

# 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., THURSDAY, OCTOBER 1, 1931

Nos. 12 and 13

## A Defense of the Mourners' Bench and Our Reply

In our last issue we announced that Elder E. G. Sisk of Hopkinsville, Ky., had informed us that he would accept our challenge to defend the mourners' bench. Below we give his defense and our reply. For the convenience of our readers in holding the connection between his defense and our reply we give his defense part by part and insert our reply to each part.

"In your paper of July 15 you offer one page to any one who will tell why they use the mourners' bench. You sent me a sample copy which I considered a personal invitation to write."

You misread our offer. Our offer was not to any one who would tell why he uses the mourners' bench; it was to any one who would give his authority for its use. There is a vast difference in telling why we do things and in giving our authority for them. A criminal may tell why he commits a crime, but he can plead no authority for it. A Methodist can tell why he sprinkles babies, but he has no authority for it. But you have expressed the matter rightly, for you have no authority for your use of the mourners' bench. The best you can do is to give your reasons for its use.

"1. What is a mourner? One who mourns over his sins. 2. What is a mourners' bench? A place for prayers and instructions."

Since we issued the challenge, it is our prerogative to define terms. And we do not accept the above definition of a mourners' bench. It is too broad. By a mourners' bench we mean a bench or place in the house or at the place of public service where sinners are invited to come for prayer. This definition was clearly implied in our challenge. We made it clear that our challenge was for some one to give his authority for inviting sinners forward for prayer.

"3. Were you ever at a mourners' bench?"

NO.

"If not, where were you saved?"

At the throne of grace (Heb. 4:16).

"4. When did mourning begin? When sin began. 5. When will it cease? When sin ceases. As long as we have sinners we will have mourners, and as long as we have mourners we will have mourners' benches somewhere. It may be at the front seat, in the woods, in the field, in the mines, or in the home, but it is there just the same."

This has nothing to do with the question at issue because it wholly ignores the plain meaning of our challenge. We are not opposing sinners mourning where and when they please.

"So let us take care of all true mourners."

We are ready and glad to take care of them just like they were taken care of in New Testament times, but that was not by inviting them to a mourners' bench.

"The real dispute is not over the bench but the mourning."

This is not true, unless you make a certain amount of mourning and outward demonstration essential to salvation.

"6. Can a man be saved and leave off any of these seven steps? If so, please mention them, viz., conviction, godly sorrow, prayer, seeking, yielding, repenting, and believing."

Yes. A man can be saved without seeking. The Apostle Paul was. He was not seeking Christ, but was rather seeking to destroy the followers of Christ. While doing this he was suddenly stopped on the Damascus road and there saved and called to preach (Acts 26:13-19). As Saul went on the road his heart was being pricked, but he was kicking against the pricks (Acts 9:5).

"Who told you that Baptists borrowed the mourners' bench from the Methodists?"

The historian told us that. Here is one explicit testimony to that effect: "The Methodists were the first to make use of the 'anxious seat,' as a means of bringing out our enquirers." (History of American Revivals by Frank G. Beardsley, page 97).

"Brother, that fellow was wrong."

Prove it.

"Baptists used the mourners' bench 1600 years before Methodists got here. The truth is that Methodists borrowed it from Baptists and most of them are honest enough to say so.

We challenge you to submit proof of either of these statements.

"They did not get it from the Catholics, for you know they did not have it. It is such a pity they did not have it and use it wisely, for it would have kept millions out of hell."

We did not say that Methodists got the mourners' bench from the Catholics. We said that the mourners' bench is the offspring of the Roman Catholic idea of salvation through human effort.

"Our own history says that revivals were unknown among Baptists during the last half of the 18th century."

If you refer to the statement of Jarrel, you misrepresent him. On page 406 of his Baptist history he says: "In the latter half of the last century PROTRACTED MEETINGS were unknown among Baptists." There can be a revival without a protracted meeting. In fact, it is true, doubtless, that the majority of protracted meetings are not revivals at all. They frequently leave the church in worse condition than it was before. That Baptists were not having protracted meetings does not mean that they were dead during the latter half of the 18th century, as the following quotation from Vedder abundantly shows: "If these figures (the figures he gives just above this quotation) are substantially accurate, and for good reasons they are believed to be, THE PERIOD OF GREATEST ACTUAL AND RELATIVE ADVANCE AMONG AMERICAN BAPTISTS WAS THE LAST QUARTER OF THE EIGHTEENTH CENTURY" (A Short History of Baptists, page 211).

"This condition continued into the nineteenth century until Baptists and Calvinists split, which was from 1827-1836."

Spencer records revivals among Kentucky Baptists in 1795,

1800, 1817 and 1827. As to the split among Baptists in the second quarter of the nineteenth century, we will let the following quotation tell us the cause: "As there is no difference in doctrine between what are called Missionary Baptists and what are called Antimission Baptists, I notice only that which really divides them—MISSIONS, EDUCATION, SUPPORT OF PASTORS, AND OTHER RELIGIOUS ENTERPRISES. To be sure, the Antimission Baptists have often run the doctrine of Divine Sovereignty and Election into fanaticism and other errors. BUT REGULAR BAPTISTS, BY THE ARMINIANS AMONG THEM, HAVE EQUALED THEIR ERRORS, SO NEITHER CAN WELL THROW UP ERRORS OF DOCTRINE TO THE OTHER (Jarrel, page 431). Then we will let the following quotation tell us what each of the parties to the split stood for: "The two parties arrayed against each other at this period were known as MISSIONARIES and ANTI MISSIONARIES. The FORMER, which embraced the main body of the denomination, HELD THE DOCTRINAL SENTIMENTS OF ANDREW FULLER, from which circumstances they were, by way of reproach called FULLERITES, both by the Campbellites, whom they had excluded, and by the Antinomians, who were still among them. They were in favor of missionary operations, Bible distribution, and theological education, but were not united as to the proper methods of carrying out their benevolent enterprises. The ANTI MISSION party was divided into two factions. One of them, represented by Licking and Red River, and, at a later period, by several other small associations was deadly ANTINOMIAN in its doctrines; the other agreed with Fuller on the doctrines of grace, but opposed all human societies' as mediums for spreading the gospel" (Spencer's History of Kentucky Baptists, Vol. 1 page 645). Now it will be noted that in this split the Missionaries held to the doctrinal sentiments of Andrew Fuller. And it is well known that Andrew Fuller was a staunch believer in UNCONDITIONAL ELECTION. The only place wherein he differed with other unconditional electionists of his day was on the atonement. In substance, Fuller taught an atonement of universal sufficiency, but of limited application. And before passing, we might say that the only difference between Fuller's view and our view is that we believe the universal sufficiency was in the death or sacrifice of Christ, and not in the atonement. We believe the term atonement cannot properly be used to indicate the mere provision of a basis of salvation. We think the term embodies the thought of an actual restoration to God's favor. Thus our difference with Fuller is only a matter of words and not of substance. But this is aside the point. Our purpose in introducing these quotations is to show that the Hardshell split among Baptists was not over the doctrine of unconditional election. Jarrel says that they divided over MISSIONS, EDUCATION, SUPPORT OF PASTORS, AND OTHER RELIGIOUS ENTERPRISES. And Spencer shows that in the split THE MISSIONARIES HELD TO THE DOCTRINE OF UNCONDITIONAL ELECTION. That they continued to hold to it is evidenced by the fact the Philadelphia and New Hampshire Confessions of Faith continued to be held in esteem by them. And this fact is also evidenced by the testimony of such representative men as Carroll, Graves, Broadus, Pendleton, Dargan, Boyce, Strong and Mullins. (For quotations from all of these, see issue of Aug. 1).

"During this period Baptists actually lost in numbers, while Methodists gained in America alone an average of 15,000 per year for sixty years. Shame on the Baptists for not keeping the mourners' bench."

If you mean the Baptists lost in numbers during the period of the antimission split, then, of course, that is true. They would be expected to lose in numbers while a split was in progress. But that this loss was not due to the non-use of the mourners' bench can be proved from your statement and those of Vedder. Just below you imply that Baptists left off the use of the mourners' bench in the early part of the 18th century,

YET, ACCORDING TO VEDDER, THIS WAS THE PERIOD OF THE GREATEST ACTUAL AND RELATIVE ADVANCE AMONG BAPTISTS.

"God will bless any people who will seek to lead the lost to Christ at an altar of prayer."

How do you know he will? Are numbers proof of God's blessings? If so, then we had better adopt the methods of the Roman Catholics. They claim three hundred million adherents.

"History says that after the split Baptist revivals often continued a whole year. They went back to their old time revivals and their altar of prayer that they left off an hundred years before."

Prove that Baptists used the mourners' bench as early as a hundred years before the antimission split.

"Calvinists went on in the same old rut and died out."

Be that as it may, we have shown already that Baptists continued to believe in unconditional election.

"History proves conclusively that any denomination or local church that fights the old-time revival with its altar of prayer will either soon die out or be filled with sinners."

We do not know of a Baptist church that fights "the old time revival with its altar of prayer." The old-time revival did not have an "altar of prayer." This very designation strongly suggests the Roman Catholic and Methodist origin of the mourners' bench. We challenge you to find anything in the New Testament about an altar of prayer on earth in this dispensation. The thing we fight is the new-time revival with its mourners' bench, its sacramental suggestion, its priestly assumption, its turning of the attention of the sinner from salvation through faith to salvation through human effort, its fleshly excitement, its boring for tears, and the deceptions that go with it. You talk much about the old-time revival. Your only trouble is that the kind of a revival you talk about is not old, but quite young, comparatively speaking.

"Take Baptists for example: Hardshell Baptists die out and Campbellite-Baptists fill their churches with sinners. In all church history I do not know an exception to this rule."

We don't belong to either of the above groups, and therefore will let those spoken of answer for themselves.

"Every great revival of every age used the old-time altar of prayer."

No, you are mistaken. It was not used in a single revival recorded in the New Testament, nor in any revival this side of the New Testament until a comparatively recent date. In his History of American Revivals Frank G. Beardsley says on page 47 that in 1734 "anxious seats" were unknown and inquiry meetings as we now have them were unheard of." And on page 97, speaking of the revival of 1800, the same author says: "There were no 'anxious seats,' nor was there any attempt to influence the unconverted to commit themselves in public as seekers of religion." This author gives the time of the origin of the use of the 'anxious seat' or mourners' bench as 1806. If you can prove this to be untrue, we are ready to have your proof.

"A word to the wise is sufficient."

It takes the word of God to be sufficient to the wise on any question of religious doctrine and practice, and you have miserably failed to give us one word from God to justify the mourners' bench.

"Five reasons for the mourners' bench: (1) Convicted sinners want prayer and instructions."

That was true in New Testament days, but it did not lead Christ and the apostles to establish a mourners' bench.

"They have called us at midnight to pray for them."

Them calling you to pray for them, and you calling them to come to you to be prayed for are radically different matters. A church member may come to his pastor and confess his sins,



but that does not authorize a pastor to call on his folks to do that. And yet we ask you to give us just one instance in the New Testament where Christ or the apostles ever prayed audibly for an individual sinner in the presence of that sinner.

"At Pentecost 3000 seekers came to the apostles and said: 'Men and brethren what shall we do?' Acts 2:37. The jailor 'Sprang in, and came trembling, and fell down before Paul and Silas and said, Sirs, what must I do to be saved.' Acts 16:29."

We are fully in harmony with everything that took place on both of these occasions. There is nothing even remotely resembling a mourners' bench in either instance. The folks had neither been called to a mourners' bench before they made their inquiry, nor were they called to one afterward. In both instances the apostles did exactly what we are contending for. They preached the word and left the Holy Spirit to apply it. They didn't try to play Holy Spirit, as does every user of the mourners' bench and every high pressure evangelist.

"On the Damascus road Saul was stricken down under conviction, 'And he trembling and astonished, said, Lord, what wilt thou have me do?' He was told to go to the city for instructions, where he was three days without sight, and he did neither eat nor drink. Acts 9:4."

Paul differs with you slightly as to the time and place of his conversion. In Acts 26:13-19 Paul is recorded as testifying that right there on the road he was commissioned to preach. God doesn't commission folks to preach until he saves them. Moreover, right there on the road Paul called Jesus "Lord" (Acts 22:10), and "no man can say, Jesus is Lord, but in the Holy Ghost" (1 Cor. 12:3). And if Ananias thought he was instructing Paul how to be saved, then Ananias was a Campbellite. Acts 22:16.

"Simon the sorcerer asked Peter to pray for him after Peter had reproved him of his sins and told him to repent and pray God for forgiveness."

There are three interesting things we wish to note in this case. (1) Peter didn't ask the sorcerer to let him pray for him. (2) When the sorcerer asked Peter to pray for him, there is no record that Peter did it. (3) In telling the sorcerer to pray, Peter put repentance before prayer. Either one of these facts keeps you from getting any support for the mourners' bench out of this case. If you, like Peter, will put repentance before prayer, then your beloved mourners' bench will pass into innocuous desuetude. You are as bad as the Campbellites. They reverse the order of repentance and faith, and you reverse the order of repentance and prayer. And by prayer here we do not mean mere calling upon God, but acceptable prayer; prayer that God will hear and answer. This always must be accompanied by repentance and faith.

"2. God's people want to help seekers."

All right, let them help them in the Bible way and not in the Roman Catholic and Methodist way.

"I can't stay away from a mourner."

All right, go to him and tell him what New Testament preachers told enquirers. God's people in New Testament days were concerned about the lost, but that did not lead them to establish a mourners' bench.

"Some one laid their hand on your head with prayers and instructions. 'Freely you have received, freely give.'"

No one laid their hand on our head at a mourners' bench. But even if they had, that wouldn't have justified the mourners' bench.

"Peter instructed Andrew, Philip instructed Nathaniel, Paul and Silas the jailor, and the 120 instructed the 3000 at Pentecost."

None of these did their instructing at a mourners' bench.

"3. God wants seekers instructed."

Yes, and he wants them instructed in the scriptural way and that is not by having them come to a mourners' bench.

"He says, 'Come' 1900 times."

And not once did he say: "Come to a mourners' bench." Selah.

"He said: 'By sorrow of heart the spirit is broken' (Prov. 15:13). Again: 'Everyone shall mourn like doves for his iniquity' (Ezek. 7:16). Also: 'Turn ye every unto me with all your heart, and with fastings and with weeping and with mourning' (Joel 2:12)."

There is nothing said about a mourners' bench in any of these Scriptures.

"God sent Philip to instruct the eunuch, Peter to Cornelius, Ananias to Saul, and Jonah to Ninevah."

But he sent none of these to establish a mourners' bench.

"4. Satan is against it. I am for anything Satan is against."

How do you know that Satan is against it? The Roman Catholics think Satan is against their church. And they have far more grounds for their belief than you have for yours, for they can make a ten-times better argument for the scripturalness of their church than you can for your mourners' bench.

"So many people are saved at the mourners' bench that Satan fights it hard."

No, you got that just backwards. So many people are deceived at the mourners' bench that Satan fights hard for it.

"He mocks at people for kneeling, praying, and weeping, when he knows that they must do all these somewhere."

A sinner ought to weep over his sins, and it won't hurt him to kneel; but please give us the Scripture that says that a sinner must weep and kneel in order to be saved. Satan is highly in favor of people kneeling, praying, and weeping when he can induce them to think of these things as Roman Catholics think of penance, and that is exactly the way you teach them.

"Satan never encouraged any one to go to an altar of prayer."

How do you know he has not? Give us one word from the New Testament about an altar of prayer on this earth in this dispensation and we will believe you. Our Bible talks about praying at the throne of grace (Heb. 4:16).

"5. It is the best way to get people saved. After forty-one years of experience in revival work I feel perfectly sure that our altar of prayer is not only the safest way for seekers, but will actually lead a larger number to be saved."

What a shame it is that Christ and the apostles did not have you with your forty-one years of experience to teach them the best way to get people saved. Had they had you to teach them, they might have gotten a much larger number saved.

"Every time any one tells you a real Christian experience they will go back to an altar of prayer somewhere."

Catholics, Methodists, all sacerdotalists, and those that are tainted with their teachings talk about earthly altars, but a Christian well instructed in the word of God knows that there is at this time no scriptural altar on this earth.

"Nearly every Christian was saved in that kind of a meeting."

So far as we can recall, every person we have ever known that was deceived about salvation made their false profession in that kind of a meeting.

"The most beautiful sight this side of heaven is an old-time altar of prayer with its singing, its prayer, its instructions for mourners, its conversions and rejoicings."

Of course, the fact that the mourners' bench presents a beautiful sight to you is positive proof that it is scriptural. It is absolutely impossible for you to think an unscriptural thing is beautiful. Methodists think that the sprinkling of an infant in the arms of its mother or father is a beautiful thing, therefore such is scriptural!

"In such meetings souls are saved as they were at Pentecost."

The folks that were saved on the day of Pentecost were saved without a mourners' bench.

"You say to ask sinners to pray misplaces prayer."

No, you are wrong again. We said the custom of inviting sinners forward for prayer misplaces prayer. We don't suppose a mourners' bench user was ever known to observe the order that Peter observed in his words to the sorcerer. And again we will say that by prayer here we mean acceptable prayer, prayer that God will hear and answer.

"I think not, because prayer precedes saving faith."

John and Paul differ with you (John 14:6; Rom. 10:14).

"Prayer is a sincere desire of the heart, and surely a sinner could not have faith in God for salvation without desiring it."

A convicted sinner desires to escape the curse of sin both in this life and the life to come. And he may desire salvation also from other motives of self-interest. But an unregenerate sinner can have no sincere desire for faith, because he loves darkness rather than light (John 3:19). Faith is a spiritual thing, and spiritual things are foolishness to the natural man. "neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). He won't desire something that is foolishness to him and something that he knows nothing of. And his desire for salvation will not be answered until he exercises a faith through the regenerating work of the Holy Spirit.

"You do not urge immediate action for seekers. Neither do I, and that is why I use the mourners' bench instead of having them come on a hand shake."

We don't use either method for seekers, for neither method is found in the Bible.

"It gives them a chance to think and pray over their sins."

In New Testament times sinners had a chance to think and pray over their sins without the mourners' bench.

"In the case of Nicodemus Christ used 21 verses to explain the plan of salvation. John does not say whether they were standing, sitting, or kneeling, but we do know that thousands did receive their instructions at the feet of Christ and the apostles."

This does not touch top, side, edge or bottom of the question at issue. We are not discussing whether sinners ought to be instructed about salvation, or what posture they should take while they are being instructed, or whether they should be at the feet or the head of the instructor. The question is as to whether a Baptist preacher has the authority to invite sinners to come to him and others for prayers. And the Scripture here as elsewhere is absolutely silent as to such authority or practice. And the practice is as anti-scriptural as the Roman Catholic confessional.

"You do not like intense emotionalism. I neither like it nor use it."

Why then do you tell touching stories?

"I tell each seeker that they will know when they are saved, and when they tell me and others that they are saved, I stop the singing and let them tell the crowd."

You say you stop singing? Why do you have the folks singing while you are trying to instruct and pray for sinners? Why not have them sing while you preach? Then you might tell us just what kind of instructions you give the mourners. In case a mourner lingers on and on and doesn't get satisfied, what do you tell him to do?

"You dislike high pressure. If you mean by that to urge mourners to get up from their seats or sinners back in the house to come and accept Christ by a nice little handshake, then I agree with you. But if you refer to an altar of prayer, I must say that 'Ye err not knowing the Scriptures, nor the power of God.'"

By high pressure we mean everything aside from the faithful, passionate, earnest, prayerful proclamation of the word of God publicly, privately, in season and out of season. Everything connected with the mourners' bench is high pressure, other than the preaching of the word publicly or individually.

"If you could see strong men under deep conviction at an altar of prayer made shouting happy and then call it high pressure, I would doubt your conversion or sincerity."

When strong men or weak ones are convicted by the Holy Spirit and saved by the grace of God, we call that the power of God. But when folks have their emotions stirred by the tales the preacher tells and by the thoughts of dead relatives, or they are moved by the overpressure of the preacher, we call that high pressure. Anything that tends to a response that is other than a thoughtful, voluntary one is high pressure. And we would remind you that because folks get shouting happy is no infallible sign of salvation. See Matt. 13:20, 21.

"You say that the invitation has nothing whatsoever to do with the salvation of sinners and that you depend wholly on the word to accomplish results. Yes, but what are the results?"

The same as the results of Paul's preaching in Antioch of Pisidia, where the Holy Spirit says: "As many as were ordained to eternal life believed" (Acts 13:48).

"You brethren who claim to preach the whole truth have meeting after meeting without a single convert. What is the matter."

The same thing that was the matter at Nazareth when the people refused to hear Christ (Luke 4:16-29), and the same thing that John says was the matter with many of the Jews of Christ's day (John 6:65; 10:26; 12:37-40).

"Brother, there is something wrong either with the message or the methods."

Tell the Lord about that, he is the author of both.

"Christ and the apostles always had good results."

Not so. Humanly speaking, Christ did not have good results at Nazareth on the occasion referred to above. And at one stage of his ministry so many of his followers deserted him and walked no more with him that he was moved to ask the apostles if they would go away also (John 6:64-67). This looks like he hadn't been having very good results from a human standpoint. And after a ministry of three years in a virgin field with 82 helpers a part of the time, his church contained only 120 members. Also after Paul and Silas had ministered many days in the city of Philippi, they left only two households, and possibly the damsel that had the spirit of divination, to show as fruits of their labors. From a human standpoint, these were poor results from a virgin field. But it is false to suppose that we ought to have the same results today that Christ and the apostles had. Our results today would, according to the very nature of things, be calculated to be smaller for the same reason that results on any given field as a rule grow smaller after the field has been worked more or less thoroughly. Christ said that at the time of his coming conditions would be like they were in the days of Noah. Noah preached a number of years, no doubt, and his only results were his own family. We are doubtless approaching the time of Christ's coming.

"We have seen hundreds of people saved in prayer meetings where no one preached."

We by no means deny that folks may be saved in prayer meetings when no one preaches. They can be saved out on a desert five hundred miles from either a preacher or a prayer meeting too. But when folks are saved, it matters not where or when, it is the Spirit of God that saves them through the preached WORD (John 3:5; Rom. 10:10-17; Jas. 1:18; 1 Pet. 1:23). For that reason we depend wholly on the word of God as the instrument and the Spirit of God as the agent. All the human persuasion in the world, all the touching stories, and all the high pressure can't bring one soul to repentance and faith. The ability to repent and believe must be given them of God (John 6:65). This ability he gives them by the Spirit through the word.

"One fall there were eight meetings around here, where they had lots of preaching, and no one was saved. They depended wholly on the word to accomplish results."

If the word was preached faithfully, earnestly, and prayerfully, publicly and privately as the Spirit directed and thus the lost were entreated to be reconciled to God (2 Cor. 5:20),



tell us what else should have been done and give us your scriptural authority for it.

"Our methods of dealing with the lost are governed by our ideas of theology. If we believe that God in eternity fixed the destiny of all men so that not one can be changed, then we need no altar of prayer, no instructions for mourners, and no revivals. But if we believe that the destiny of every man is settled here in time by right choice, then we need all of them. Brethren, this explains the difference in our methods and results in our revival meetings."

If by theology you mean what is more commonly understood by that term, then you are most happily right. Webster defines the term, as more commonly understood, as meaning "the knowledge derivable from the Scriptures." Our appeal throughout has been "to the law and to the testimony." But you have failed to give a single Scripture that in any way authorizes or justifies a preacher in inviting sinners to come to him or others for prayer. The only effect that the Bible doctrine of election has upon our methods is that, having come by faith to accept the truth on that, we were better prepared to accept the whole truth on other things and follow the Scriptures instead of tradition, custom, human feeling, and human reasoning. A belief in the Bible doctrine of election does not make unnecessary any means that is taught in the Scripture. God ordained the means as well as the ends. God predestinated the elect unto adoption (Eph. 1:4). Adoption comes through faith (Gal. 3:26). Faith cometh by hearing and hearing by the word of God (Rom. 10:17). Therefore, we believe in the preaching of the word of God.

Now as to when and by whom the destiny of men was fixed, we ask that you answer some questions for us. Did God in eternity know the destiny of all men? If so, was there any possibility of the destiny of any man being changed from what God knew it would be? If not, then was not the destiny of all men fixed in eternity? And if so, by whom or what was it fixed? If you will say that it was fixed by God's foresight of the repentance and faith of the individual, then we will ask you by whom or what was it made certain that the individual would repent and believe.

We come now to the close. We have tried to be as fair with you as we knew how under the circumstances. We have tried to be as kind as was consistent with the interest of the truth, which we have at heart. We expect the same from you. We have addressed ourselves to the issues at stake and sought to meet them with sound, scriptural arguments. We expect you to do the same. If this is what you endeavor to do, we will allow you reasonable space in which to reply. But if, like your friend C. R. Barnes, your reply consists mainly of dodging, quibbling, ranting and misrepresentation, we will be forced to assign it to a like fate with his. We hope your reply won't be like that, but we sound this warning in order to be as fair as possible with you. Please don't fail to answer our questions.

#### DISCUSSION WITH PASTOR BARNES STOPPED

In our last issue we announced that we hoped to have another reply from Pastor C. R. Barnes, of Princeton, Ky., for this issue. Our discussion with Pastor Barnes arose over an article we published some time ago along the line of two-seedism and eternal justification in which we utterly repudiated these doctrines as believed by Daniel Parker and his followers. But we went on to show the Bible teaching on the doctrine of election. This provoked a reply from Pastor Barnes. This reply we published and refuted in the issue of Aug. 1. The columns of the paper were open to Pastor Barnes for further reply, and we told him so in a personal conversation with him. We very much desired his reply. But when it arrived, to our disappointment it consisted of little else but dodging, quibbling, ranting and misrepresentation. We are ready to enter into fair discussions on questions of Scripture teaching, but we have no

time nor space for the fellow that wants to vent his spleen. Therefore, Pastor Barnes' reply was promptly returned to him and the reasons assigned for its return. We told him if he would rewrite his article and address himself to the issues at stake without his dodging, quibbling, ranting and misrepresentation, we would publish it. He has not chosen to do that. Therefore, so far as we know, our discussion with Pastor Barnes is at an end. However, we are yet ready to meet any argument from the Scripture he has to bring against anything we said in our reply when he gets ready to face the issues fairly and squarely.

#### MISSIONARY NOTES

H. A. Roshto, Zachary, La.

Independent Missionary Baptist churches that are not lined up with convention boards or Landmark missionary committees, which all means the same thing in practice, are not many in Louisiana, but they have an open field. They are unchallenged by all the brethren who rely on extra-scriptural organizations to prop them up. All agree that the direct from church to missionary plan is scriptural and of God.

The Landmark board, which they call a committee, is fighting God's plan harder than the convention boards. We hope the few independent churches will stand firm and not entangle themselves with any of these human alliances, but remain free to be led and guided by the Holy Spirit in the great work the Lord has commissioned them to do.

Visiting from church to church and enjoying a good time with the brethren is not doing mission work. We need men that are willing to go into the byways and hedges; men that will deny themselves and dare to brave the hardships in going to the fields that are so white to the harvest, looking to God alone for support.

About twenty years ago our state passed a compulsory education law. Today in Louisiana nearly every Catholic youth can read and speak the English language. The Lord has wonderfully opened the door of the gospel to them and they are becoming more and more responsive to the gospel message. From almost every Roman Catholic community we hear the Macedonian cry. I do not know of a single missionary in the state, besides myself, that visits Catholic communities where there are no organized churches. What we need in Louisiana is men that will go into destitute places and leave the organized churches with their pastors.

The great panic seems to have struck Louisiana harder than any of the other states. There are more people receiving help from the Red Cross and other sources than ever before. The Salvation Army here in Baton Rouge is giving entertainments to raise money for the needy. I have never applied to any charitable institution for help, although I have five children and a wife to provide for. I believe in my brethren and do not believe they will fail to support the cause of Christ and his servants at the front who are looking directly to the Lord and his people. May each reader pray that God may use us in turning many souls from darkness to light.

"I like your paper."—Prof. F. D. Whitesell, Northern Baptist Theological Seminary, Chicago.

"You are publishing a paper in exact compliance with New Testament teaching, and the only one I know of that is thus in accord with it. The place open to be filled thereby is extensive."—W. R. Whatley, Alexander City, Ala.

# 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.....  
A. N. MORRIS, Doerun, Ga.....  
W. M. WEBB, Texarkana, Ark., Tex.....  
R. Y. BLALOCK, Caldwell, Idaho.....

Contributing  
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.

Entered as second-class matter, May 8, 1931, at the postoffice at Marion, Ky., under the act of March 3, 1879

## THE BODY OF CHRIST

What does the Scripture mean by the body of Christ? Does it have reference to all saved people on the earth, or to the local church? We unhesitatingly and unqualifiedly take the latter position. We believe this position is vindicated—

### 1. By the meaning of the term body.

A body is a compact association of closely interrelated parts. There must be such unity as to constitute a substantial and collective entity. Scattered fragments of a given kind cannot properly be considered a body according to any usage to which the word has ever been properly put. There must be not only similarity between the fragments, but they must form a collective whole. This will be found true of every proper use either of the Greek or English terms. The followers of Christ in the world are similar in kind, but they do not form a collective whole. They have been called out from the world, but they have not been called together. They affiliate with distinct and warring factions. Each faction is a distinct entity within itself. It is only by an unwarranted stretch of the meaning of the term body that it can be made to apply to all the followers of Christ on earth.

### 2. By the Scripture.

In writing to the church at Corinth, Paul said: **"Ye are the body of Christ, and members in particular"** (1 Cor. 12:27). He did not say to this church that it was a part of the body of Christ, but said unqualifiedly: **"Ye are the body of Christ."** Throughout the chapter Paul argues against the divisions existing in the church on the grounds that they were one body. This would mean nothing if the term body applied to all Christians over the world.

But some would remind us that the first epistle of Paul to the Corinthians was addressed to **"all that in every place call upon the name of Jesus Christ,"** as well as to the church at Corinth. We reply that this is true, but this wider address is altogether secondary throughout the epistle. In every chapter we find the apostle dealing with the specific problems, ills, needs and work of the Corinthian church. Especially is it true that he was speaking specifically to the Corinthian church in the twelfth chapter. It is only by wresting verse 27 from its context that it can for any reason be made to apply to all that in every place call upon the name of Jesus Christ.

We will now examine every other passage in the New Testament where the term body applies to believers and see if there is in any of these places anything that militates against the position we are defending. We find the term thus used in Rom. 12:4, 5: **"For as we have many members in one body,**

and all members have not the same office, so we, being many, are one body in Christ." This is in favor of our view for two reasons: (1) In this epistle Paul was writing to the saints at Rome, who, without doubt, were already associated as a church. (2) He likened them as one body in Christ to the human body. That shows that he was using the term in the sense of a collective whole. We next find the term in 1 Cor. 10:17, where we read: **"For we, being many, are one bread, and one body; for we are all partakers of that one bread."** Here Paul was speaking of the eating of bread in the memorial supper. And, when in the next chapter he writes to the Corinthians about the supper, he speaks of their celebrating the supper in local church capacity. See verse 18. Therefore, the body he speaks of in the above passage is the local church. Next, in 1 Cor. 12:13, we find Paul saying: **"For in one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."** This is explained by the twenty-seventh verse, which we have used already as our chief proof text. Body is here used in the generic sense, as is doubtless the case in the preceding passage also. That this does not apply to all Christians is further shown by the fact that the body of Christ is again made analogous to the human body. See verse 12. The baptism mentioned is baptism in water, for there is no ground for the teaching that each saved person is baptized with or in the Holy Spirit either at conversion or subsequently. The preposition "in" has the same meaning of the same Greek preposition in Rom. 8:9; 1 Cor. 12:3, and Rev. 1:10. The expression in the passage under consideration is **"en . . . pneumatikē"** and Thayer defines it as meaning **"to be in the power of, be actuated by, inspired by, the Holy Spirit."** This is its clear meaning in the other passages referred to as well as in many passages not referred to, and we believe this is its meaning in 1 Cor. 12:13. We believe the sense of this passage is: **"In or under the power of, or actuated by one Spirit (the Holy Spirit) we are all baptized into one body, the local church."** Body here could not refer to all saved people on earth, because baptism is not essential to salvation.

We pass to the use of the term body with reference to believers in Ephesians. It is chiefly from Ephesians and Colossians that folks get the idea that the body of Christ is a universal, invisible thing composed of all believers on earth, but we are by no means compelled to take such a view; and certainly then we ought not to take it when it is out of harmony with all we have noted thus far. We find the use of the term we are considering in the following places in Ephesians: 1:23; 2:16; 4:4; 4:12; 4:16; 5:23, and 5:30. The first passage speaks of Christ as being head over all things to the church, and represents the church as containing his fullness. There is nothing here that in any way obliges us to take the universal, invisible view of the term body. The term is doubtless used again here in the generic sense. The meaning is that Christ is the head of each local church and that each local church contains the fullness of his presence through the Spirit that indwells each local church (1 Cor. 3:16). In the second passage (2:16) we believe the term is used again in the generic sense. This passage speaks of the reconciling of the Jew and the Gentile in one body. This is done in the local bodies. The verses that follow make it clear that the local church is in view by using the expressions: **"household of God,"** and **"habitation of God through the Spirit."** That these are designations of the local church is shown by 1 Tim. 3:15 and 1 Cor. 3:16. The next passage in Ephesians (4:4) says: **"There is one body."** Does this mean that there is one universal all-inclusive body? No valid argument can be made out for such a view. We no more have here in the **"one body"** a universal, all-inclusive body than we have a universal, all-inclusive baptism in the **"one baptism"** of verse 5. The meaning is that there is **one kind of body,** just as there is **one kind of baptism.** In 4:12 and 4:16 we believe also that the local body is in view. The term may be conceived of as being used here in the generic sense as in other places, but concretely it has reference to the local church. We



think the same is true of the use of the term in 5:23 and 5:30. It is true that verses 23 and 25 speak of Christ as savior of the body, and as having given himself for the church, but this does not oblige us to think that all believers are here in view. These passages picture the church **ideally** and **and as it ought to be**. From the standpoint of God's revealed will it ought to be composed only of the redeemed.

And if we turn to Acts 20:28 we will find Paul speaking to the elders of the church at Ephesus and exhorting them to faithfulness as overseers of the church, which is characterized as **"the church of God, which he hath purchased with his own blood."** This was certainly spoken of a local church, and shows that the passages above may also be applied to the local church. And verse 27 does not describe what the church is now, but what it will be, by means of sanctification and cleansing, at the time Christ presents it unto himself as his spotless and glorified bride. This will be just before his coming back to this earth to reign (Rev. 19:7-9). The description in verse 27 eliminates the so-called universal, invisible church as certainly as it eliminates the local church in its present condition. Saved people today are not without spot or wrinkle or any such thing. But when Christ shall have separated each local church from every unbeliever and glorified each believer and

has assembled all the glorified believers of the church age, both dead and living, then the earthly local church will lose its identity in the great heavenly local church and Christ will present it unto himself. Therefore, this passage lends no support to the universal, invisible idea of the church or body of Christ.

Turning to Colossians, we find the term body used of believers in 1:18 and 3:15. But we find in these passages nothing peculiar to the passages we have already considered, and, therefore, will not go into them.

In closing we would urge the meaning of the term church (Gr. *ekklesia*) as a further reason for limiting the application of the term body to the local church. The church is the body of Christ, and the Greek term for church can be properly applied only to a gathering or assembly. All saved people on earth do not gather or assemble, and will not until that time when Christ shall present his bride to himself. There will then be a glorified church, but it will be a gathering or assembly, and, therefore, will still be true to the meaning of the word. At the present time God and Christ have but one kind of church, and that is a local church built after the New Testament pattern.

## Christian Union And The Great Commission

### CHAPTER V.

#### THE COMMISSION AND UNION MEETINGS

PASTOR A. N. MORRIS, Doerun, Ga.

By **"union meetings"** I mean Baptists and others co-ordinating their efforts in protracted and other meetings where preachers of different denominations do the preaching; or when Baptists officially support a meeting where Pedo-baptist or Campbellite preachers do the preaching. My reasons for rejecting such meetings may be briefly stated.

1. **The practice mutilates all or a part of the Commission.** A Baptist church is to preach the gospel and make disciples, but when that church officially cooperates with others in the preaching and winning to Christ it proclaims that others are of equal rank with itself. If others are of equal rank then Baptists have no reason for separate existence. Co-ordination means that the persons and institutions co-ordinating are of equal rank. Why should Baptists preach and teach that they have a distinct mission in the world, and then by practice proclaim that they hold only equal rank with others in executing the Commission? Would a Baptist church thus engaged expect a Pedo-baptist or Campbellite preacher to safeguard the Commission? I presume not. Then every hour a Baptist church is thus engaged it betrays Christ and assumes a false attitude before the world.

2. **A Baptist church thus affiliating with others lightly esteems the commandments of Christ.** He said: **"If ye love me, ye will keep my commandments"** (John 14:15). Love is the foundation of obedience, and obedience is the test of love. If Baptists do not love Jesus enough to spurn all compromising measures they do not love Him enough to be the executors of His Commission. Can Baptists teach and practice the commandments of Christ while they are mixed up with the repudiators?

3. **It is a voluntary agreement to compromise distinctive doctrines for the time being.** Others gain by compromising, but Baptists lose. Baptists are the antipodes of the Catholics, for their doctrines and churches are different. Most Pedo-baptists carry along with them many Roman Catholic traditions—such as infant effusion, sprinkling for baptism, blessing bishops, apostasy, orders in the ministry, and a host of other teachings and practices foreign to the Scriptures. Let a Bap-

ist try to safeguard the truth here in a so-called union meeting and see what will take place. He will be told where to **"head in."** If it is right to compromise truth for one hour it is right to compromise it for a decade. If it is right for a wife to flirt with a man, other than her husband, for an hour it is right to continue flirting for a lifetime. But some will say: **"Can not we work together for the salvation of souls without teaching our distinctive doctrines?"** But how are we to work for the salvation of souls unless we preach the gospel to them? The **"gospel is the power of God unto salvation to every one that believeth"** (Rom. 1:16). It pleases God through the preaching of this gospel to save them that believe (1 Cor. 1:21). How are we to bring souls to Christ without the gospel? Will God honor the manipulations and traditions of men more than His own precious truth? The gospel is made up of certain fixed principles, and these principles are placed where the Author of the gospel wants them. To change these principles and substitute something in their place, and preach or teach this gospel in its modified form is to preach and teach **"another gospel,"** and Paul said: **"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"** (Gal. 1:8, 9). It was the responsibility of preaching this whole gospel that made Paul exclaim: **"Woe is unto me, if I preach not the gospel"** (1 Cor. 9:16).

4. **It is a public recognition of human organizations as gospel churches and their preachers as gospel preachers.** When we divide the Commission with them we acknowledge that they have equal authority with us under the Commission. Let this once become general among Baptists and all their distinctive doctrines and practices are gone. Why teach a restricted Lord's Supper if others have the same authority under the Commission that we have? If this be true, have they not the same scriptural right to teach us that we have to teach them? If Baptists churches are gospel churches then we are obligated to **"preach the gospel to every creature,"** and this means all who attend so-called union meetings. All who are in error need Baptist doctrines taught and preached to them

in protracted meetings as well as elsewhere, and woe be unto Baptists when they refuse to do it. Shall Baptists fail here? God forbid.

5. **It is during protracted meetings that perhaps most people are saved.** They date their salvation from such meetings, and should be carefully and correctly taught as to their obedience to Christ. Baptism is the very first positive Christian duty, and the convert should be taught as to what baptism is. But in the so-called union meeting it would be a breach of courtesy for a Baptist to either privately or publicly teach the young Christian his scriptural duty. New Testament revivals had baptizings, but modern "unionarians" sneer at baptism. Peter rang clear on baptism in a great revival in Jerusalem (Acts 2:37-42). He also emphasized baptism at Caesarea (Acts 10:47).

6. **It is a public effort to deceive.** Preachers and others seem to vie with one another in their efforts to teach lost men and women that "we are all one," "we serve the same God," "we are all going to the same place," "if we can not worship together here, how may we expect to worship together in heaven?" when they all know that "under cover" we are as far apart as the Poles. Some will say publicly that "one church is as good as another," but in private bend every energy to persuade the people to unite with their particular organization. No man believes that one church is as good as another any more than a true husband believes that one wife is as good as another. It is a fact that there have been preachers who claimed that one church was as good as another, and urged people to "join the church of their choice," but when they did unite with a church other than that to which the preachers belonged they became offended and quit the meeting. Cases could be cited if necessary. This is dishonest to say the least. Such preachers and churches profess to honor the Lord with their lips while their hearts are far from Him.

7. **The Scriptures forbid so-called union meetings.** "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). "Turn away from them"—**Emphatic Diaglott, Bible Union Version, Am. Stand. Ver.** Pedo-baptist and Campbellite preachers cause "divisions" and support them after they are made, and God commands Baptists to turn away from them. We are to have nothing to do with them that will in any way compromise the truth. "Can two walk together except they be agreed?" (Amos 3:3). They cannot and every one knows the different denominations are not "agreed" in doctrine and polity. The question implies the answer that they cannot walk together except they be agreed. Agreement relates to the inner union while "walking" relates to the outward conduct. Doctrinal unity or lack of unity governs—or should govern—the outward life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the instructions which ye received from us" (2 Thess. 3:6). Baptists are to "mark," "avoid" or "turn away" and withdraw from all who are out of gospel order. Can any thing be taught with greater clearness? "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). "Contend earnestly for the faith which was once for all delivered unto the saints"—**Am. Stand. Rev.** Christ delivered His truth—the whole body or system of truth—to His churches, and He is looking to them to be true to that which has been committed unto them.

"The worth of truth no tongue can tell;  
'Twill do to buy but not to sell.  
A large estate that soul has got,  
Who buys the truth and sells it not."

FAITH AND LIFE is published by Pastor Roy Mason of Plant City, Fla. It is a live paper and is making a great fight for truth and righteousness. We urge our readers to send for a sample copy of it.

#### A GOOD LETTER FROM BROTHER MOODIE

We have from Brother F. R. Moodie an appreciated letter in regard to our reply to his article in the last issue of the paper. Brother Moodie says: "It appears that we are about poles apart without much hope of getting together on the subject at issue, but we pass that and be friends and in fellowship for the truth, even if we do not agree as to what truth is." Since our differences are not vital, fundamental or important, we gladly reciprocate Brother Moodie's words. We could not fully do so if our differences were vital, fundamental or important. But since they are not, the spirit Brother Moodie has manifested has been a tonic to our heart. We trust that spirit will ever be our spirit and the spirit of others with whom we engage in discussion so far as it may be consistent with the interests of the truth.

Brother Moodie gives Prof. Whiting as his authority for the translation he gave of the latter part of Luke 17:21 in his article. He says: "Professor Whiting, an able Hebrew and Greek scholar, says this clause in the 21st verse ought to be rendered, 'the king is with you.'" We are not a Greek scholar and do not pretend to be one, but on the authority of those who are we can declare that Prof. Whiting's translation is either due to a different opinion of what is the correct Greek text, or else it is a loose and faulty translation. The Greek text we gave in the discussion in our last issue is the text that all the leading scholars have decided upon. The Greek word that is rendered "kingdom" in most of the versions is "basileia." This is not the word for king; that word being "basileus." According to Thayer, "basileia" may mean "royal power, kingdom, dominion, rule," as well as kingdom; but the context shows clearly that kingdom is the proper rendering in this place. The Pharisees had asked Jesus "when the kingdom of God should come." Now it is certain that by the term "kingdom" they meant the domain of a king. We have no reason to assume that Christ used it in a different sense. Also the preponderance of authority establishes the meaning of the word here as kingdom.

Brother Moodie questions how Christ could say that the kingdom of God was within that bunch of Pharisees. We don't think he said that. We believe the meaning here is "among you" or "in the midst of you" instead of "within you." The second of the former renderings is given as the marginal rendering in the Revised Version, and one or the other of the former renderings is used in several translations, such as The Riverside New Testament, Moffatt's translation, American Bible Union Version, Rotherham's translation, the Interlinear translation, and the Emphatic Diaglott. These former renderings are declared to be of equal lexical authority with the latter.

Our Foreign Mission Board seems to be linked up with Modernism abroad as well as at home. We have a letter from China which says Our School at Shanghai is under the power of a program that builds up and strengthens the unorthodox. A few years ago our Board was tolerating notorious heresies there. They were forced to eliminate the chief offender. Since then the School has operated on a basis that is far from being missionary. We understand that our secretary of Foreign Missions, T. B. Ray, recommended to the Northern Baptist Convention the appointment of Gordon Poteat, a modernist, as a teacher in this college, which is operated by the two conventions. That is certainly "whipping the devil around the stump." For myself I cannot conscientiously give directly to all the program that has in it the support of such movements. We believe that those who truly wish to support missionary work, without at the same time supporting error, will have to carefully designate their funds until conditions are changed.—Baptist Trumpet, as quoted in News and Truths.



## The Kingdom Question Again

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

I returned home from a three weeks missionary trip to Oregon on last Monday. I have been busy looking over my papers and answering letters. I notice a position you take in your editorial on the kingdom that I am satisfied you cannot substantiate by the Word. You say: **"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."** Now read that as given in the Emphatic Diaglott: **"And from the days of John the immerser till now, the kingdom of the heavens has been forcibly assailed, and the violent seize it."**

Jesus started establishing the kingdom in fulfillment of Dan. 2:44 soon after His baptism by John. In Matt. 4:17 it is recorded that he began to preach: **"Repent for the kingdom of heaven is at hand."** In verse 18 it tells of His starting to call his disciples. In chapter 5 we read: **"He went up into a mountain; and when he was set, his disciples came unto him,"** and he then preached that great sermon on the mount to them. Who were these but the kingdom of heaven? And John was not yet cast into prison. John said: **"He must increase, but I must decrease"** (John 3:30). In the beginning of the kingdom John was alive and he prepared the material that Jesus, the **"God of heaven,"** set up His Kingdom out of. Out of the same material Jesus built His church, and made the church the executive of the laws of the kingdom (Matt. 16:19).

Then you say: **"(2) The tares—the children of the devil—are to be left in the kingdom of heaven until the judgment."** Now I am surprised at your interpretation of this parable. Read Jesus' explanation of it. **"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."** The wicked and good are to grow together in "the field," the world. It does not say they shall grow together in the kingdom. The children of the kingdom are the good seed in the world.

Your Scripture reference as to the kingdom of God being spiritual and not visible do not so teach. You give John 3:5, where Jesus was talking to Nicodemus, and he said to him in the 3rd verse: **"Except a man be born again, he cannot see the kingdom of God."** Spiritual things are spiritually discerned. So it is necessary to be born of the Spirit to see and discern His true churches or kingdom in the world. Luke 17:21, which you refer to, says in Emphatic Diaglott: **"Nor shall they say, Behold here! or there! for behold, God's Royal Majesty is among you."** You see that does not teach an invisible kingdom of God. Then Col. 1:13 in the same translation says: **"Who delivered us from the dominion of darkness and changed us for the kingdom of the Son of his love."** Not a thing in that to teach an invisible kingdom. 1 Thess. 2:12 reads: **"And warned you to walk worthy of that God who is inviting you into His Own Glorious kingdom."** There is nothing here teaching an invisible kingdom.

It is hard to get around the teaching that Christ set up His kingdom while here, which is sometimes spoken of in the Scriptures as "the kingdom of God" and sometimes as "the kingdom of heaven," just as churches are spoken of as "the church of God" and "the church of Christ." These churches of Christ constitute the kingdom of Christ and kingdom of God, or kingdom of heaven here on earth. As churches multiplied the kingdom grew. Christ and His Father gave the true churches the kingdom to execute its laws under the guidance of the Holy Spirit, whose habitation is the churches (Eph. 2:22).

Jesus said to his church: **"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"** (Luke 12:32). Jesus said in Matt. 16:19: **"I will give unto thee the keys of the kingdom of heaven."** Was it an invisible kingdom? But you may say, "Did Jesus not say to Pilate, 'My kingdom is not of this world?'" (John 18:36). Yes, but he said in His dedication prayer of His church: **"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world"** (John 17:14). True churches are not of the world; that makes His kingdom not of the world.

When people are born of the Spirit, they are born into the family of God, but not into his kingdom. Joining a church of Christ and being baptized puts one into His kingdom here on earth, just as man taking the oath of allegiance in a state makes him a citizen of that state and also of the United States.

Out of this spiritual, invisible church or kingdom theory grows the church branch theory, and many other false teachings that would destroy the true churches and let every heresy under the sun in under the big mother-hubbard of an invisible kingdom, that all professed churches and members are supposed to belong to.

God's sheepfold is His kingdom here on earth. Heaven sent baptism is the door. John 1:6, 33; Luke 7:29, 30; Matt. 3:13-16. Jesus went in by the door as Shepherd, and he called out his sheep. John 10:1-4; Matt. 4:18-22. His sheep hear his voice today. The thief and the robber climb in. We are not to kill them, and put them out of the world as Rome did, but to withdraw from them and let them be as an heathen man and a publican; keeping his bride as clean and pure as we can until He comes.

Now, if I have said anything worthwhile, you can publish it. It is what such men as J. R. Graves and J. N. Hall held to, and I think it is according to the teachings of the Book. I cannot get around it, or under it. If you can, go at it. I want the truth, and want to give it to others.

Yours on the battle line for our King Jesus, who is at the right hand of the Father interceding for us.

### OUR REPLY

The difference between Brother Blalock and the editor on Matt 11:12 is that he takes it as referring to the closing days of John's ministry, and we take it as going back to the beginning of his ministry. We will let the reader decide for himself which one of us is right. We will, however, give the opinion of John A. Broadus for whatever it is worth. In his comment on Matt. 11:12 he says: **"The kingdom of heaven is here conceived of as not simply near, but in actual existence, and as having begun to exist with the beginning of John's ministry."**

As for the time of the beginning of the church, we do not believe that can be placed prior to the selection of the twelve apostles. And according to Robertson's Harmony the selection of the twelve apostles was after the imprisonment of John, and, therefore, after his ministry had terminated. But we have even better authority than Robertson on this matter. Luke 6:13-49 shows that the sermon on the mount was preached immediately after the selection of the twelve apostles. And Matthew records the imprisonment of John previous to the sermon on the mount. See Matt. 4:12. (Thus John was in prison even before the events recorded in Matt. 4:17, 18). So regardless of our differences on Matt. 11:12, we think Brother Blalock fails to show that the church began during the days of John's ministry. And since the kingdom of heaven did (whether Matt. 11:12 refers to the beginning or the closing days of John's ministry), we think our first reason for rejecting the view that

the kingdom of heaven is made up of true churches of Christ still stands.

We pass to our second reason for rejecting this view. Brother Blalock says he is surprised that we interpret the tares as being in the kingdom of heaven and remaining there until the judgment. Our reason for that interpretation is that Christ's explanation of the parable says: **"As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world (or age). The Son of man shall send forth his angels and THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth"** (Matt. 13:40-42). Now if **"all things that offend, and them which do iniquity,"** and the **"tares"** are not equivalent in the above quotation, we will confess that we are clear at sea as to the meaning of the parable. And if the tares were not in the kingdom, we do not see how they could be gathered out. And we base our view also upon the parable of the net (Matt. 13:47-50). We take the net in this parable to represent the kingdom of heaven. And we see, that, when cast into the sea, the net gathered of every kind; the separation between the good and the bad taking place at the end of the age. This is the time when the judgment of the nations (Matt. 25:31-46) is to take place. We take **"the children of the kingdom"** of verse 38 to be those who are true subjects of the king, who partake of the true spirit of the kingdom, and to whom the kingdom rightly belongs (Matt. 5:3). The others are usurpers. They have no just right to be in the kingdom, but they are there just the same by the cunning of the devil (Matt. 13:39). Thus we believe this second reason also stands.

The Scripture references that Brother Blalock takes up in his fourth paragraph were given to refute an entirely different view of the kingdom of God from the one he advocates. These Scriptures were given to show that the kingdom of God has a present form of existence on this earth, and that it is composed of all saved people. We gave them in opposition to the view that the kingdom of God is wholly and in every sense yet future. All we felt necessary in that controversy was to establish that the kingdom of God had a present form of existence and that it was composed of all saved people. That established, we believed our opponent would concede that the kingdom of God was now a spiritual and invisible kingdom.

In the fifth paragraph Brother Blalock cites some Scriptures (Luke 12:32 and Matt. 16:19), but they do not prove his contention. There is nothing to show that Luke 12:32 was spoken especially to the church. There were other disciples present besides the apostles (Vss. 1 and 41). And if it had been spoken especially to the church, it does not prove that the kingdom is made up of the true churches. The kingdom here spoken of is manifestly the future or millennial kingdom in which the saints will rule with Christ. And we think that the keys in Matt. 16:19 were given to the apostles as such, and not to the church as a perpetual institution. We take the same view of the authority given in Matt. 18:18. We believe both of these passages imply more power and authority than was to reside perpetually in the church.

In the next paragraph Brother Blalock implies that belief in a spiritual, invisible kingdom is equivalent to believing in an invisible church. This begs the question by assuming that the kingdom and the church are one. This is the thing we are denying. Therefore, we cannot be charged with teaching the invisible church theory. We believe that Jesus Christ has but one kind of church on the earth, and that that is a local, independent, democratic body of baptized believers.

If the sheepfold of John 10 is the kingdom of God, as Brother Blalock affirms, then Christ leads the sheep out of the kingdom of God (Vs. 3). And, so far as the sheep are concerned, instead of baptism being the door, Christ said that he was the door (Vs. 9). We believe the term "fold" in John 10

is wholly figurative, and without any settled or definite signification.

We do not find a passage in the Bible that even hints that the kingdom of God or kingdom of heaven are made up of the true churches; and as we have given two reasons (which we believe have not been yet refuted) why the kingdom of heaven is not made up of the true churches, we will now give two reasons for rejecting this same view of the kingdom of God: (1) In John 3:5 we read that **none can enter the kingdom of God without the new birth, and Judas got into the church without the new birth, therefore, we reject the view that the kingdom of God is made up of true churches.** Many others also since Judas' day have gotten into the true churches without the new birth. (2) Luke 17:20 says that **"the kingdom of God cometh not with observation."** Thayer says that this means that the kingdom of God comes not **"in such a manner that it can be watched with the eyes, i. e. in a visible manner."** Churches are visible, and can be watched with the eye. The first church could be watched with the eye when it came into existence. Therefore, we again affirm that the kingdom of God is not made up of the true churches, but that, while vitally related to the kingdom, the churches of Christ corporally are yet distinct from it. We believe the new birth puts a man into the kingdom of God (John 3:5; Col. 1:13), while baptism in water puts him into the church, the body of Christ (1 Cor. 12:13).

## MEETING OF KENTUCKY - TENNESSEE GENERAL ASSOCIATION OF BAP- TIST CHURCHES

ELD. J. ROBT. PASCHAL

Superintendent of Old Ministers' and Orphans Home, Camden, Tenn.

We had a splendid session of the Kentucky-Tennessee General Association which met with Cross Roads Baptist Church about five miles southwest of Camden, Tenn., and about two miles from the Old Ministers' and Orphans' Home, beginning on Tuesday night, Sept. 15th, and continuing through Thursday afternoon. Owing to the general financial depression I think the attendance and contributions were not what they might have been, but the fellowship and brotherly love manifested were indeed fine. In addition to the business of the association, Eld. C. B. Massey of Pleasant Shade, Tenn., and Eld. F. S. Gibson, of Jackson, Tenn., preached some splendid sermons. And there were some real good discussions on the various topics on which reports were read. We believe the association was the means of encouraging people more generally to realize the vital importance of the purpose and needs of the Old Ministers' and Orphans' Home here and the foreign mission work as well as some other causes for which the churches of this association stand.

Eld. S. W. Joyner was chosen moderator of the association, and Eld. T. L. Glisson was chosen assistant moderator. The writer was chosen clerk, and Joe Kee was chosen assistant clerk. Eld. C. B. Massey was elected treasurer.

The next session is to be with Concord Baptist Church about seven miles east of Huntington, Tenn., and is to begin on Tuesday night after the second Sunday in Sept., 1932.

Brethren and sisters, as we enter the new associational year let us determine that by the grace of God we will be more consecrated in His blessed service.

## PASTOR GILPIN IMPROVING

In our last issue we requested prayer for the recovery and restoration of Pastor John R. Gilpin, of Russell, Ky., who had been taken with an attack of heart trouble while preaching. We are informed that he is improving. For this we praise God and urge the faithful to continue to supplicate for him at the throne of grace.



## FOUR WHYS

PROF. F. D. WHITSELL, Northern Baptist Theological Seminary, Chicago, Ill.

### WHY YOU SHOULD BE SAVED

1. **Because God says you are lost, condemned, under the wrath of God, blind, spiritually dead, without hope and without God.** Read the following, taken from God's word, the Bible: "For all have sinned and come short of the glory of God."—Rom. 3:23. "All we like sheep have gone astray, we have turned every one to his own way."—Isa. 53:6. "He that believeth not (trusts not) the Son shall not see life, but the wrath of God abideth on him"—John 3:26. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18. "For the Son of Man is come to seek and save that which was lost."—Luke 19:10. "If our gospel be hid, it is hid to them that are lost in whom 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. 4:3, 4. "But we are all an unclean thing, all our righteousnesses are as filthy rags; and we do all fade as a leaf; and our iniquities like the wind have taken us away."—Isa. 64:6. "Dead in trespasses and sins . . . having no hope, and without God in the world."—Eph. 2:1, 12. "Except ye repent, ye shall all likewise perish."—Luke 13:3. "He that believeth not shall be damned."—Mark 16:6. "Except a man be born again he cannot see the kingdom of God."—John 3:3.

You may never have considered yourself a sinner at all, but the above shows God's estimate of you. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16:7.

2. **You should be saved because of what God does for the saved.** Read carefully God's Word. "He that believeth on the Son hath EVERLASTING LIFE."—John 3:36. "Believe on the Lord Jesus Christ, and thou shalt be SAVED"—Acts. 16:31. "Therefore being justified by faith, we have PEACE with God."—Rom. 5:1. "In whom we have REDEMPTION through his blood, the FORGIVENESS of sins, according to the riches of his grace."—Eph. 1:7. "Come unto me all ye that labor and are heavy laden, and I will give you REST."—Matt. 11:28. "He that heareth my word and believeth on him that sent me, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO CONDEMNATION, BUT IS PASSED FROM DEATH UNTO LIFE."—John 5:24. "But as many as received Him to them gave he power to become THE SONS OF GOD, even to them that believe on His name."—John 1:12. "He that followeth me SHALL NOT WALK IN DARKNESS BUT SHALL HAVE THE LIGHT OF LIFE."—John 8:12. "Whosoever therefore shall confess me before men, HIM WILL I CONFESS also before my Father which is in heaven."—Matt. 10:32.

3. **You should be saved because of the great blessings you can then enjoy, and because of the great things God will do through you.** "I can do all things through Christ which strengtheneth me."—Phil. 4:13. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15:7. "Come ye after me and I will make you become fishers of men."—Mark 1:17. "Lift up your eyes, and look on the fields; for they are white already unto harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal."—John 4:35, 36. "My grace is sufficient for thee; my strength is made perfect in weakness."—2 Cor. 12:9. "If any man serve me, him will my Father honor."—John 12:26. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15:5. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14:12.

You do not know what God may do through you until you

yield to him. He often chooses the weak things of the world to confound the things which are mighty—1 Cor. 1:27. **Turn from your sins, turn from yourself, turn to Jesus Christ in simple childlike faith as your Sin-bearer and Saviour, and He will save you NOW. He will abundantly bless you and use you. Read this article again from the beginning.**

### WHY YOU SHOULD BE BAPTIZED

Baptism does not save, help to save, or add anything to Christ's finished work on the cross; but it is a most important first-step in the Christian life. It is for believers only.

1. **Baptism is a divine command:** "And he (Peter) commanded them to be baptized in the name of the Lord."—Acts 10:48-. See also Acts 2:38; 22:16; and Matt. 28:19, 20.

2. **The water baptism commanded in the New Testament is immersion only.** "One Lord, one faith, one baptism."—Eph. 4:5. That the New Testament teaches immersion only is proved by the following facts:

(a) **The Greek word "baptizo," translated into English as "baptize," means to immerse, to dip, to plunge, to submerge, to overwhelm, etc., and nothing else.** There is a good Greek word for "sprinkle," which is "rantizo;" and another Greek word for "pour," which is "eccheo," but neither of these words are ever used in the New Testament for the baptismal act. Also, water is never said to be baptized upon a person, which would be perfectly proper if baptism was by sprinkling or pouring.

(b) **The meaning "immerse" is either required or allowed in every passage in the New Testament where baptism is mentioned.** The meaning "sprinkle" or "pour" cannot be substituted in these passages and make good sense.

(c) **John the Baptists's baptism required "much water."**—John 3:23.

(d) **The account of Jesus' baptism (Matt. 3:13-17) plainly indicates immersion.** Do you want to be baptized in the manner he was? Compare also Acts 8:36-39.

(e) **Immersion is the only form of baptism that symbolizes the truths for which baptism is a picture, namely, (1) Christ's death, burial and resurrection; (2) our identification with Christ in death, burial, and resurrection; (3) the future resurrection of the believer's body from the grave.** 1 Cor. 15:20. Rom. 6:3-5 and Col. 2:12 show the symbolic significance of baptism. Note that baptism is the agency of death; therefore water baptism buries the subject in water.

(f) **Baptism is the symbolical way of "putting on Christ."**—Gal. 3:27.

(g) **Baptism is the symbolical of washing away sins.**—Acts 22:16.

3. **The Greek Catholic Church teaches and practices immersion.** Modern Greek language is much like New Testament Greek, and this church can get no other meaning out of the word "baptizo" but immerse. Surely Greeks can rightly interpret their own language!

4. **If a believer is baptized by immersion, his baptism is beyond question or dispute.** He himself will never doubt it. Wherever he goes, he will be accepted as a baptized believer.

5. **Practically all scholars agree that immersion was the primitive form of baptism and was universally practiced for several centuries after Christ's death.**

6. **Obedience to this command results in the answer of a good conscience.** 1 Peter 3:21.

7. **Baptism is one indispensable way of publicly confessing Christ and identifying yourself with his people.** He requires you to confess Him. Mark 8:38

8. **Baptism should not be postponed.** In the New Testament believers were immersed immediately after conversion.

Acts 2:41; 8:38; 10:47, 48; 16:32, 33; 22:16.

9. If you have been sprinkled in infancy, that is not baptism. New Testament baptism is by immersion and is for believers only, and an infant cannot believe or disbelieve. Baptism follows conversion. Acts 18:8.

10. Baptism is a test of our love for Christ. If we really love Christ, we will keep all his commands. John 14:15; 14:21; 15:10, 14.

#### WHY YOU SHOULD JOIN A CHURCH

1. Jesus founded the church. Matt. 16:18. He is its head Col. 1:18. He loved it and gave himself for it. Eph. 5:25. You cannot afford to ignore what He is for.

2. New Testament Christians joined the church, and so should you if you are going to obey the New Testament as your guide. Acts 2:47.

3. A local church is the divinely appointed means of assembling together to worship and honor God. Heb. 10:25.

4. The local church offers you the best means of witnessing for Christ, Matt. 10:32,33, and honoring Him, John 5:23.

5. You need the ministry of the church to develop you in Christian character and to instruct you in divine truth; and also to administer discipline. Matt. 18:17.

6. The local church gives you the best opportunity to join with others in carrying out the Great Commission of Christ. Matt. 28:19,20, Acts 1:8.

7. The local church is the custodian of the ordinances of baptism and the Lord's supper, and to receive these you must belong to the church.

8. It is the best place to form the most helpful Christian friendships and social contacts.

9. To be a church member more definitely commits you to the Christian program, making it easier to do right and harder to do wrong.

10. The church stands for the best interest of your community. It takes the side of every righteous cause. It deserves your hearty support.

11. Paul and the apostles established local churches throughout the Mediterranean world as nerve-centers of spiritual worship, evangelistic zeal, and missionary endeavor. 1 Cor. 16:19. Christ was in the midst of these churches, though they were imperfect, and held their angels in his right hand. Rev. 1:13, 20. You displease Christ and hurt yourself by remain outside the church if you are a believer.

12. The local church is the "pillar and ground of the truth"—1 Tim. 3:15. When you join a church, you help the truth for which it stands.

13. If you stay out of the church, you will likely influence others to do likewise. Could you feel right about this?

14. If all Christians felt they did not need to join the church, how would Christ's cause be maintained?

15. Even though there may be some hypocrites in the church, yet the best people in any community are church members, and the worst people oppose the church. Which side will you take?

#### WHY YOU SHOULD JOIN A BAPTIST CHURCH

1. Because a true Baptist church stands for the whole of New Testament truth. [And a true Baptist church is the only church that does this.—Ed.]

2. A Baptist church is modeled after the New Testament churches in the following respects:

(a) It requires regeneration before baptism and church membership. John 3:7.

(b) It does not baptize infants.

(c) It has no man-made creed, but takes the New Testament alone as its creed.

(d) It is a pure democracy; it is independent of all bishops, popes, councils, conventions, conferences, or human overlords. Christ alone is its head, and it strives to conduct its affairs as He directs through the Holy Spirit. But Baptist churches may and do cooperate.

(e) Every member has equal privileges in a Baptist church.

(f) It has only two classes of church officers, pastors and deacons. Bishop, elder, shepherd, and pastor are New Testament words all standing for the same office.

(g) It stands for equality of ministers; no grading in the ministry, with some the overlords of others.

(h) It stands for the direct approach of every believer to God, without the aid of human mediators, rituals, ceremonies, or forms.

(i) It stands for baptism by immersion alone upon profession of faith in Christ, the only mode of baptism the New Testament teaches.

(j) It administers the Lord's supper as a symbolical ordinance, picturing Christ's body sacrificed for our sins and His blood shed for our redemption. It is not a saving ordinance, but helps us remember His death, inspires us in looking forward to His coming, and is for baptized believers. Acts 2:38-42.

(k) It stands for separation of church and civil government. We are against state churches and church states, believing that the function of the church is spiritual, and that of the state political. The Christian, however, has duties in both directions. Matt. 22:21.

(l) It stands for the whole Bible as God's word, for soul-winning, world-wide missions, and holy living.

3. In addition to the above beliefs, a Baptist church, in common with many others, accepts such doctrines as the divine inspiration of the Scriptures, the trinity, deity of Christ, the virgin birth, the atonement, the resurrection, the second coming of Christ, heaven and hell.

4. A Baptist church allows plenty of individual liberty in interpreting the Bible as the Holy Spirit leads.

5. Baptist churches were not founded by any human founder, such as Wesley, Luther, Calvin, Knox, Campbell, Otterbein, etc. Baptist churches have existed (not always under the Baptist name) during all periods of history back to the apostles.

6. Baptists are the largest religious body in the United States outside of Roman Catholics. They number more than nine millions.

7. Almost all Jews who become Christians join Baptist churches, showing that these chosen people of God recognize Baptist churches as nearest the New Testament standards.....

8. The longer you are a Baptist, and the more you study your Bible, the more you will be convinced you are right in being a Baptist.

(A tract quite similar to the above, and written by the same author, may be obtained from the American Baptist Publication Society, 2328 South Michigan Avenue, Chicago, Ill. Price, 15c per dozen; \$1.00 per hundred.)

The Southern Baptist Theological Seminary through a good portion of its history has wrought sacrificially and efficiently, which now boasts of its superior attractions and offers its students "WORLD PRESTIGE." It soft pedals on important issues and doctrines. It makes great claims of its loyalty to the Bible, but, so far as we are able to learn, declines to accept verbal inspiration. Its leading professors have, in writing, compromised themselves on the question of evolution. The man who shaped its present policy went in to harmonize conflicting views and developed the "Science" of ambiguity to a very high degree of utilitarian efficiency, until the thought of "how will it effect us," characterizes much of its life.—Baptist Trumpet as quoted in News and Truths.

"Received the September issue of your great paper. It surely is fresh. It feeds my soul and will give doctrinal backbone. It never pays to compromise. In our recent meeting we baptized Methodists, Campbellites, Lutherans, Holy Rollers and one Hardshell preacher."—Pastor W. K. Wood, Pollard Baptist Church, Ashland, Ky.



## A Pupil Centered System Versus A Bible Centered System

By ELD. LOUIS ENTZMINGER

Any one who will take the time to go back and review the seven years cycle of lessons put forth by the International Lesson Committee, before the modern trend of things in Sunday School work, will be struck with the fact that instead of the uniform lesson being an "improved uniform lesson," it is anything else but that.

I have not all the facts before me, and it would take some time to work them up and verify them, but I propose to do it, but I can give the reader in a few words the story of the beginning of this system:

A self appointed group of modernists under the leadership of one, Mrs. Barnes, a modernist Methodist worked for some time and created the "graded series." They offered these graded lessons to the International Lesson Committee. As well as I remember the lesson committee was not willing to accept them without having time to go into a thorough study of them, but they did, as well as I remember, commend them. And their publication began by some publishing house in the North. When this matter was called to the attention of the Southern Baptist Convention, in Baltimore in 1910, I think, the Convention rejected these graded lessons in whole, and as well as I remember, appointed a Lesson Committee of its own to study the matter of graded lessons and to keep out such things as would not be acceptable to the time honored position of Baptists on the Word of God.

What were the objections to these graded lessons: First, this modernistic committee, believing in the cultural theory of salvation, had given no place for the teaching of original sin and salvation through the atonement of Jesus Christ. Of course they, i. e., these graded lesson modernists knew nothing about that. Second, the serious difficulty was the extra Biblical material, including nature studies, etc. These objections were overcome by the appointment of our own lesson committee and writers to produce our own graded lessons.

I did not see it at that time, but it is clear to those who have thought seriously about this matter that back of all this was the designing hand of modernism. They made the blue print for the modern Sunday School system. It was Devilish. It was Satanic. Just like the smooth, slimy hand of modernism has always been. It runs true to form. Instead of rejecting the whole proposition which should have been done, we adopted the blue prints, by which the modern Sunday School System was to be constructed, with the exception that we changed the plans in a few places, but the superstructure is according to the blue prints of the architect.

The designing hand set the pupil in the center and the whole religious world has bowed down and worshipped the pupil. The entire graded system leaves out the idea of putting the Word of God in the center. It puts the pupil in the center, and all lesson material is selected from the standpoint of the pupil. All plans and programs are made from the standpoint of the pupil. All the teacher's training text books have been written from the standpoint of the pupil. All standards have been set up from the standpoint of the pupil. Thus the Word of God has been entirely a secondary consideration.

The popularizing of the pupil centered system led the International Lesson Committee, composed of great and good men, to feel the need of applying the same principle to the uniform lesson, which resulted in the improved uniform system. The comparison of the old cycles of lessons with the new, will reveal to anyone who takes the time to study them, that this pupil center idea was the main thing in view in improving the uniform lesson system, thus the large number of biographical studies to appeal to the hero worship spirit of Juniors and Intermediates. The topical method used in a great many instances largely increases the method of skipping

about and selecting lessons here and yonder until the improved uniform lesson system, from the standpoint of the whole Bible is almost a cross word puzzle. It is a big piece of patch work, and by the adoption and following of this method we learn less of the Bible, by far, than we did before they "improved" it.

I do not mean, at all to say, let me repeat, that we are not studying the Scriptures. In a conference with a young lady, who had been teaching a class of young ladies for the last eleven or twelve years, as we were checking over these lessons, she finally threw up her hands and said: "I am amazed. I have been teaching these lessons for eleven years. I have known in my heart all the time that I was not learning the Bible. I knew there was something wrong, and I have just now discovered what it was." She turned to me with a serious look on her face and said: **"I can honestly say that I have learned more of the Bible in the six months studying Matthew's Gospel, with the references given in connection with that study, chapter by chapter, than I have learned in the entire eleven years I have been teaching these quarterlies and leaflets, using the improved uniform lesson system."** This testimony is the unified testimony of thousands of today.

I do not mean to say that our lessons, as prepared by the lesson writers are all modernistic, many of them are good men, and true to the Word of God, but the fact is that we are following the blue print which was drawn by the master deceiving hand of modernism, and in the nature of the case we are finding more and more today, as we study the lessons in our quarterlies, leaflets and magazines, the evidence of the hand of modernism.

It is common to find simple men and women, as we study these lessons in these periodicals, who discover for themselves the slimy hand of modernism as it raises the question as to the omnipotent and omniscient power of Jesus Christ. He made a previous arrangement with somebody about the ass and the colt, He sent His disciples to get as He was about to enter the King's capitol. "This is not necessarily a miracle." The writer does not say it is not a miracle. Ninety percent of the teachers who teach in our churches in the South would have thrown the quarterlies down in disgust, if they had said that, but to say this is "not necessarily a miracle" would lead them to feel—well it may not necessarily be a miracle. Certainly. But the doubt is created in the minds of multiplied thousands of our young people as to whether Jesus because He was God knew all this and had it all done without any previous arrangement with any human being. To suggest that in the case of Zacchaeus, it would have been an easy matter for Jesus to have found out from some human being that Zacchaeus was up the Sycamore tree just ahead of him, to have secured him name and history, the writer did not say this was true by he implied that it could have been easily planned that way. That's modernism to the nth degree. Thus similar cases could be multiplied.

Brethren who believe the Bible wonder what has come over our lesson writers and our great leaders in the Sunday School work. Simply this that, although in some cases not conscious of it, they are following a plan originating in the minds of and planned by the brain and hand of modernism.

### Religious Education

That's the term modernism uses. It could be Buddhism, Mohammedanism, Confucianism, Eddyism, Russellism, Mormonism, or any system of paganism, and still be religious education.

Readers, I do not know what you think of this matter, but I believe I have given you briefly one of the primary causes of the present trend in the Sunday School world. **Others can do as they wish, but I am through with the present day Sun-**

**day School system.** Certainly so as it relates to the lesson system with its quarterlies, magazines, leaflets, etc., graded lessons and all the rest of it. My time, henceforth, all of it, that I can spare outside of my own little limited pastoral work, will be given and consecrated to the changing of this modern system, and getting preachers, Sunday School Superintendents, teachers and officers to use the Word of God, and the Word of God alone, and teach it, preach it. Teach it in every department and class. Teach it in every training school, and every summer gathering. Teach the Word of God. Teach the Book.—Clipped from *The Fundamentalist*.

(We understand that the writer of the above is a former southwide Sunday School worker. In this article he takes exactly the same position held by this paper, and defends it far better than we could. We would that his article might have the careful consideration of those who love the whole truth and are yet wedded to the uniform lessons and literature or any system similar. We repeat the writers closing words: "Teach the Book."—Ed.)

## BAPTIST OLD MINISTERS' AND ORPHANS' HOME

ELD. J. ROBT. PASCHAL, Supt., Camden, Tenn.



This institution is being established to care for such aged dependent Missionary Baptist Ministers, dependent Baptist widows of ministers and such dependent orphan children as are not otherwise provided for.

Children are received into this Home, not only in view of giving them comfortable support, but also of giving them such literary and vocational training as will prepare them for self-support and good citizenship, and such Bible training as may lead them to be saved and fill their places well in our Lord's Vineyard.

As it is the object of this Institution to afford all the influence and impress of a Christian home, the superintendent will be expected to maintain such regulations and standards in the daily life of the household as will be most conducive to these ends. Regularity, promptness and system in the habits of the inmates, reverence for character, for God and for the Church are to be encouraged.

Children may be admitted regardless of their denominational belief, but are to be recommended by a Missionary Baptist Church which is familiar with conditions of applicants.

Although this Home has not been open long for the reception of inmates, yet by the grace of God and the fellowship of His people, two aged ministers and sixteen children have been cared for here.

We now have fifteen children, consisting of eight boys and seven girls, ranging in age from five to thirteen years.

A few churches and missionary societies have each assumed the responsibility of clothing a child. We will be pleased to send ages, sizes, etc., to others who would like to help clothe some of the children.

As we are depending on freewill offerings for the support, maintenance and growth of this work, and as our needs are constant and are increasing, we will sincerely appreciate all help that may be given.

We are grateful to all who have extended a helping hand for the welfare of this cause, thus bringing happiness to these dependent ones.

In harmony with the principles of the Kentucky-Tennessee General Association of Missionary Baptist Churches, this Home is a mutual joint work of both Kentucky and Tennessee, and we now have inmates from both states. Some churches in Kentucky are helping regularly in our support.

So far as I know, this is the only Home among Baptists designed to care for both aged ministers and dependent orphan children, and I am sure it is the only one anywhere near here so arranged.

Those veterans of the Cross who suffered hardships as they toiled for the establishment and welfare of churches throughout this country, usually receive very little remuneration in the way of financial support. Consequently, many of them have already died as paupers, and others who are still living are very unfavorably situated, therefore it is my earnest desire and prayer that this Home be so supported as to become a welcome refuge for all such poor dependent ministers as our Lord would have come here to be cared for, and also such poor dependent children as need to be cared for and trained here.

Although Baptist orphanages of the south are caring for about five thousand children, and other institutions are caring for a large number, yet there is a host of children annually being declined admittance into Baptist orphanages because of lack of room.

My dear brethren and sisters who have hearts of love and sympathy for poor dependent ones, will you please help us with your means, and please pray for us that in all our plans we may be directed of the Lord and that all our needs may be supplied according to His rich grace.

"Visit the fatherless and widows in their affliction."—James 1:27.

## THE LORD'S DAY AND ITS OBSERVANCE

EDITOR ROY MASON, In "Faith and Life."

Let me remind you first that Sunday or the **Lord's Day** is not the **Sabbath**. The Sabbath was a Jewish institution and as such was never binding upon any people but the Jews. However there are some points of resemblance between the Sabbath and the Lord's Day. Both are holy days, both are in the nature of religious observances, both are days in which secular labor should cease, and both are days that are to be devoted to God. I want to point out though, that while the old Jewish Sabbath was a rest day, there is nothing in the Bible to indicate that Sunday was ever designed to be a rest day. It is not to be a rest day, but a day of activity for the Lord. **And I make the statement here that it CANNOT be properly observed apart from the worship and service of God.**

This turning God's holy day into "holi-day," thus turning Sunday into "fun-day" is meaning the ruin of thousands of lives, the destruction of churches, and the blotting out of the habit of worship. I beg you to lay this to heart, and to remember that when you fail to properly observe the Lord's Day, you are helping along this deplorable condition. I beg you not to use this day in any manner that leaves no place in it for the worship of God. If you are a Christian you ought to say, "It matters not what others may do, as for me and my house we will serve the Lord." "It matters not if people loaf at home, go to the beach, go to the movies, go fishing, or visiting by the thousands, I am going to be found at the appointed place of worship where God has promised to meet with His people." If you are a Christian you ought to say, "I am determined that people shall know by my orderly walk, my consistent life, my devotion to the Lord's house, the Lord's worship, the Lord's Cause that I am a follower of Christ. God being my helper, I will try to seek first the kingdom of God and His righteousness, and I will trust the rest to Him!"



## The Regathering and Conversion of the Jews

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

By THE EDITOR

To the Bible student the Jews are the most interesting people in all history. No other nation holds such a unique place. No other nation ever enjoyed such privileges and blessings as did ancient Israel. **"Unto them were committed the oracles of God"** (Rom. 3:2), and unto them pertained **"the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises"** (Rom. 9:4). Through them God gave the Savior to the world. And through them has flowed every spiritual blessing we now enjoy. To Abraham God said: **"In thee shall all the families of the earth be blessed"** (Gen. 12:3). It is even through their fall that salvation has come to the Gentiles (Rom. 10:11).

But no nation ever failed so signally to appreciate an appropriate its blessings and privileges. Today that people that once enjoyed the peculiar favor of God is a nation without a home and a nation in unbelief. They failed to find that which they sought after, because they sought it not by faith. The site of the once magnificent temple of Solomon is now occupied by the Mosque of Omar, and just outside its walls the Jews gather every Friday afternoon and bewail their sad plight. This presents one of the most pathetic pictures in all history. But the blindness of the Jews is neither total nor permanent. **"The blindness in part is happened to Israel until the fullness of the Gentiles be come in"** (Rom. 11:25). That it is only a blindness in part, that is, of only a part of the nation, is shown by the many Jews, comparatively speaking, who today, like Paul of old, are coming to Christ as those born out of due time. An eminent Jewish believer points out that one out of every one hundred and fifty six Jews is a believer. He also points out that some of these believers are the most illustrious ones among the Jews. This blindness is not permanent because it is only until the fulness of the Gentiles come in. **"God hath not cast away his people which he foreknew"** (Rom. 11:2). **"The gifts and calling of God are without repentance"** (Rom. 11:29). The Jews had national gifts and a national calling. God has not repented of these. The gifts are suspended for a while, and the calling is being held in abeyance temporarily, but neither has been revoked. Of old God said to the Jews, **"I have loved thee with an everlasting love."**—Jer. 31:3. They are still beloved of God. See Rom. 11:28.

The time is yet coming when God will visit the Jews as a nation with salvation, and so **"all Israel (the nation that is living at the time) shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob"** (Rom. 11:26). The splendor of the past history of the Jews will pass into insignificance in comparison with the future glory that shall be revealed in them. It is said of Jerusalem: **"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations"** (Isa. 60:15).

Preparatory to God's visiting of Israel with salvation the nation is to be regathered to Palestine in unbelief. Early in the tribulation period we believe the 144,000 of Rev. 7 will be saved. Seemingly the remainder of the nation then on the earth will remain in unbelief. Believing Jews on the earth at the time of the rapture of the saints will have been removed in the rapture. We have only to investigate a little to find out that the Jews are regathering to Palestine even now. Missionary Jacob Gartenhaus, a Jewish believer and a missionary of the Home Mission Board of Southern Baptists, declares that the number of Jews that have already returned to Palestine is one-third greater than the number that returned with Zerubabel. He also points out that in the past five years the Jewish population of Palestine has increased one hundred per

cent, and that this increase would have been larger were it not for immigration restrictions. This is the beginning of the fulfillment of prophecy.

There are quite a number of prophesies in the Old Testament relative to the future return of the Jews to Palestine. Some seek to deny the evident teaching of such prophesies by making them apply to the former partial return under Zerubabel or by spiritualizing them and making them apply to the elect, or to so-called spiritual Israel. We give three of these prophesies which forbid both of these applications:

**"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall all the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand a second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."** (Isa. 11:10-12).

Note that this prophecy says that God will set his hand the second time to recover the remnant of his people; that he will assemble both the outcasts of Israel and the dispersed of Judah; and that they will be brought from the islands of the sea and the four corners of the earth. All of these facts forbid the application of this prophecy to the return under Zerubabel. And the fact that both Israel and Judah are mentioned shows that this prophecy cannot be spiritualized.

**"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days"** (Hosea 3:4, 5).

Note that this prophecy applies to the latter days. This means New Testament times and forbids the application of this prophecy to the former return. Note also that the description of Israel clearly delineates national Israel. This forbids a spiritualization of this prophecy.

**"And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God"** (Amos 9:14:15).

Note that this prophecy says that Israel is to be planted again in their land. This forbids a spiritualization of this prophecy. This is forbidden likewise by the description of their activities in the land. And note that when they are thus planted they are not to be **"pulled up out of their land any more."** This forbids the application of this prophecy to the former return.

We will therefore rest our case on these three prophesies, and will now turn to the conversion of Israel as a nation. This is to come after the Battle of Armageddon. It seems that in connection with the Battle of Armageddon many of the Jews will be scattered again. These will be brought again as Isa. 66:19, 20 tells us. Isa 11:10-12 doubtless refers to the same thing. However, this latter prophecy serves the purpose we have put it to in another place, because whatever **"a second**

time" may mean, it certainly can't refer to the former regathering.

The following prophecies tell of the conversion of the Jews as a nation:

"And it shall come to pass in that day, that I will seek to destroy all nations that come against Jerusalem.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

"In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon"—Zech. 12:9-11.

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

"And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

"Zion shall be redeemed with judgment, and her converts with righteousness."—Isa. 1:25-27.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written among the living in Jerusalem.

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."—Isa. 4:3, 4.

"And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9.

"Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

"And they shall be my people, and I will be their God:

"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."—Jer. 32:37-41.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have transgressed against me.

"And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."—Jer. 33:8, 9.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"A new heart also will I give you, and a new spirit will I

put within you: and I will take away the stony heart out of the flesh, and I will give you an heart of flesh.

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ezek. 36:24-27.

### WANTED! WANTED! WANTED!

Both men and women to work with a guarantee of three dollars a day. The work is that of representing a long-established, nationally-known book and Bible house with resources of over two million dollars. The books are standard religious books and the Bibles are published in all popular styles and prices. Write at once for particulars.

### 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, Kentucky

### "WHY DO BAPTISTS VOTE IN RECEIVING NEW MEMBERS?"

Because there is no other way to ascertain the mind of the church. Baptist church government is a democracy and the right of every member to have a voice in the affairs of the church is one of our fundamentals. Other denominations are more or less autocratic and the authority to receive members is placed in the hands of some ecclesiastic, the preacher or a board of elders. Paul in his letter to the church at Rome wrote, "Him that is weak in the faith receive ye." The church does the receiving and taking the vote is the New Testament way of expressing their willingness or their unwillingness to receive one into their fellowship.—Senex in Western Recorder.

It is the business of redeemed men and women to give the gospel to lost men. We are commanded to preach it to every creature. That is the only means outlined in the commissions of Christ for getting men saved, so far as our work is concerned. Paul believed and practiced the same (1 Cor. 2:1-5). The gospel (with nothing taken from it and nothing added to it) is the power of God unto salvation (Rom. 1:16). When sympathetic stories and touching incidents are added to the gospel message in order to move men to action, the power of the gospel is denied and the rights of the Holy Spirit ignored! Are there those in our country who act the part of the Holy Spirit?—Editor D. H. Jones in The Messenger of Truth, Benton, Ky.

THE BAPTIST REVIEW is a paper published by the First Baptist Church of Marion as the Lord provides funds. It is sent out free as the Lord enables to all those who want it. The Readers of The Baptist Examiner who are not getting it would profit greatly from reading it. We recommend that they write to Pastor J. C. Lilly and have it sent to them. The First Baptist Church of Marion and its pastor are making a bold and winning fight for Bible truth in doctrine and practice.

"Permit me to compliment you on the strong fight you are making for truth. After reading several issues of The Baptist Examiner I believe the September issue is the best one of them all. The article by Bro. Smock, 'If Saved Once, Then Forever,' was a masterpiece."—B. F. Frye, Bristol, Tenn.