloxi, Miss., we made some interpolations which have evoked some questions. In discussing what constituted a kingdom, Brother Sherrouse said: "It requires territory (location), subjects (citizens), a king and laws for its government." We then interpolated the following: "It is not necessary that a spiritual kingdom have definite location as to territory." This has caused one of our readers to ask where God's word states that there ever was or ever will be a spiritual kingdom. We answer that the following Scriptures represent the kingdom of God as a spiritual kingdom: John 3:5; Luke 17:21; Col. 1:13; 1 Thess. 2:12. These Scriptures speak of the kingdom of God that now is. The kingdom of God is yet to come in its fulness (that will be when Christ delivers up the kingdom to God—1 Cor. 15:24), but it now has a present existence in its beginning here in this world. These Scriptures also

show that the kingdom of God is composed of all that are saved.

Again it is asked: "What is a spiritual kingdom?" By a spiritual kingdom we mean a kingdom that is ruled over by a spiritual and not a visible king, and whose constituency is composed of all those who bow in submission to the king. These may be scattered among those who give no allegiance to the king and, therefore, are not members of the kingdom. Consequently a spiritual kingdom does not necessarily have to have definite location as to territory as does an earthly, political kingdom. Jesus said to the Pharisees: "The kingdom of God is in the midst of you" (Luke 17:21—See marginal rendering). The kingdom of God had its existence among the people of that day, being composed of all true believers. We enter the kingdom of God by the new birth (John 3:5).

On the other hand we believe the kingdom of heaven in its present form, as represented by Matthew in the parables, is composed of all those who profess allegiance to Christ and God. The parables represent it as containing both wheat and tares (Matt. 13:24-30; 38-43). Also as a net that inclosed both good and bad fishes (Matt. 13:47-49). We reject the view that the kingdom of heaven is made up of the true churches of Christ on the earth for at least two reasons, viz., (1) The kingdom of heaven was in existence prior to the beginning of the church. Matt. 11:12 tells us that from the days of John the Baptist the kingdom of heaven suffered violence, and the violent took it by force. This couldn't be true unless it began with John. (2) The tares—children of the devil—are to be left in the kingdom of heaven until the judgment, but the church is commanded to purge herself (1 Cor. 5:7) and to withdraw from every brother that walketh disorderly (2 Thess. 3:6). One cannot consistently believe that the kingdom of heaven is composed of the true churches of Christ and believe in church discipline at the same time.

"I have just read your article on 'Some Characteristics of Jesus as a Preacher.' Enjoyed it hugely and endorse it heartily."—C. M. Sherrouse, Biloxi, Miss.

THE RELATION OF BAPTISM TO SALVATION

We have been asked to explain Acts 22:16 and Heb. 10:22. This we are glad to do.

The term "wash" in Acts 22:16 is most certainly to be taken figuratively for three good reasons: (1) Paul was already saved, and, therefore, already had his sins washed away in the blood of Christ before he was baptized. How do we know this? First, we know it because on the Damascus road Paul said: "Lord, what wilt thou have me do?" (Acts 9:6). In this it is plain he was asking not the way of salvation, but the way of service. Sinners never thus humbly submit themselves to God, for "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7, 8). Second, we know this because in Acts 26:15-20 Paul is recorded as saying that he was called to preach on the Damascus road. God doesn't call lost men to preach. Third, Paul couldn't have pleased God in his baptism if he had not been already saved. "They that are in the flesh cannot please God." Paul was sent to Ananias, not to find out what to do in order to be saved, but to find out the full will of God. (2) 1 John 1:7 says: "The blood of Jesus Christ his Son cleanseth us from all sin." Now does it take the blood and water both to actually cleanse us? If so, then Christ's redemptive work was not sufficient, and we must add something to it. But Heb. 10:14 says: "By one offering he hath perfected forever them that are sanctified." Not by one offering plus baptism or anything else, but by one offering plus nothing. May God have pity on those who stubbornly insist on adding something to the work of his Son! Shame on him who would plus the work of Christ by his puny ef-

forts. Besides, we might ask in this connection how water could literally wash away sin. It may cleanse the body. But sin is in the heart, and water cannot reach the heart. (3) 1 Pet. 3:21 says emphatically that baptism is "not the putting away of the filth of the flesh (the carnal nature), but the answer of a good conscience toward God." Here it is plainly declared that baptism does not literally wash away sin. Moreover, this passage also states that baptism is the answer, or interrogation, or inquiry, or demand, or quest, or desire, or seeking after of a good conscience toward God. In other words, baptism represents a good conscience seeking to do the will of God. A good conscience is one that has been purged by the blood of Christ (Heb. 9:14). See also 1 Tim. 1:5, 19; Heb. 13:18; 1 Pet. 3:16.

Moreover, the passage under consideration says that baptism saves in the same sense that Noah and his family were saved by or through water. But was it the water that actually saved them, or was it the ark? They were safe in the ark whether it rained or not. And if it was the water that actually saved them, why did it not save the rest of the inhabitants of the earth? The coming of the flood brought the cause of death, and, because Noah and his family were in the ark, it manifested the fact that they were saved from death. So baptism pictures the death from which we are saved, and manifests our salvation to the world. Baptism saves in the same sense that James says works justify. It is not actual justification by which we receive our standing before God that is meant by James, but manifesting justification which declares both to God and to man that we have been justified by faith.

Furthermore, if the waters of the flood represented baptism, what did the ark represent? Christ, of course. Then just as Noah and his family went into the ark before the flood came, so we enter Christ actually before baptism. "If any man be in Christ, he is a new creature" (2 Cor. 5:17). After we enter Christ spiritually we are baptized into him symbolically (Rom. 6:3).

If the washing in Heb. 10:22 refers to baptism, then the same explanation applies to it as given for Acts 22:16. But we doubt that any reference to baptism is intended here. Heb. 9:19-22 explains the sprinkling mentioned in this passage. And we believe that the washing is explained by Lev. 5:4. The writer had just been telling the Hebrew Christians about their privilege of entering the holiest (Holy of Holies), by a new and living way that had been consecrated by Jesus Christ (Vs. 19, 20). Now in the Old Testament dispensation only the High Priest entered the Holy of Holies. And before he did that he must wash clean and put on linen garments. This symbolized the holiness of God and the purity he requires of those who enter his presence. So the writer to the Hebrews, we think, told them that, inasmuch as they were now priests with the privilege of going into the immediate presence of God (1 Pet. 2:5), it was needful that they possess the purity that was symbolized in the priest's bathing. This purity they had through the blood of Christ.

Before passing we might make one more observation concerning the relation of baptism to salvation. Baptism is fulfilling righteousness (Matt. 3:15), and, therefore, a work of righteousness. And Paul, by the inspiration of the Holy Spirit, said that we are not saved by works of righteousness (Titus 3:5).

"I want to congratulate you on your fine article in the last Baptist Examiner on 'Some Characteristics of Jesus as a Preacher.' I urged my people to give it a careful reading. It was like 'a nail in a sure place.' In this article you put your finger on the most dangerous spot in the Christian ministry, to wit, the failure to take Christ as the pattern for our preaching."—C. D. Cole, Titusville, Fla.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

PACIFIC COAST LETTER

ELD. R. Y. BLALOCK, Caldwell, Idaho.

Our tent meeting that Elders Reynolds and McCart held for Antioch church closed June 7th. We had some good preaching of the Word. We had fair crowds most of the time, but very few non-professors attended. There was one profession. Bros. McCart and Reynolds went from here to the Middle Oregon Baptist Association, which met in Prineville, Ore., June 10-14. The writer had the pleasure of attending it, and it was a great association. The ministers who preached were Elders J. T. Moore, McCart, T. E. Griffith, A. S. Simmons, J. W. Black, J. L. Whitmore, J. L. Sampels, L. B. Sigle, W. A. Heard, J. E. Tooke, and this scribe. They all seemed to excel themselves in their preaching, especially in length, except this writer. Brother Tooke and Brother Heard spoke only twenty-five or thirty minutes. But Brother Moore gave us two hours, and the message was crowded full of great Baptist doctrine. Some of the others preached an hour and a half, and the people seemed to enjoy every minute. There were two professions during the association. It was good to be there.

The association goes to Mitchell, Ore., next year. If you want to attend a combination of a revival and a theological institute, just attend one of these Middle Oregon Baptist Associations.

Evangelist McCart was recommended as a general evangelist for this coast. The writer was recommended as a missionary to go where the Spirit leads. I am leaving Friday for Spokane, Wash., and northern Idaho to do mission work. I plan moving up in that country this fall. It is a great mission field for true Baptists. Spokane is a city of 116,000 people, and is without a true independent Baptist church in it. By the grace of God I shall try to plant the truth there, and organize a true church in that city. Antioch church of this place has called Elder J. E. Tooke as pastor. I now feel free to leave here and go to that great field. Pray for me in my work. I go in His name, trusting him to supply our needs.

THE BROKEN TYPE

(Continued from Page Five)

erners have been chivalrous and almost reverent in respect for their women. But in this "new freedom," which so many exercise, there has been a breaking up of the old ideals and a loss of the ethical and moral place woman occupied. She has gained nothing but license to become a common citizen with men on their lower, grosser plane. The best treasures she possessed have been thrown away. Modesty is gone and almost stark nudity is everywhere flaunted. Morality has fled, the sacredness of the marriage tie is broken, and marriage itself has become, through our system of divorce, little more than concubinage. But the most disastrous effect of the "new freedom" has been in the sphere of religion. The abominable pronouncement of that body of religionists called "The Federation of Churches of Christ" countenancing birth control shows how the moral sense of Christian people has been blunted. And last and worst, faith in God's inspired Word is now openly flouted. In one year the President of the W. M. U., a woman, addressed the Southern Baptist Convention. In another year a Southern Baptist pastor sneers at the Scriptures in the crowning and closing address of his life before that body.

Is it now the time to call for a separation of the churches which are true to Christ and His Word from all who are schismatical? This is a matter of the churches—of each church for itself. There is an election of grace. There are yet thousands of godly Baptist women, who love the Lord, their husbands, their homes, and their children. There are many Baptist churches in which can be found the true faith, and in which discipline is not a farce and a mockery. These are our hope before God.

C. R. Barnes Replies To Our Position On Two-Seedism and We Reply To Him

By THE EDITOR

Below we give the reply of C. R. Barnes of Princeton, Ky., to our position on two-seedism as expressed in a recent issue of this paper. We give his reply part by part and insert our reply to each part. We are printing practically all of his reply, but because of the length of it, and because some of it is merely a repetition or contains no arguments, we are leaving out brief parts. But we have left out no essential part of any argument he has offered.

"Elder T. P. Simmons,
Dear Bro:—

In the 'Baptist Examiner' of May 15th I notice you have an article dealing with 'Two-Seed Doctrine and Eternal Justification,' in which you state that you utterly reject both doctrines as wholly anti-scriptural and the absurdest nonsense. After repudiating the Two-seed Doctrine, you proceed to try to establish in the closing paragraph that which amounts to the same thing. You say: 'While all lost people, without exception, are children of the devil; yet in the beginning, in the everlasting covenant, God gave Christ a certain number as a seed.' In proof of that statement you cite John 6:39; Isa. 53:10; Heb. 13:20, 21. In John 6:39 Jesus says: '... that of all which he hath given me I should lose nothing ...' 'Hath given me' is past tense, but how far in the past? To claim as you do that these were given to Christ back in eternity is purely an assumption. If you will read John 6:40 you will see who they are and when they were actually given to Christ: 'Every one which seeth the Son, and believeth on him, may have everlasting life.'

No, John 6:39 does not tell when it was in the past that God gave to Christ those whom Christ saves. But the 37th verse puts the giving of these to Christ before their coming to Christ. And Eph. 1:4 tells exactly when the giving took place. This passage says that those whom Christ saves were chosen in him before the foundation of the world. Since they were chosen in him at that time, it follows that they were given to him at that time. See also 2. Thess. 2:13. John 6:40 deals not with the matter of the giving of the elect to Christ, but with the saving of them.

"Isa. 53:10—'When thou shalt make his soul an offering for sin, he shall see his seed, and shall prolong his days.' His seed that God saw was the aggregate of all those who shall be redeemed by Christ down through the ages to come. You assume that this seed referred to were his seed before the foundation of the world, when this passage does not state anything of the kind."

The seed which Christ saw was the aggregate of the saved of all time. He saw them when his soul was made an offering for sin. This was the joy that was set before him (Heb. 12:2). You admit that Christ, when he died, saw some as his seed that were not yet actually saved. Therefore, don't try to deny that the saved of this present time are the seed of Christ before they are saved. And don't try to contend that God saves any except Christ's seed. Eph. 1:4 and 2 Thess 2:13 tell when they were given to Christ.

"Heb. 13:20—'Now the God of peace, that brought again from the dead that our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant ...' This passage does not say anything about a seed being given to Christ in eternity. This only speaks of the covenant entered into between the Father and Son, which was ratified by the blood of Jesus Christ."

The Greek word for everlasting in this passage means "without beginning," or "without end," or "without beginning or end." Now which of these meanings does the word have in

this passage? We affirm that it has the third meaning in this passage. We affirm this for the two following reasons:

1. Since God from the beginning has been perfect in all his attributes, there can be no new thought or plan with him. That which he does now, he purposed to do in the beginning. Therefore, his full purpose concerning redemption was made in the beginning. The purpose of redemption included the death of Christ. Therefore, since this passage distinctly intimates that the death of Christ was a part of a covenant between the Father and the Son, it follows, as the night the day, that the covenant was made in the beginning.

2. Since we find that the elect were "in Christ" before the foundation of the world (Eph. 1:4), it necessarily follows that the agreement (covenant) between the Father and Son concerning the redemption of these must have been made before the foundation of the world. A comparison of Eph. 1:4 with 2 Thess. 2:13 shows that "before the foundation of the world" means "from the beginning."

"If I understand you correctly, this 'seed' which you say was given to Christ before the foundation of the world are all the children of the devil until new birth. If you are right, then here is a certain definite number that are the seed of Christ and the seed or children of the devil at the same time. You try to draw a distinction between God's seed and God's children. If they are God's seed from all eternity, then they are God's eternal children."

No, we do not try to draw a distinction between God's seed and God's children. However, the seed of Christ are only such in the purpose of God, not actually. They are a seed to be. How about the seed that Christ saw, were they already the children of God? Answer that, and you will have answered your own argument in this place. The elect were Christ's seed from all eternity only in the sense that Rom. 8:29, 30 says that God called, justified, and glorified the elect when he foreknew them as his own. This justification was not actual, but was only prospective and certain in the purpose of God, who calls things that are not as though they were. Rom. 4:17.

"You state further that these given to Christ have belonged to him from all eternity by the right of ABSOLUTE OWNERSHIP. If they were Christ's in the absolute sense, how could the devil have any claim upon them? Absolute means without limitations or modifying conditions. Now in view of that statement, how are you going to have these unsaved elect, as you call them, the devil's children in any sense?"

We reply that the devil has no claim of ownership upon those whom God gave to Christ. The devil is only permitted to possess and dominate them for a while. If I own a piece of property, and I see fit to allow another man to possess and use it for a while wholly subject to my will, the property remains mine all the while without any limitations or modifying conditions. It is with the lost elect just as it is with the world at the present time. Psalms 24:1 declares: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." Yet in 2 Cor. 4:4 Satan is spoken of as being the god of this world. And in 1 John 5:19 the world is said to be lying in the evil one. See Revised Version. There can be no ground for doubt that these passages represent the devil as being in possession of the world in general at the present time; yet the world belongs to God. And God is only letting the devil rule over it wholly subject to his will. See Psalms 76:10; John 19:11; Eph. 1:11; Rom. 8:28.

"After saying that only believers are God's children you

fall back in line with the two-seed doctrine by saying that Christ has a seed from all eternity. Gen. 3:15 states that the devil has a seed. You say Christ has a seed from all eternity, then does not that make out the two seeds? Your doctrine is that God picked out for Christ a seed in eternity, and I suppose those God refused were the devil's seed. According to your system of doctrine, you are forced to believe in two eternal seeds. You can deny all you want to, but that is the inexorable logic of your position."

No, we are not forced to believe in two eternal seeds; not any more than you are forced to believe in two actual seeds from the death of Christ on down because of the position you take on Isa. 53:10. As we have already pointed out, the seed of Christ was not an actual seed from all eternity, but was only a seed to be. They were considered such in the purpose of him who calleth things that are not as though they were; hitherto with whom all eternity is one eternal now. Christ's seed were a seed elect. That no more means that they were actually a seed in eternity than President elect means that one to whom it applies is already actually President.

"You state also that Christ redeemed this 'seed' before the foundation of the world. I absolutely deny such a statement as being true. Nobody is redeemed until the benefits of the atonement of Christ are applied to them. Let us see what kind of a mess you are in. You have them God's seed and Christ's redeemed children before the foundation of the world, and before the new birth they are the devil's children."

Nowhere in our article did we state that Christ redeemed his seed before the foundation of the world. This is one of the things we utterly rejected. We stated that "actual justification (which is a part of redemption) is dependent on actual union with Christ. Union with Christ is brought about through faith. Therefore, actual justification takes place only when faith is exercised." No, we are not in a mess, but the readers of the paper will see the mess you are in before we get through with you. We will remind you later on about what you said here about redemption.

"You say the elect were always Christ's sheep, and that they were never goats. Jesus refers to the saved as sheep and the lost as goats in Matt. 25:32, 33."

The scene in Matt. 25:32, 33 is to be enacted at the end of this age. At that time among the group here pictured as assembled before the Lord, the saved and the lost will exactly coincide with the sheep and goats; because every sheep among this group will have been brought to Christ for salvation. This proves nothing concerning the present in regard to this matter.

"You teach that Christ did not buy or redeem goats and make sheep out of them, as you say that Christ's sheep were always sheep. According to your system of doctrine they were sheep before they were bought—before they were elected."

Yes, we teach that Christ did not buy or redeem goats and make sheep out of them. Our reasons for teaching this are: (1) In John 10:26 Christ told the Pharisees that the reason they did not believe on him was that they were not of his sheep. He did not mean to say that it was because they were not saved, for the belief he spoke of was belief in him as the Messiah, or saving faith. This passage shows then that only sheep ever believed in Christ. Therefore, according to your own definition of redemption, only sheep are ever redeemed. (2) In John 10:16 Christ applied the term sheep to those whom he was to save among the Gentiles. It appears to be practically unanimous among commentators to regard the term fold in this passage as referring to the Jews. This seems to be its plain meaning. Therefore, we regard the sheep spoken of as being Gentiles. And, at any rate, they were lost people who were yet to be saved. (3) In John 10:17 Christ said that he

was to lay down his life for the sheep. These passages show that the sheep were always sheep, and that Christ redeems only sheep. But your last statement that the sheep were sheep before they were elected is absolutely false. Election was in the beginning, before the foundation of the world (Eph. 1:4; 2 Thess. 2:14). It was election that made them sheep.

"Let us see what Christ says about his sheep in the tenth chapter of John. (1) His sheep hear his voice. V. 3. (2) The sheep follow him. V. 4. (3) 'And a stranger they will not follow, but will flee from him, for they know not the voice of strangers.'"

In the opening verses of this chapter Christ speaks of his relation to the fold. Therefore the sheep of which he speaks are necessarily those who have been gathered into the fold. But in the sixteenth verse he speaks of some sheep that were yet to be gathered into the fold.

"They (the lost sheep) are the devil's children, but Christ's sheep."

Yes, by nature the lost sheep are the children of the devil because they are actuated by the devil and so reflect his character. And in the purpose of God they are Christ's sheep.

"They are the devil's by nature and Christ's by redemption."

Yes, the lost sheep are in the possession and under the control of the devil, wholly subject to the will of God. In the purpose of God they belong to Christ, and he has paid a full ransom price for them. But they cannot be said to be Christ's by redemption until they have been actually justified and separated from the world. Redemption carries the idea not only of buying a thing, but also of taking it to oneself into one's full and immediate possession and control.

"All the devils in hell and all the false prophets of the devil cannot deceive one of these sheep. 'If it were possible they would deceive the very elect' (Matt. 24:24). According to your doctrine there is an unsaved elect. Then if that be true, the devil cannot deceive them. You might put a saloon on every corner in all our towns and cities, bawdy houses, gambling dens, dance halls, and every destructive influence that could be devised by men and devils, and all of them put together could not destroy a single soul that might have been saved."

The lost elect, like all other sinners, are slaves of sin (John 8:34), and are taken captive by the devil at his will (2 Tim. 2:24-26). But the devil can in no wise deceive them to such an extent as to prevent their salvation. Matt. 24:24 refers to the great tribulation period. During this period all whose names were not written in the Lamb's book of life from the foundation of the world will worship the Beast. See Rev. 13:8; 17:8; 19:20. God will see to it that the elect are not thus deceived.

"O may the God of all grace deliver us from such a doctrine."

This is equivalent of saying: "O may the God of all grace deliver us from the truth." The doctrine of unconditional election is so plainly taught in the Bible that it can be denied by none except those whose minds are obsessed with prejudice against it. If you want deliverance from the doctrine of election, then you had better call upon the god of this world and not the grace of God.

"No man who really believes such a doctrine can have any soul agony for the lost, as those whom God has determined to save are absolutely in no danger, and the others will have to be resigned to their fate."

In reply to this, we would say that results are not the standard by which any doctrine is to be tried. God's word is the standard. But this statement is utterly false. Both Christ and Paul believed in unconditional election, and both of them had soul agony for the lost. For proof that Christ and Paul believed in unconditional election see Matt. 11:25-27; John 6:

64, 65; 10:26; 12:39; Rom. 9; Eph. 1:4, 5; 2 Thess. 2:13. Not only did Paul believe in unconditional election, but he gave the salvation of the elect as his missionary motive. See 2 Tim. 2:10. There are other notable examples of believers in unconditional election having a consuming concern for the lost. Spurgeon and William Carey are cases in point here. Whitfield, who was chiefly responsible for bringing about the great awakening in the early part of the eighteenth century was Calvinistic in theory, notwithstanding the fact that he was a Methodist. Today, Joe Brandon, a believer in unconditional election, has such a concern for the lost of Brazil that he is there preaching to them, although he is so weak physically that he must sit down to preach. Baptist martyrs and early missionary leaders were all believers in unconditional election.

"The Apostle Peter says: 'But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that BOUGHT THEM, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of . . . whose judgment now of a long time lingereth not, and their damnation slumbereth not' (2 Peter 2:1-3). There are several things to be noted here. You said that Christ bought or redeemed this 'seed,' the sheep, before the foundation of the world. I ask you whether or not that these prophets were Christ's sheep from eternity? If they were not, then did not Christ purchase a few goats. Peter says he BOUGHT THEM. And he says that their damnation slumbereth not. If they were elect or sheep, did they not apostatize?"

Again you represent us as saying something we never said. We did not say either directly or by implication that Christ bought or redeemed the sheep before the foundation of the world. We said that the sheep were given to Christ in the beginning in the everlasting covenant. But we did not say that he redeemed them at that time. No, these false prophets were not Christ's sheep, and Christ did not purchase any goats either. The Greek word for Lord in this passage does not refer to Christ. It is not "kurios", which is used interchangeably for either God or Christ; but is "despotes," which is found only ten times in the New Testament. In each of the other nine cases it is plain that it refers either to God the Father or to worldly masters. It is translated Lord five times (Luke 2:39; Acts, 4:24; 2 Pet. 2:1; Jude, 4; Rev. 6:10), and master or masters five times (1 Tim. 6:1; 6:2; 2 Tim. 2:21; Titus 2:9; 1 Pet. 2:18. If this Greek word refers to Christ in the passage you quote, then that is the only place where it does. In Jude 4 we have the mention of both the "Lord God and our Lord Jesus Christ." For Lord in the first place the Greek word is "despotes." In the second place it is "kurios." The weight of evidence is conclusive in favor of the reference being to God in the passage you quote. The meaning of bought in this passage is explained by Deut. 32:5, 6, and Ex. 6:16. God bought the Jews as a people by delivering them from Egyptian bondage. These false teachers were Jews, for Peter was writing to Jewish believers; and the word bought is used in the same sense that it is used in Deut. 32:5, 6. The redeeming work of Christ is not in view in this passage at all.

"The Apostle Peter says: 'But ye are a chosen (elect) generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but now the people of God, which had not obtained mercy, but now have obtained mercy' (1 Pet. 2:9, 10). You will not dispute that these were elect. You teach that the elect were always God's peculiar people; always Christ's sheep. Here are some folks that Peter says were elect, but in time PAST WERE NOT A PEOPLE, but are NOW the people of God; had not obtained mercy, but now have obtained mercy. Peter knocks your doctrine into a cocked hat.

Now these to whom Peter was writing must have been non-elect goats that finally, by some hook or crook, got into God's family, for he says they are now the people of God."

No, we do not teach that the elect were always God's peculiar people. They were always God's people according to his purpose in Jesus Christ. But they are not God's peculiar people until after they are saved. Before salvation they are just like other sinners, and are in no wise peculiar. This explains the meaning of this passage. The Jews had proved themselves as a people not to be among God's peculiar people by their rejection of the Messiah, and so in this age they are not considered a people of God. But now an elect remnant of the Jews had turned to God. And so they who were not a people outwardly had become the peculiar people of God. They had always belonged to God according to his purpose, but not outwardly. Peter says these folks were a chosen people, and Paul, writing by the inspiration of the Holy Spirit, says that the choosing took place before the foundation of the world (Eph. 1:4; 2 Thess. 2:13). Peter, in addressing these people, said they were elect according to the foreknowledge of God (1 Pet. 1:2). That means that God foreknew them as his own. And Paul tells us that whom he foreknew he predestinated, called, justified, and glorified in his purpose (Rom. 8:29, 30). But they did not become outwardly the peculiar people of God until they were saved.

"Let us note some of the logical deductions from your theological system: (1) To be consistent with itself your system of doctrine logically teaches that the whole mission of Jesus Christ to this world was to save God's people, which you are pleased to call 'Christ's seed,' 'His sheep,' 'elect,' etc."

Just as Adam's sin was sufficient to constitute the whole race sinners in the sight of God, so the death of Christ was sufficient for the salvation of all men if God had willed to save them. His ransom price was sufficient for all, but was efficient for the elect only. His death removed every legal barrier between God and the salvation of every sinner of Adam's race; but he made an actual atonement for only those whom the Father had given him. The only reason that can be given why the Father did not give him all of Adam's race is that it did not seem good in his sight to do so. There was no limit in the death of Christ; but there is a limit in the application of the benefits of that death in the atonement. Christ's mission to this earth was not merely to make salvation possible for all men, but to actually save some, as many as the Father had given him. See Isa. 53:11; Luke 19:10; Gal. 3:13 and similar Scriptures. Christ's mission was a saving mission, and he will fully accomplish all he came to do. John 6:39. God recognized Jesus as actually bearing the sins of the elect only. Will you deny this? If so, then tell us if Jesus actually bore the sins of those who will not be saved. We believe that no man will go to hell whose penalty God recognized Jesus as paying.

"You teach that God in eternity decreed their (the sheep's) salvation, and none others. If God made a decree to the sheep, then that implies the antithetical decree to damn the goats."

In election God conceived of the whole race as fallen, and therefore, under the curse of the law (Gal. 3:10) and the sentence of death. God purposed the salvation of some of the race according to the good pleasure of his will. This the Scripture emphatically teaches. See Rom. 8:29, 30. The others he left to suffer their just condemnation. Will you say that he did not have a just right to do this? If so, then we will ask you if he had a just right to leave the fallen angels "reserved in everlasting chains under darkness unto the judgment of that great day" (Jude 6) without any possibility of escape, while, according to your theory, he made provision for the salvation of men? And again we will ask you if God has a just right to let the heathen die without the knowledge of the Gospel and, therefore, without the possibility of salvation, while others hear the gospel and are saved? Once more we will ask you if

the justice of God brought him under obligation to provide salvation for fallen men?

"Jesus said: 'O Jerusalem, Jerusalem . . . how oft would I have gathered thy children together . . . and ye would not.' Were these elect he was talking to? If so, then they would not hear him. If they were non-elect goats, why tell them he would save them? Your system absolutely puts a lie in the mouth of Jesus Christ. Did not Christ know whom the Father gave him to save? Why waste time calling upon those whom God left out of his eternal purpose? To have Christ playing an ignoramus in calling upon goats, the ones he rejected in eternity, and offering them salvation is superlative nonsense."

In the words you quote above Jesus was addressing that part of the Jewish nation that had rejected him. Some of these we know were elect because they afterward believed (Acts 2:41; 6:7). But here Jesus did not tell anybody that he would save them at this time. He was not offering salvation to anybody. He had already predicted the awful penalty that the nation would have to pay (Vs. 35, 36), and which it did pay in the destruction of Jerusalem, A. D. 70. And in the words you quote he gave utterance to his lament over his own people because it was their unbelief that had brought all this upon them. The gathering together of the children of Jerusalem refers to the regathering of the Jews. By "ye would not" he refers to their rejection of him as their Messiah, which prevented their regathering. There is nothing in these words that is inconsistent with the doctrine of unconditional election. The doctrine of unconditional election does not keep me from lamenting the fact that folks whom I know and love persist in unbelief. I would that they might be saved. The words of Christ as quoted above are no more inconsistent with the doctrine of election than was Paul's expression of passionate concern for his own people in the first part of the ninth chapter of Romans inconsistent with the rest of the chapter which is summed up near the close in the representation of some of them as vessels of mercy "afore prepared unto glory," and the rest of them as "vessels of wrath fitted to destruction" (Vs. 22, 23). We cannot say definitely that Jesus knew whom the Father had given him to save so as to recognize one of them by sight. When he was crucified he saw his seed, the whole company of the elect, but whether he saw them in such a way as to recognize them upon sight, we cannot say. John 6:64 says that Jesus knew who were the unbelievers that attended upon his ministry, but it does not say that he knew in every case who those were who would never believe.

"Your system teaches that every man born into this world is born with his eternal destiny fixed by an unalterable decree. You cannot deny it."

No, we have not the least desire to deny it. And we challenge you to deny that the destiny of all men was unalterably fixed in eternity. Will you deny that? All right, we will see if you will. Please answer these questions for us. Did God in the beginning know the destiny of all men? See Acts 15:18; Rom. 8:29, 30; Rev. 17:8. If so, was there a possibility that in time the destiny of any should be changed from what God knew it would be? If not, then are not all men born into this world with their destiny unalterably fixed? No dodging now, answer these questions straight out. They are plain, straightforward questions. Here is where the readers of the paper are going to see what kind of a mess you are in. They will be waiting with intense interest to see what you are going to say. You are in a dilemma as sure as you are alive. You are going to have to deny the omniscience of God or else admit with me that men are born into this world with their destiny unalterably fixed. Which horn are you going to take?

"Your system logically teaches that salvation is unconditional. You say that election is unto salvation, i. e., salvation is the objective. You say that this election is unconditional. Will you say that some are unconditionally elected to a condi-

tional salvation? Suppose, since salvation is conditional, that some of those elected fail to meet the conditions, then what? Election would fail, would it not? All consistent unconditional electionists say that repentance and faith are not conditions of salvation, but are graces which God gives to or works in the elect. If that is true, then salvation is unconditional."

Repentance and faith are graces that God works in the elect, but that fact does not make salvation unconditional. And it is not true that all consistent unconditional electionists say that repentance and faith are not conditions of salvation. We will say emphatically that some are unconditionally elected to a conditional salvation. But God will see to it that none of the elect fail to meet the conditions. See John 6:37; 45; Acts 13:48; Rom. 8:29, 30. God has predestinated all the elect according to the good pleasure of his will (Eph. 1:11). Repentance and faith are conditions of salvation in the sense that they are prerequisite to salvation. None are saved except those who repent and believe. One of the definitions of a condition is: "An event, fact, or the like that is necessary to the occurrence of some other, tho not its cause" (Funk & Wagnall's Desk Standard Dictionary.) This is the sense in which we use the term. Salvation is conditional just like the physical salvation of those who sailed with Paul to Rome was conditional (Acts 27:31). Yet God had promised that there should "be no loss of any man's life" (V. 22). Tell us, please, if Paul's words in the 31st verse imposed a condition to the physical salvation of those who sailed with him. Then tell us also if Paul's words implied that God's promise might fail. Moreover, you might tell us if Rom. 11:22 teaches the possibility of apostasy from Christ on the part of the truly saved. If not, why not?

In closing, let us ask which one is contending for the Baptist position, the editor or his opponent? The answer to this question will be found in another article in this issue.

Our subscription list is steadily growing. This paper is finding a warm place in the homes and hearts of Bible Baptists in many sections of the nation. It is finding a large place, and we believe that under God it is destined to find a larger and yet larger place. We know not just how great a portion of the Lord's blessings the future holds for us in this work, but it is being demonstrated every day that the Lord is with us. We have never found such joy in any work we have ever undertaken. We are enthusiastic about the future. From early morn until late at night we are working joyously writing articles, writing and answering letters, mailing out the paper, recording subscriptions, attending to the business side of the publication of the paper, studying, praying, and planning. We have it all to do. We are editor, business manager, circulation manager, bookkeeper, stenographer, and errand boy all combined. Besides this we are preaching nearly every Sunday. And we thank God for the privilege of all of it. If you are interested in the work of this paper, we urge upon you the most earnest prayer and heartiest cooperation in its behalf.

WANTED: REPRESENTATIVES AT THE ASSOCIATIONS. WE WILL SUPPLY YOU WITH SAMPLES AND GIVE YOU A COMMISSION OF THIRTY-THREE AND ONE-THIRD PER CENT. THIS COMMISSION WILL BE GIVEN TO DULY APPOINTED REPRESENTATIVES ONLY, AND WE WILL APPOINT BUT ONE REPRESENTATIVE AT EACH ASSOCIATION. WRITE FOR APPOINTMENT AND SAMPLES.

DO YOU WANT WORK?

We can put both men and women in touch with a proposition whereby they are guaranteed a salary of three dollars per day in return for representing a nationally known and reliable publishing house in the sale of standard publications and Bibles. This is an unusual proposition for these hard times. In writing us, please inclose a two-cent stamp for reply.

Christian Union And The Great Commission

CHAPTER VI

THE COMMISSION AND EDUCATION

PASTOR A. N. MORRIS, Doerun, Ga.

The word **educate** means to **lead** or **draw out**. One becomes educated as his natural powers are drawn out and developed. The word itself does not indicate the direction these powers shall take; hence one may follow any channel that will develop his native faculties. The process of education may include either precept or example or both. Heredity and environment may help or hinder the process of development; hence are important factors in education. Our ordinary understanding of the process of drawing out does not lend much assistance to our grasping its meaning. If thread is drawn from a spool there is nothing remaining but the bare spool, and nothing has been added to the quantity and quality of the thread. If one draws his money from the bank there is nothing left to his account, and nothing has been added to the bank. But not so with the mind,—for the more it is developed the greater is its store of information and the better its capacity for receiving knowledge. It is sometimes said that education sharpens the intellect as grinding sharpens an axe, but grinding an axe adds only to its effectiveness; certainly nothing is added to its quality, temper, and weight. It is further claimed that education is a filling-in process, but if this is all that is meant, the mind would be nothing more than a safety-vault where knowledge is done up in neat packages and laid away for future use. I think I have seen some of these safety vaults walking about with but little ability to rightly use the accumulated information.

Education is usually classified as **secular** and **Christian**. The word **secular** means that which pertains to this world or the present life; worldly, as contrasted with religious or spiritual. Secular education is that which belongs to the world-system or organized humanity. It is the kind of education which the state undertakes to develop, because the state is not supposed to be spiritual or religious. In this sphere the state has accomplished much that is desirable, but much care should be exercised when one submits to any educational process that is not dominated by spiritual impulses and principles. Christian education is that which is under the control of and dominated by the impulses and principles of Jesus Christ. The whole trend of Christian education must be Godward, and must be characterized by spiritual ideals and results. Hence nothing should enter into the curriculum that would turn this trend away from God. Christian education means the development of the whole man along distinctively Christian channels, and has as its ultimate aim the glory of Christ. **"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God"** (1 Cor. 10:31). **"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."** Col. 3:17. **"And whatsoever ye do, do it heartily, as to the Lord, and not unto men"**—vs. 23. **"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."** 1 Peter 4:11. Christian education can never attain its goal so long as it is controlled by worldly standards, and so long as our Baptist schools are thus tied up and directed they will be obliged to do much of their work **"as unto men"** and not **"as unto God."** We are not to be **"menpleasers,"** but **"as the servants of Christ doing the will of God from the heart"** Eph. 6:6. If submitting to worldly standards of education—allowing the world to fix our educational credits, to dictate to us as to the qualification of our teachers, to specify the amount we shall pay them, and to decide our material equipment, etc.,

—is not **"menpleasing,"** then I do not understand the situation. Christian education must have as its beginning the submission of the individual to Jesus Christ as Savior and Lord, and its continuation must be in harmony with His teaching. This makes it necessary that both teachers and trustees of our Baptist schools shall be thoroughly Christian in their principles, deportment, and teaching. No one should be employed to teach in a Christian school who does not trust Jesus Christ as his personal Savior and follow Him as his Lord, and he cannot follow Christ according to His word unless he is a Baptist. The same may be said of the trustees of our Baptist schools.

It seems that the case of our Baptist schools is not yet thoroughly made up; hence there is room for friendly discussion while our minds are turning toward the solution of our educational problems. One question that is pressing for an answer is, should Baptists engage in the business of general and special secular education? Perhaps if this question had been scripturally settled and the teaching of the Great Commission followed, we would not now be in such a predicament. Too much of the world and too little of the Bible has overwhelmed us in trouble that it will take years to rightly adjust. Let us consider the

Educational Element

in the Great Commission. What are the specific instructions given by Christ? He said: **"Teaching them to observe all things whatsoever I have commanded you."** Did He command secular education? Would His churches be carrying out His orders while engaged in the business of worldly teaching? The one who sees secular education in this Work-chart of the Master must follow the method of **eisegesis**,—putting into it what he wants there, rather than the method of **exegesis**,—letting it speak for itself. What we find in the Work-chart Christ gave to His churches we may freely teach, but what is not there we have no authority to teach. Christ's commission was given on at least three separate occasions. See Matt. 28:18-20; Mark 16:14-16; Acts 1:8. The apostles—the charter members of His church—would understand His teaching, and we are to be guided by the Commission itself and the interpretation put upon it by the apostles. Nowhere do we find that these apostles engaged in the business of secular education, but always were the doctrines and precepts of Jesus held up as the Christian's standard of character and conduct. Dr. E. J. Forester, many years teacher of the Bible in Mercer University, treasurer of the Georgia Baptist Convention during many years, and author of a great commentary on the book of Romans, says: **"It should be held that there is in that Chart no provision, expressly made, for what we call secular education—the ordinary curricula of the schools and colleges of our land"**—Western Recorder, March 19, 1931. Dr. C. M. Savage, Union University, says: **"The Commission as thus given on three separate occasions severely restricts the messages of missionaries, preachers and teachers of the doctrine of Christ to the testimony of these eleven and Paul, the twelfth and last apostle, who was not a whit behind the eleven;"** **"On and after that wonderful day known as the Day of Pentecost, the testimony of Christ, as given and recorded by these men, constitute the doctrine that missionaries and preachers and all teachers should teach alone"**—Baptist and Reflector, June 25, 1931. Through the centuries Baptists have said: **"Where the Bible speaks we speak, and where the Bible is silent we are silent,"** but it seems that we have come upon a time when we will have to change either our slogan or some of our institutions. Many things have crept into our Baptist schools about which

the Bible is silent, and some things that the Bible actually condemns. Where do we find in the Commission authority for the worldly system of athletics in our schools, supported out of money that should be spent in the preaching of the gospel and the education of those who have been called to definite Christian service? Where do we find in the Commission, or in the interpretation given it by the apostles, authority for putting fourteen times as much in a single hospital as we give to educate young Baptist preachers? Where do we find in the Commission or in the interpretation given by the apostles, authority for building schools and hospitals and issuing bonds and debentures amounting to millions of dollars to keep them going; using misison money to pay off these debts? Where do we find in the Commission, or the interpretation given it by the apostles, authority for withholding diplomas from young men and young women, who have volunteered for special Christian service in our Baptist ranks, because they are not able to pay their expenses? Where do we find in the Commission, or in the interpretation given it by the apostles, authority for building up great libraries and endowments in our schools while at the same time some of the ministerial students are thrust upon the charity of the people? Have we not drifted from the primary purpose of our Baptist schools? Had we not better make a re-study of our Great Work-Chart? Where do we find in the Commission, or in the interpretation given it by the apostles, authority for our Baptist schools being controlled by worldly "standards?" We are now so tied up to these worldly standards that Baptist schools can not give "credits" that will be accepted by the Southern Association of Secondary Schools and Colleges unless they measure up to the demands of this world. Look at the three main demands of this worldly standard: there must be a certain amount of endowment, a certain number of teachers having the Ph. D. degree, and the teachers must be paid certain salaries. All of these requirements are external and worldly. In our Baptist schools the best teachers are those who love Jesus, are self-sacrificing, and love their work; but these qualities and qualifications go nowhere in fixing the standard by which the schools are to function. The state can raise its own money by taxation and otherwise—a thing our Baptist schools cannot do—and it would be easy for the standard-fixers to make the endowment requirement so high that no Baptist school could reach it, thus putting all our Baptist schools out of the "credit" business. Just to think, our Baptist schools cannot fix their own salaries, decide upon the amount of endowment, or say how many teachers shall have certain degrees. That must all be fixed by a worldly standardizing agency. Do you wonder that Baptists have so many schools failing? **I believe that God will allow all of them to go out of business unless we get back within the range of the Great Commission.** The standardizing business has placed our schools in the grip of the world, and gradually the world is squeezing the very life out of them. No wonder there are "debts," "debentures," "bonds" and financial worry. Is it any wonder Dr. Forester says these requirements are "ridiculous," and that the Southern Association of Schools and Colleges "**could not employ a more shrewd and insidious method**" for destroying our schools? Our schools have been trying to compete with the State schools, and at the same time have been going over to these competitors and rivals in standards, athletics, and many other things. Jesus said of His disciples: "**They are not of the world, even as I am not of the world**"—John 17:14. Paul said: "**Be not conformed to this world (age)**"—Rom. 12:1. Adopting worldly standards for our schools is conformity to the world. I have known the Bible department in a Baptist school to go "begging" because the students could not get "credit" for the work done in that department, but other courses were pursued because the world would recognize credits given in these courses. **The only reason for the existence of a Baptist school is that it may teach the all things Christ has commanded.** How long will there be any spirituality in our

Baptist schools if the world is allowed to dictate our policy and our program? Already many of the schools seem to have lost their spirituality. The President of one of our great Baptist universities asked me to speak to the faculty and students at their regular chapel meeting. While I was speaking the students stamped their feet on the floor and yelled as if they were at a baseball game. In another of our Baptist colleges their regular song in chapel was the "Spanish Cavalier." Drunkenness, card playing, dancing, worldly "balls," professors kissing young women students, teachers cursing, movie parties, hazing, etc., do not belong in a Baptist school and should not be tolerated. Schools that are now Modernistic in their trend and teaching were once centers of spiritual interest. According to Prof. J. M. Price, Southwestern Baptist Seminary, "**Harvard was founded to 'educate Indian and American youth in knowledge and godliness.'**" and "**the aim in establishing schools in Massachusetts and Pennsylvania was that children might know the Bible.**" Speaking of Baptist schools trying to compete with State schools, Prof. Price says: "**It is impossible for us to compete quantitatively with state schools,**" and "**it is out of the question to hope to match state schools in numbers, equipment and endowment**"—*Western Recorder*, April 9, 1931. If it is impossible to compete with State schools in **numbers, equipment and endowment**, then let us cease the effort to build up great libraries and worldly endowments, and proceed to build our schools on a more solid basis by following the Bible and forsaking worldly standards and methods.

I would not have the reader believe that I am opposed to what is known as secular education, for that would mean to discard all training outside of that which is strictly religious; but I do believe our **Baptist schools should engage in the business of secular education only so far as is necessary for the training of our people for the work of the Lord.** I recognize the fact that it took men who had secular training to write the Bible, to translate the Bible, to teach the sciences, etc., but all this should be under the direction of the Holy Spirit. Baptists should not tie themselves up to the world so that they can not carry out the will and wish of their Lord. If Baptists would strictly follow the Commission and the interpretation placed upon it by the apostles, we would have schools second to none and all our worthy young men would be given all the training necessary for the work of the ministry and other Christian work. Our young women would be helped to discover their rightful places in the work of the Lord and given the very best training for their work. I believe our Baptist churches would furnish all the necessary money for such training and we would not have "bonds," "debentures," "debts," and a divided denomination. I believe if such a program were followed we would have a happy united people and we would soon be preaching the glorious gospel of Christ everywhere.

In the next chapter this subject will be discussed more minutely from a biblical point of view. An effort is made to sum up the "commandments" of Jesus, and the interpretation placed upon these commandments by the apostles.

NOTICE TO CLERKS OF ASSOCIATIONS

We solicit the work of printing your minutes. We can give you the best work at the lowest prices.

THE BEST STATIONERY OFFER YOU EVER SAW!

500 Standard Size Envelopes with return address
and

500 Standard Size Letterheads on Hammermill Bond

All for

\$3.50

Sent Prepaid

Let us have your order today.

The Baptist Examiner

Marion, Ky.

Is Unconditional Election A Baptist Doctrine?

By THE EDITOR

Elsewhere in this issue we are publishing a letter from C. R. Barnes of Princeton, Kentucky, attacking the doctrine of unconditional election. In our reply to that letter we are asking which one is contending for the Baptist position—the editor or his opponent? This article answers that question unmistakably.

The doctrine of unconditional election is that God, in the beginning, purposed to save a part of Adam's race; and that his purpose was not based upon his foresight of the faith of goodness of those to be saved, but only upon his sovereign good will and pleasure.

It is impossible to get a statement concerning this doctrine for such individual Baptist. It seems impossible to get a statement on it from even a representative number. This we tried to do a few years ago, but failed. However the great majority of those from whom we heard favored unconditional election. We have but three sources from which to draw information on this matter. These three are: (1) Confessions of faith, (2) representative preachers and writers, and (3) the Scriptures. We will consult these in the order named.

1. Confessions of Faith.

The Waldenses are considered as being a part of the Baptist line of succession, and from the old Waldensian creed we read their belief on this matter as follows: "God saves from corruption and damnation those whom he has chosen from the foundation of the world, not from any disposition, faith, or holiness that he foresaw in them, but of his mere mercy in Jesus Christ his Son, passing by all the rest according to the irresponsible reason of his own free will and justice."

The Philadelphia Confession of Faith says: "Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of his glory, some men and Angels are predestinated, or foreordained to Eternal Life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice."

The New Hampshire Confession is known as being what is commonly termed Calvinistic. However, it originated in the midst of strong Arminian influence, and thus its article on election is mildly expressed. But the article on repentance and faith clearly expresses the position of this confession on election. And this article was adopted verbatim by the Southern Baptist Convention at Memphis in 1925. It says: "We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God." This statement is consistent only with unconditional election. None of those who deny unconditional election will accept it. They believe that repentance and faith logically precede regeneration. This statement also shows that this confession does not mean by the free agency of man that man in his natural state is able to repent and believe on Jesus Christ. It simply means by free agency that in salvation man acts voluntarily and is free from outside constraint upon his will. The statement quoted above shows the confession to teach that God works in those who are saved the willingness and ability to repent and believe. This is entirely consistent with free agency in its only proper meaning, which is expressed above.

2. Representative Preachers and Writers.

Prof. T. H. Jenkins, former Bible teacher in Will May-

field College, Marble Hill, Missouri: "With the carnal mind the doctrine of election goes against the grain His [God's] program does not depend on human agencies or contingences for its fulfillment. On the other hand, His program includes all the means (gospel preaching, repentance, faith, etc.) necessary for its fulfillment. The doctrine of election may not always be readily harmonized with the freedom of man, but it is most certainly and clearly taught in the Bible. Therefore I believe it and rejoice in it."

Editor Livingston Johnston, Biblical Recorder, Raleigh, North Carolina: "Now that this is a most mysterious doctrine, I am ready to grant. How it can be reconciled with free agency, I have not been able to see; but they are both undoubtedly taught in the New Testament, and there must be some way of reconciling them if infinite minds were equal to the task."

Pastor J. W. Lee, Batesville, Mississippi: "I believe that God foreordained before the foundation of the world that he would save certain individuals and that he ordained all the means necessary to bring about their salvation on His terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

Pastor J. Dean Adcock, Orlando, Florida: "I believe in the statement of our Lord that before the foundation of the world the kingdom was prepared, the lamb was slain, and the elect were chosen I believe in election according to grace, which is not only the unmerited, but the unmeritable favor of God. I believe this election logically took place in the counsel of the Godhead back beyond the vanishing point of the eternities With the aid of his power we become willing to do his will, then our election takes place in our own experience. I believe with Paul and rejoice with him in the fact that I did not merit such a display of his grace since I had nothing to do with it, and my name was mentioned back in the counsels of eternity before the world was."

Pastor Roy Mason, Plant City, Florida, Editor of Faith and Life, and also author of "The Church That Jesus Built": "God in sovereign grace, acting upon good and righteous grounds known only to himself, in eternity, before the foundation of the world, chose certain persons from among the race of mankind for himself. At the same time that God UNCONDITIONALLY elected these unto eternal life, he likewise ordained the means sufficient to being the elect in time to a saving knowledge of Himself. This election is not apart from, but is in Christ, and the end—the salvation of the elect—is inseparably connected with the means ordained of God to bring to pass the thing he has ordained."

Evangelist S. J. Cannon, Louisville, Kentucky: "Missionary Baptists as a whole believe that God before the foundation of the world, of his own eternal purpose and good pleasure elected some to be saved Baptists did not get the doctrine of election from John Calvin, nor from any such man, but directly from the New Testament."

Elder J. G. Bow, Louisville, Kentucky: "The inclosed slips give our position on election." And he inclosed slips containing relevant parts of the Philadelphia Confession of Faith.

Elder W. J. Puckett, Cave City, Kentucky: "Unquestionably unconditional election is the Baptist position as our theologies and confessions of faith abundantly show."

Pastor F. F. Gibson, Louisville, Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

The late George W. McDaniel, former president of the Southern Baptist Convention: "The Baptist position on elec-

tion recognizes both divine sovereignty and free moral agency. The Baptists did not get their present position on election from John Calvin, but from the Apostle Paul."

The late J. J. Taylor, former Associate Editor of the American Baptist: "My own view is that means and ends are equally foreordained. Whatever God would bring to pass takes place according to his plans, and in eternity there is no before or after; only one eternal now. The finite mind cannot conceive it, but so it is revealed."

B. H. Carroll, in Commentary on Ephesians, page 79: "To ordain is to decree, and foreordination is a decree beforehand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through whom were they adopted as sons? Through Christ. According to what was this foreordination of adoption as sons through Christ? According to the good pleasure of His will. **IT COULD NOT BE ACCORDING TO ANYTHING IN US; IT WAS ANTERIOR TO OUR BEING.**"

J. R. Graves, in "The Seven Dispensations," pages 95 and 96: "All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his 'determinate counsels,' his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all the lost that he did to those who are saved, he is justly chargeable with partiality and injustice, and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and indeed all have rejected it, to so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omnicient God is incapable of doing wrong; and if it is plainly revealed that he passed by all the fallen angels, who will charge him with sin and wrong had he passed by all of Adam's race? How then can he be charged with injustice if he saw fit to save a portion of it?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life, simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrines," pages 107 and 108: "There are some who make faith and good works the ground of election. That is, they suppose that God elected his people because he foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election The Arminian view is without foundation in the word of God! for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan in "The Doctrines of our Faith," page 128: "Are there conditions to God's choice? Does he choose because he foresees that men will repent, or on the condition of faith? No; in choosing to save men God is sovereign, free, untrammelled, gracious; acting on his own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election is that eternal act of God, by which in his sovereign pleasure, and on account of no foreseen merit in them, he chooses certain of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because of their good works or because he foresees that they will believe the gospel when it is preached to them? Beyond

doubt God foresees their faith. Beyond doubt faith 'is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other.'

J. P. Boyce, in "Systematic Theology," page 427: "God of his own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him of them; but of his own good pleasure."

3. The Scriptures.

We turn now from the words of men to the Word of God. With Baptists the Bible is the court of last appeal, the supreme standard by which all human conduct, creeds, and opinions must be tried. On the doctrine of election the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of his people was made in eternity and that it was not conditioned on anything he foresaw in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father." (John 6:64, 65).

"Ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26).

"As many as were ordained to eternal life believed" (Acts 13:48).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7, 8).

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; he cannot know them, because they are spiritually discerned" (1 Cor 2:14.).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 15:16).

BUY YOUR BOOKS AND BIBLES FROM US

We are prepared to handle your orders for Bibles and books. We will appreciate your business. We will give you any book you want in return for getting subscriptions for this paper. Write for terms on the book or books you want.

"May the Lord abundantly bless you in the missionary enterprise of editing the 'faithful champion of the once-delivered faith.' It is all your slogan says it is and then some. I assure you we are praying for you and the paper."—John R. Gilpin, Russell, Ky.

"I am pastor of an independent Baptist church which has no connection whatever with the Northern Baptist Convention. Therefore, I am interested in receiving a Baptist paper that is not a sop for the drippings of an ecclesiastical machine. I believe your paper will satisfy the desire."—Loren M. Gough, Flint, Mich.

Send us the names of honest-to-goodness Bible Baptists. We want to put a sample copy of this paper in their hands.

The Battle of Armageddon

The Fifth of a Series of Articles on "The Second Coming of Christ and Related Events."

By THE EDITOR

Most people have a mistaken notion, if they have any notion at all, about the Battle of Armageddon. Some thought the late World War was the Battle of Armageddon. Others have advanced the idea that it will be a war between Catholics and non-Catholics. Still others teach that it is to be a mere spiritual conflict between good and evil without any literal reality. Yet others confuse it with the battle that is alluded in Rev. 20:8, which is to be after the Millennium. All of these ideas are unscriptural and unworthy of serious consideration. Let us study this battle by noting the following:

1. Why this battle is so named.

The battle is named from the place in which it is to be fought. See Rev. 16:13-16. The Revised Version renders the name Har-Magedon. Har-Magedon is defined as meaning the "mountain of Megiddo," which was located in the southwestern edge of Galilee. By this means it meant, perhaps, not merely the mountain itself, but the mountain and the surrounding section. This section is described as "a high table-land surrounded by hills" (Carpenter). It formed a pass to the North, and so was famous as a battle-field. This vicinity was the scene of two notable victories and three notable deaths. The victories were that of Barak over the Canaanites and that of Gideon over the Midianites. The deaths were that of Saul, that of Ahaziah (slain by Jehu), and that of Josiah. But the most famous event of all is yet to occur there.

2. Who the combatants are to be.

The combatants are to be the kings of the earth and their armies under the leadership of the Beast and false prophet on one side, and King of Kings and Lord of Lords and his people—the Jews and the glorified saints—on the other. See Joel 2:11; Zech. 12:2, 3, 8, 9; 14:3; Rev. 19:11-21.

3. The details of the battle.

Near the close of the great tribulation period the Beast and the false prophet (the second beast—Rev. 13:11) will send out their emissaries to stir up the nations of the earth to gather against Jerusalem (Rev. 16:13-16; 19:19). In this they will be but fulfilling the purpose of God, for it is his design to gather all nations together for the purpose of pouring out upon them his indignation and fierce anger (Zeph 3:8). The armies of the nations will be allowed to capture

Jerusalem and work great destruction therein (Zech. 14:2). In the approach of the armies and the capture of the city two-thirds of the Jews then in Palestine will be killed (Zech. 13:8, 9). All the Jews in Jerusalem that are not killed will be either captured or driven out of the city (Zech. 14:2). Then the Lord will appear to deliver his people (Zech. 14:4). Then, judging from the fact that Rev. 16:16 says that the nations are to be gathered in a place called Armageddon, we take it that the armies of the nations, alarmed by the events that will presage the coming of the Lord, will desert Jerusalem and retreat northward. At Armageddon the Lord will overtake them and visit his vengeance upon them as described in Isa. 66:15, 16; Zech. 14:12, 13; Rev. 16:17-21; 19:20, 21.

4. The relation of this battle to the judgment of the nations.

We believe that the judgment of the nations as depicted in Matt. 25:31-46 will take place in connection with the Battle of Armageddon. We believe that Matt. 25:31-46 is a figurative description of God's dealings with the nations in the Battle of Armageddon and the destruction that shall attend it. It is in this that all the tares are to be gathered out of his kingdom and burned (Matt. 13:40-43). None will survive this ordeal except the righteous. For the relation between this battle and the judgment of the nations, see Joel 3:2, 12, 13. Also note Joel 2:10, 31; 3:15, 16; Isa. 13:10, 11 in connection with Matt. 24:29. The following Scriptures will show that the vengeance of the Lord in connection with the Battle of Armageddon will be world-wide: Jer. 25:15-33; Isa. 24:17-21; 26:20, 21; 34:1, 2.

5. This period of world-wide destruction will be "the day of the Lord."

See Isa. 2:12; 13:9; 34:8; Jer. 46:10; Ezek. 30:3; Joel 1:15; 2:11; Amos 5:18-20.... Oba. 15; Zeph. 1:15, 18; Zech. 14:1. "The day of the Lord" is to be a day of extended length (Zech. 14:6, 7).

6. A new heaven and a new earth are to emerge from "the day of the Lord."

See Isa. 34:4; 65:17-25; 2 Pet. 3:10-13.

The Lord willing, our next article will be on "The Regathering and Conversion of the Jews."

As soon as convenient we will bring our series of articles on baptism in reply to those now being published in The Methodist Herald of Jackson, Tenn. We are going to have a good time when we get started on this. If you are not a subscriber, we urge you to subscribe so you can enjoy the good time with us. Also at our earliest convenience we will publish "A Message to Roman Catholics," in which we believe God enables us to show that the Roman Catholic Church is not the church of Christ. When this message is published in the paper we are trusting and praying that the Lord will enable us to publish it in tract form for free distribution among Roman Catholics.

This is a double issue. Therefore, it is to serve for the whole month of August. The next issue will come out Sept. 1. The Lord willing, it will be a double issue also. The same with the issue of Oct. 1. We are doing this in order to have more time to devote to the circulation of the paper.

"A few weeks ago a copy of The Baptist Examiner reached me. I was very much interested and could not lay it aside until I had read every word in it. After reading its policy and purpose several times, I was truly glad; and thanked God that at last my prayers had been answered."—Arthur D. Vaughn, Jacksonville, Texas.

Send for sample copies of this paper and distribute them carefully and prayerfully. We are endeavoring to push the circulation of the paper with all the strength and wisdom the Lord gives us.

"Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."—Psa. 112:1.