

The Baptist Examiner

An 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., FRIDAY, MAY 15, 1931

No. 4

The Devil's Game Today

Are You Helping Him to Play it?

PASTOR FRANKLIN G. HULING, First Baptist Church, Wilmington, Calif.

What is the Devil's Game?

It is simply this—keeping Modernism (that which is false to God's Word), and Fundamentalism (that which is true to the Word of God), bound together in one unholy fellowship.

How Does the Devil Play His Game?

By means of the denominational missionary budgets, where Modernism and Fundamentalism are tied together. There is scarcely a denominational missionary organization today that has not adopted Satan's "Inclusive Policy," which means that they send out Modernists as well as Fundamentalists. This is the master stroke of the devil. And the proportion of Modernists sent out is greater all the time. This ungodly union of Modernism and Fundamentalism results in three things:

1st. Modernism is protected by Fundamentalism. Fundamentalists refrain from striking at Modernism, lest they hit Fundamentalism at the same time.

2nd. Modernism is nourished by Fundamentalism. MODERNISM IS A DEADLY PARASITE AND WOULD QUICKLY STARVE IF IT WERE NOT FOR THE SUPPORT WHICH IT RECEIVES FROM FUNDAMENTALISTS! The more you feed the tree—the denominational budget, the more you fatten the parasite—Modernism.

3rd. Modernism grows stronger while Fundamentalism grows weaker. That is taking place wherever the wicked alliance exists.

Who Helps the Devil Play His Game?

Every one who contributes to the denominational missionary budgets. This may startle you, but a little careful thought will reveal that it is true.

Modernism lives and thrives by means of these budgets. They are the stronghold and feeding ground of Modernism. That cannot be denied; therefore when you contribute to these budgets, you help the devil play his miserable game.

How are Fundamentalists Tricked Into Helping The Devil's Game?

Denominational leaders use various devices to keep Fundamentalists "in line" and supporting these budgets which support Modernism. Here are some of the tricks:

1st. Keeping the people in ignorance of the increasing stranglehold of Modernism on the denomination, both at home and abroad.

2nd. Shouting continually, "Be loyal to your denomination!" Many think more of this than they do of being loyal to the Lord Jesus Christ and His Word.

We have so much we desire to say in connection with this article, that we have reserved our comment for the editorial page. The reader will please find it there.
—Editorial Note.

3rd. Exhibiting a Fundamentalist missionary around the country to "give a good front" to their Modernistic program. That is like putting a prohibition business in the front of a store in order to hide a bootlegging business going on in the rear. And Modernism is the worst kind of

bootlegging, for it damns souls for all eternity.

4th. Raising the cry, "What would become of Fundamentalist missionaries if the Fundamentalists quit supporting them?" They, too, should withdraw from this iniquitous union with Modernism, and appeal to Fundamentalists to support them independently. If God wants them to remain on the field, he will provide for them. If they are not provided for, they will know that they have obeyed God's Word to "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11), and that God has released them from service. **Obedience is vastly more important than service.** However, there is little doubt that real Fundamentalist missionaries would find real Fundamentalists to support them in their labors for Christ. Fundamentalist missionaries, who continue in this partnership with Modernism, are simply building up a constituency to be captured by Modernism. They should withdraw and take with them all who will go. **Modernism will never be defeated as long as Fundamentalist missionaries stay with Boards that send out Modernists, and as long as Fundamentalists support such Boards in order to take care of orthodox missionaries.**

5th. Permitting designations of gifts. Investigation will show that this is just "hocus pocus." Whatever is designated to a Fundamentalist missionary is subtracted from the amount apportioned to him by the general budget. So that he receives not one penny more on account of the designation. **Designation fools Fundamentalists, but does not hurt Modernism one iota.** On the contrary, it helps Modernism just that much, by releasing from the general budget money to be used to propagate Modernism.

Therefore, if you contribute to the denominational missionary budget, with or without designation, you are responsible before God for helping the devil play his terrible game. **How great and grave is this responsibility!** Modernism is pursuing its triumphant course, destroying faith in the Word of God, eating up spiritual vitality, and damning souls, because Fundamentalists continue to support this Satanic combination. **It is the money given by Fundamentalists that perpetuates this partnership.** Spurgeon once preached a sermon on "How Saints May Help the Devil." He was not speaking on this

subject, but if he were alive today, he would unquestionably say that contributing to these corrupt budgets is one great way by which Christians help the devil. May the Lord help you, my reader, to give not another penny to help the devil play his wretched game.

Answers to Excuses Offered For Supporting the Devil's Game

Note: **The Devil's Excuse Factory** is working 24 hours a day to supply "pious" excuses to Fundamentalists who want to justify themselves for helping him play his game. Here are some sample excuses:

1. **"Well, I do not give very much."** I asked a Christian woman, "Would you give 5c to support bootlegging?" Instantly, and with much emphasis, she replied, "I should say I would not!" Then I enquired, "Why do you give 5c to support Modernism?" **Modernism is bootleg religion, and is a thousand times more ruinous than bootleg liquor.** When you give 5c to the denominational missionary budget, corrupted as it is by Modernism, you help Modernism just that much. Giving 5c is just the same in principle as if you gave a million dollars.

2. **"Well, anyway, I am not a Modernist, and am preaching the truth."** Stop and think a minute, my brother, and you will recognize that **orthodoxy is very vastly more than words.** It has to do not only with your mouth, but also with your hands, and with your feet, and with your pocketbook. It involves not only what you say, but also with whom you are holding hands, and with whom you are walking. When you support Modernism, you are upholding the hands of the workers of iniquity, and are walking in the company of the ungodly. **The time is long past when any pastor can plead ignorance of his fellowship and support of Modernism when he supports the denominational missionary budget.** And Satan is pleased to have you comfort yourself by reflecting on what you believe and preach, for thereby you save your conscience about helping him play his game. The denominational leaders care little about what you preach, as long as you continue to support the budget. **In their eyes, the only "unpardonable sin" is to expose their alliance with Modernism and refuse to support it.** They will tolerate your orthodoxy, if you will go on supporting them in their evil work.

3. **"God is blessing the ministry of so-and-so, who is supporting the denominational budget, and God would not bless him if he were doing wrong."** That is human reasoning, but it is not the Word of God. Our Lord Jesus told us that God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). **God used Samson, but that does not mean that God endorsed the character of Samson or all of his acts.** God blessed and used David, but that does not mean that God approved of David's sin with the wife of Uriah! David suffered for that, and every child of God who knowingly goes on supporting Modernism, by contributing to the denominational budget, will suffer the loss of God's approval and reward.

4. **"I believe we should try to clean up from the inside, and save missionary fields from Modernists."** That sounds well, but the facts are that the Fundamentalists started out with that program ten years ago, and, finding it impossible, have been obliged to give up. Instead of succeeding in expelling the Modernists, the Fundamentalists have seen that if they did not "quiet down," they themselves were likely to be expelled! They found they could not "purge out . . . the old leaven" (1 Cor. 5:7), and, therefore, should do what they can do, namely, **"Be not unequally yoked together with unbelievers"** (2 Cor. 6:14). Fearful havoc is being wrought by the unequal yoking together of believers with unbelievers in supporting Modernism by means of the denominational missionary budgets.

5. **"Doesn't the Bible say, 'Let both (the wheat and the tares) grow together until the harvest?'"** (Matt. 13:30). Yes, but read on! Note carefully that the Lord Jesus says, "The

field is the world" (Matt. 13:38), **not the church!** It is impossible to stamp out infidelity in the world, and Christ does not ask us to attempt it, but we can, and he does ask us, if we are His, to give it no fellowship and support. **"Shouldest thou help the ungodly?"** (2 Chron. 19:2). Are you guilty of this?

6. **"If I refuse to support the budget I may lose my job, and they will shut every door in my face. I can do more good inside than out."** My dear friend, when did "doing more good" become a justification for disobedience to God's command? Is this not actually doing what Paul was falsely accused of, namely, **"Let us do evil that good may come?"** (Rom. 3:8). Are you doing evil in supporting Modernism? Are you not seeking to justify your doing this evil by the pretext "that good may come?" Paul says of such, **"Whose condemnation is just."** King Saul followed that plan. He thought he could do "more good" by sparing the best of the Amalekite cattle to offer in sacrifice to God, than if he obeyed the command of God to exterminate the Amalekites and all their possessions. Through the prophet Samuel, God uttered His verdict on this, and any other attempt to justify disobedience. He said, **"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of Witchcraft, and stubbornness is as iniquity and idolatry"** (1 Sam. 15:22, 23). God is looking for soldiers today who will obey His Word when there seems to be a thousand "good" reasons for disobeying. There is no substitute for obedience.

7. **"The time is not ripe for taking such a step."** In this age, of which Satan is the "god" (2 Cor. 4:4), it never seems to be the time to obey God. The unsaved think it is not time to accept Christ, and the saved think, too many times, that it is not time to obey Christ. **But the time to obey God is the minute you know what the will of the Lord is.** The fact of the matter is, that those who sincerely love God's Word, would have no difficulty seeing clearly and instantly, the necessity of withdrawing all support from Modernism, if it were not for one thing, namely, the cost of taking that step. Yes, it will cost. It always costs to do the will of God. But remember, **"THE COST OF DOING GOD'S WILL NEVER EQUALS THE COST OF NOT DOING IT."** Which cost do you prefer to pay, the cost of obedience or the cost of disobedience? Satan tempts us to think that the latter is cheaper, but we know "He is a liar" (John 8:44).

When seeking to ascertain the will of God, it is never safe to consider consequences. **"Do your duty and leave the rest to Providence."** And what is our duty but to obey God? When we do that, we can leave all consequences with Him.

In the Word of God we read of **"Men that have hazarded their lives for the Name of our Lord Jesus Christ"** (Acts 15:26). Has that race died out? **Have we come upon times when men will not even hazard their jobs for the Lord Jesus Christ?** God forbid, but it seems to be the case, except in rare instances. Had we not better starve than sell our souls to Modernism for a chance to be in "one of the priests' offices," that we "may eat a piece of bread?" (1 Sam. 2:36).

A Man Must Live!

"A man must live!" did you say? Ah, no! Does God's Word or history teach us so? Have not all through the ages men laid down Their lives for right and received a crown? Is life more precious than being true, And doing what duty demands that you do? When life at such a cost we buy, We pay a price that's far too high! Are we made of such soft and flabby stuff, That we throw up our hands and say, "I've had enough Of this battle, and think it is time to quit, Else I'm likely to get the worst of it?"

Christ gave up His life that men might live,
Then, for his dear sake, let us freely give
Our case, our money, our friends, yea, life,
Till he come from Heaven and end the strife.

We have too many "safety first" Christians today. They are waiting until it is "safe" to obey God! It never will be till Jesus comes. He is seeking for those who will obey Him when it is not safe, from an earthly standpoint. Great will be their reward. The last words of the Marquis of Argyle, a martyr of the Scotch Covenanters, were: "These times are likely to be very sinning or suffering times; and let them make their choice. There is a sad dilemma in this business, sin or suffer; and surely, he that will choose the better part, will choose to suffer. When God's people are willing to suffer, they will easily discern the will of God."

One of the greatest evils of our time is the unequal yoking together of believers with unbelievers in supporting Modernism. It is tragically true that thousands who love God's Word, are being used to support Modernism,—grinding corn for the Philistines! Many laymen are doing this ignorantly, because their unfaithful shepherds do not dare to tell them what they are doing and urge them to stop it. To such shepherds, the Word of God says: "Thus saith the Lord God, Behold, I am against the shepherd; and I will require My flock at their hands (Ezek 34:10). In time of war, those who aid and abet the enemy are called traitors, and are court-martialed. This is a time of war, and God does not excuse anyone from his individual responsibility.

How Can the Devil's Game Be Stopped?

By giving only to independent missionary societies which are absolutely untainted with Modernism. There are many

such, praise God, and they urgently need, and richly deserve your liberal and prayerful support. **We must not let the devil fool us and make us think that because of the corruption of the denominational missionary societies, we are therefore excused from the obligation of missionary giving.** Our Lord Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "The time is short" (1 Cor. 7:29). "Redeeming the time, because the days are evil" (Eph. 5:16).

"Courage"

"Oh for the courage that dares to stand singly,—
That never will falter though all may forsake!
The courage that cannot be daunted by censure,
But will its position unflinchingly take.
Oh for the courage that seeks for no praise,—
That never is swayed by the flatterer's tone!
The courage whose keynote forever is duty.—
That follows the dictates of conscience alone.
Oh for the courage that rises in danger,—
That never can backward regretfully turn!
And yet the true courage whose strength is in meekness,
Not vaunting, but firmly maintaining its own."

—Mrs. E. A. Mackenzie.

(Copies of this article in leaflet form are obtainable from the author at 1648 W. 66th St., Los Angeles, Calif.).

The Baptist Examiner is the paper for every real Baptist everywhere. It is scripturally missionary in spirit, in teaching; stands for the whole Baptist faith; and shuns not to declare the whole counsel of God.

Christian Union and the Great Commission

CHAPTER II

THE COMMISSION AND ALIEN IMMERSION

PASTOR A. N. MORRIS, Doerun, Ga.

What is meant by "alien immersion?" The New Standard Dictionary defines the word "alien" as pertaining to that which is "of another country, foreign," and explains that "foreign" means "difference of birth," and alien means "difference of allegiance." As a noun, alien means an unnaturalized foreign resident, one estranged or excluded. An alien is a foreigner, a stranger, one without equal rights in a new country. A New Testament church, having been entrusted with the ordinances, cannot scripturally endorse an ordinance administered by a foreign organization. Inasmuch as Baptist churches are New Testament churches, and Pedobaptist and Campbellite churches are unlike Baptist churches in origin, doctrine, and polity, Baptist churches cannot receive the official acts of these organizations without violating their obligations to the Head of the church. An immersion not administered by a Baptist church, would be an alien immersion, or one foreign to a New Testament church, and, therefore, could not be received by a Baptist church.

It has been shown that our Lord's commission was given to the churches, and that New Testament churches were Baptist churches, and, therefore, only Baptist churches have authority to administer the ordinances. The body receiving authority to "make disciples" was authorized to baptize them. It is certain that no alien institution received such authority from Christ. If so, such a commission is not recorded in the Scriptures. Baptism is an official act, performed by the authority of a New Testament church; and for institutions other than New Testament churches to perform such an act, though

that act appears similar to the act of an orderly church, is for them to perform an alien act. This act, coming from an alien source, could not be a scriptural act, and hence could not be scripturally received by a Baptist church.

Christ, the Founder and Lawgiver of His church, obligates His churches to guard His teachings. Paul, writing to the Corinthians, said: "Keep the ordinances, as I delivered them to you" (1 Cor. 11:2). Further on he explains how he got these ordinances. He says: "For I received of the Lord that which I also delivered unto you" (vs. 23). The word "received" means to get as a result of delivery, transmission, or communication. The word "deliver" means to hand over, transfer, give, give up. The word "keep" means to have care of, protect, guard, defend. In the Greek the word means to hold fast, hold down, to detain, to restrain, to retain, to hold firm in grasp, to maintain, to guard. The Revised Version translates it "hold fast." Evidently the whole body of truth is to be safeguarded by some organization that will be in existence all the days of this dispensation, and both Jesus and Paul teach that that organization is an orderly scriptural church. The safe-keeping of the ordinances is endangered when a Baptist church recognizes the official acts of alien organizations as scriptural. The commission obligates Baptist churches to teach baptized disciples "to observe all things" Christ has commanded. The word "observe" is from the Greek "tereo," and means "watch" (Matt. 27:36); "keepers" (Matt. 28:4); "keep" (Mark 7:9); "kept" (John 2:10; Acts 12:5, 6;

(Continued on Page Eight)

The Baptist Examiner

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

T. P. SIMMONS - - - - - Editor
C. D. COLE, Titusville, Fla. - - - - Associate Editor

SUBSCRIPTION PRICE

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

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

Application made for entrance as second class mail matter

"THE DEVIL'S GAME TODAY"

As our readers will recognize, this is the title of our front page article in this issue. It is indeed a strong article, and is written on a worthy and timely theme. This article comes as a special message to Northern Baptists, but it will bear close reading and study by Southern Baptists also.

We note with appreciation the author's definition of Fundamentalism as including all that is true to the Word of God. We have no time for the average brand of Fundamentalism; for it is ever ready to compromise about everything else except the prominent issues that are at stake in the fight against Modernism in the narrow sense of that term. A Baptist "Fundamentalist," like Frank Norris and others, that will endorse the preaching or speaking of women in the church or in a public religious gathering; or that will bring or tolerate the bringing of a union evangelist or pedobaptist or Campbellite preacher into his pulpit; or that will in any way endorse or encourage unionism, open communion, or alien immersion, has a name to live, but is dead. **Such "Fundamentalism" deserves the "Anathema Maranatha" of every Bible-loving Baptist.** But when Fundamentalism is defined as including all that is true to God's word, then we have no hesitancy in registering as a Fundamentalist.

The conditions depicted in this article about which we are now writing are not yet so radical in the South as they are in the North. But they are bad enough. It is both asserted and denied that Secretary T. B. Ray of the Foreign Mission Board, is a Modernist. In the American Baptist of April 15th, T. T. Martin testifies that he recently talked personally with Secretary Ray, and that "J. P. Boyce, or John A. Broadus, or B. H. Carroll could not have answered more positively as to the virgin birth, Christ dying for our sins, and the resurrection." But Brother Martin states that Shanghai Baptist College is owned jointly by the Northern and Southern Foreign Mission Boards, and that Secretary Ray recommended Gordon Poteat, who is a Modernist, as a professor in that school. It is said that Secretary Ray did this because Poteat was preferred to some other Modernists that the Northern board might appoint. We know nothing about the circumstances that brought Northern and Southern Baptists into joint ownership of Shanghai Baptist College. **But we wish to say that no conditions or circumstances can justify such a compromise. It is the worst sort of unionism, because it is unionism with infidelity.**

Outside of the above case, we do not know of a case where Southern Baptists are supporting a rank Modernist, but the schools, except in rare instances, are strongly colored with Modernism as well as with unionism.

And the field, both at home and abroad, is overrun with Arminians and feminists. Will Jones, who is laboring in Brazil under the support of Old Bethel Association of Baptists, has found

that his most persistent and effective enemies are not the Roman Catholics or the heathen, but the missionaries sent out by the Foreign Mission Board of Southern Baptists and native missionaries from the seminary at Pernambuco. They have succeeded in shutting Brother Jones out of practically all the churches in the Amazon Valley. Why? Principally because he teaches that women ought to obey 1 Cor. 14:34. He also teaches that the Lord's supper ought to be taken with wine and unleavened bread, while practically all the churches in the Amazon Valley have been taught or allowed to use light bread or crackers and grape juice.

The whole of the Cooperative Program of Southern Baptists is permeated through and through with extravagance, looseness, and anti-scripturalness. For that reason The Baptist Examiner both advocates and supports independent mission work under the direct control of the churches, to which Christ gave his commission. No board has a commission from Christ. And no church has a right to forfeit its commission to a board or anything else. There is no excuse for not giving for missions; there is also no excuse for supporting that which is opposed to the teachings of the Word of God.

TWO-SEED DOCTRINE AND ETERNAL JUSTIFICATION

One of our readers has brought up the above doctrines and has affirmed that they logically follow the doctrine of unconditional election. We take this as a convenient and timely opportunity to declare this paper's position concerning these two doctrines. This paper's stand on any question is wide open, and it is ever ready to let its position on any doctrine be known. If at any time, there are those who wish to know where we stand on any doctrine, all they will have to do to find out is to write and ask.

We will first take up these doctrines separately, and then we will show that the affirmation that they logically follow the doctrine of unconditional election is false. We will first note—

The Two-Seed Doctrine

In "The Genesis of American Anti-Missionism" B. H. Carroll quotes the following statement of this doctrine:

"The essence of God is good; the essence of evil is the Devil. Good angels are emanations from or particles of God; evil angels are particles of the Devil. When God created Adam and Eve, they were endowed with emanations from himself, or particles of God were included in their constitution. They were wholly good. Satan, however, diffused into them particles of his essence by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offspring; the same provision applied to each of her daughters. But when the particles of evil essence had been diffused by Satan, the conception of Eve and her daughters was increased. They were now required to bear the original number, who were styled the seed of God; and an additional number who were called the seed of the serpent."

Our Position On This Doctrine

We utterly reject this doctrine. It is wholly anti-scriptural, and is the absurdest nonsense. It is aptly described as **"a curious revival, with some modifications, of the ancient speculative philosophy of Manichaeus"** and **"a very disgusting form of Gnostic heresy."**

Our position on the question of who are the children of God and who are the children of the devil can be very briefly stated. It is that all that have been born from above by the Spirit of God are children of God, and all others are the children of the devil. This means that all believers in Jesus Christ are children of God, and that all unbelievers, without exception, are children of the devil. 1 John 3:9, 10 makes this very clear. Let us quote it:

"Whosoever is begotten of God doeth no sin, because his

seed abideth in him, and he cannot sin; because he is begotten of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (R. V.)

The Greek verb for "sin" in this passage is in the **present tense**, and the present tense in the Greek denotes **continuous action**. The inspired writer is not saying here that one who is born of God never commits a single sin. Had he said such, he would have contradicted himself; for he had already said: "**If we say we have no sin, we deceive ourselves, and the truth is not in us**" (1 John 1:7). He is here saying that one who is born of God does not sin **continuously** "**as the law of his life, as the ideal tendency of his being**" (H. A. Sawtelle, in "An American Commentary on the New Testament.") This inability to sin **continuously** is that which characterizes the child of God and distinguishes him from a child of the devil. Then everyone that sins **continuously** is a child of the devil. This includes every unbeliever or unregenerated person. But this does not mean that any man is, in any sense, the offspring of the devil. The term "children" in this case is evidently figurative, and, according to Thayer's Greek lexicon, has reference to "**those who in thought and action are prompted by the devil, and so reflect his character.**"

But that we may stand exactly where the Scripture stands; that we may maintain the balance of truth; and that we may not be found shunning to declare all the counsel of God, we must say something further in this connection. While all lost people, without exception, are children of the devil; yet in the beginning, in the everlasting covenant, God gave to Christ a certain number as a seed. See John 6:39; Isa. 53:10; Heb. 13:20, 21. These, therefore, have belonged to Christ from all eternity by the right of absolute ownership. And while before the new birth these are children of the devil the same as others (there being no difference between them and others by nature. (Rom. 3:22, 23), yet they were never goats; but always Christ's sheep. This is shown clearly by the fact that Christ refers to the lost elect among the Gentiles as his sheep. See John 10:16. And also because he told some of the Jews that the reason they did not believe on him was that they were not of his sheep. See John 10:26. So when Christ redeemed his own, he did not buy them from the devil. They were given to him in the covenant. And in redeeming them, he dealt not with the devil; but with the justice of God.

We will now consider the doctrine of—

Eternal Justification

As commonly used, this is a logical corollary of the two-seed doctrine. The two-seed doctrine represents some as being actual sons of God, and actually united with Christ, from all eternity; and, therefore, actually justified from all eternity. **Such a doctrine is equally as anti-scriptural as its parent two-seed doctrine.** And we reject it as utterly as we do the other. Actual justification is dependent on actual union with Christ. Union with Christ is brought about through faith. Therefore, actual justification takes place only when faith is exercised. See Rom. 3:28; 5:1; 8:1; 10:4; 1 Cor. 1:30; 6:11; Gal. 2:16.

But again, in order to be absolutely true to the Word of God, we are forced to say something further. While **actual** justification takes place only at the time one believes in Christ, yet Rom. 8:29, 30 represents the elect as being already justified. Let us note this Scripture:

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

This Scripture represents God as calling, justifying, and glorifying his elect at the time he foreknew them as his own. All these verbs are in the past tense. Was this actual justification? No. For in that case we would have a contradic-

tion between this Scripture and the even tenor of Scripture teaching, which represents justification as taking place through faith. How then were the elect justified when they were foreknown of the Lord? They were justified in the purpose of God. God determined that they should be justified, and his decrees are so certain that the things decreed are considered, in a sense, as having been already accomplished. This is a case of God calling things that are not as though they were. See Rom. 4:17.

Are These Doctrines Logical Consequents of Unconditional Election?

Having shown our position on these doctrines, we are now ready to consider the charge that these doctrines logically follow the doctrine of unconditional election. To this charge we reply that **it is most emphatically and palpably false**. Unconditional election involves nothing more than is expressly stated in Rom. 8:29, 30. It represents only that God purposed that the elect should become his children, should be saved, justified, and glorified. And one that cannot see any difference between a purpose to do a thing and the carrying out of that purpose, might well consult a physician concerning the advisability of taking a treatment in some institution for the feeble minded.

MARRY ONLY IN THE LORD

A Message For Women And Girls

(MRS. B. BRADFORD, Route 3, Marion, Ky.)

(This is a fine message from the experience of a woman that has seen the results of disobeying the Lord. For a good while we have preached that no saved person ought to marry a lost one. We believe in 1 Cor. 7:39 the Apostle Paul pronounces a universal principle when he speaks of marrying only in the Lord. It is true that he was here writing particularly of remarriages. But he was writing to those who were already married, who were unequally yoked together. He tells them that in such a case, if the unsaved partner forces a separation, then the saved one is to remain unmarried or be reconciled to the other again. 1 Cor. 7:11. But he says in the case of one dying, the other is at liberty to marry again; **BUT ONLY IN THE LORD**. In other words, the apostle is saying, that in case the marriage union is dissolved by death, the living member of the union is at liberty to marry; but he or she is not to marry back into an unequal yoke. Certainly the spirit of this is universally applicable. It applies to young and old, men and women, first marriages or later ones.—Editorial Note.)

I am writing this article to set forth the plain undeniable facts that follow when a person disobeys, and turns aside from, the wise counsels of an almighty, sovereign God.

I do not want to leave the impression that the hardships that have sprung from disobeying God have caused me to cease to love my husband, or made me feel that there is nothing left to live for. A thousand times, no! They have only served to teach me the way of the Lord more perfectly; and I thank God that he has chastised me and brought me to a fuller appreciation of his authority and power.

It is not an easy task to go through year after year of mental and physical strain, seldom receiving a kind word from the one who should "render unto the wife due benevolence." 1 Cor. 7:3. I have had more than one woman to tell me that they would not put up with it. One, especially, said that there was just spunk enough about her that she wouldn't stand for any such doing. Now don't get the notion that I was running around from house to house, telling everything that happened. I was so ashamed of it I actually dreaded for company to come. And who was to blame for it? No one but myself, because I did not obey God and marry "only in the Lord."

I have given you a glimpse of what I have termed the hardships, but the hardest part of all is that I cannot go to church and have fellowship with God's people who love and honor his word enough to stand foursquare for the whole counsel of God. There is nothing that cheers me so (aside from God's fellowship and word), and gives me courage to fight on, as does fellowship with God's people. Just any "church" won't do with me. Any one can see how inconsistent it would have been for our Lord to establish a score or more of churches, each opposing the other in doctrine and practice. The only church that I can feel "at home" in, and in which I can feel the love one for another, is a church that is descended from the one Christ established at Jerusalem, and one that stands for precisely the same things that it stood for. I just cannot understand how any saved person can receive one Bible fact, and turn right around and deny another as fully revealed as the first.

My experience has led me to study the Bible teachings concerning the duty of a wife to her husband. I find—

1. That she was created to be his helpmeet. Gen. 2:18.
2. That she should be one with him. Gen. 2:24.
3. That she is to be in subjection to her husband in everything (Eph. 5:22, 24), except where 1 Cor. 7:13, 15 and Acts 4:19 apply.
4. That she is to be under his authority as a servant (Gen. 3:16; 1 Peter 2:18 to 3:6).
5. That all of this is because she was easily deceived and caused man to fall (Gen. 3:4, 6, 12; 1 Tim. 2:11, 14).

In my marriage ceremony I vowed before God and man to love and serve my husband until death parts us. And with a woman that truly loves her husband with a pure Christian love, a vow like that isn't going to be easily thrown to the winds.

It was hard for me to get everything straightened out, but the Holy Spirit was my teacher, and he lead me back into the straight and narrow way. There I was, under the authority of a husband that sometimes insisted that I do things which I knew were not right in the sight of God, although they appeared to be all right from a worldly point of view. He couldn't understand it; for a sinner cannot see the things of God as we see them. I was really desperate. Sometimes I would rather have been dead. I have actually been coward enough to say to myself: "If it wasn't for bringing up my children, I would rather be dead." But Christ is able to save to the uttermost those who come unto God by him. He is also able to succor those that are tempted, and to make all grace to abound toward those who trust all to him. In 1 Cor. 7:13, 15,

I found instruction in righteousness, and, as David did when God brought him low at Ziklag, I strengthened myself in Jehovah, my God. I searched the Scriptures daily to learn all I could of his holy will; and have endeavored to live a life of faith toward Christ, so that my unbelieving husband would see my good works and glorify my Father in heaven. I have found that it is better to obey God rather than men; and have tried to be patient and unselfish with my husband, remembering that "a soft answer turneth wrath" (Matt. 5:44, 48; Rom. 12:17, 21).

To those who are unmarried, I say, Beware to whom you give yourself in marriage; for you will be under their authority until "death do you part." Marry no one except a believer in Jesus Christ (that is, if you are a believer yourself). You soon soon tell the believer from an unbeliever by discussing the Bible with them, for **"By their fruits ye shall know them;"** and **"if they speak not according to this word, it is because there is no light in them."**

It is far more honorable to die an "old maid" than to disobey God and marry a man of the world; take it from one who knows.

I advise those who have married an unbeliever to study the passages I have given, and to ask God to lead you into the paths of righteousness; for you will undoubtedly need his guidance. The devil has many sly ways of leading us into the by-paths in these modern days, and the quicker you say, "Get thee behind me, Satan," the better it will be for your spiritual welfare and the peace of your soul. If you are chastised, as you undoubtedly will be if you are a child of God, despise it not; for God says: **"Despise not thou the chastening of the Lord . . ."** (Heb. 12:5). Above all, pray for your lost husband, and read God's word to him; for **"Faith cometh by hearing, and hearing by the word of God."**

I am conducting a correspondence Bible course for women that haven't the privilege of attending church services and cannot study the Bible with others of their church. I know of one woman in particular that is poor, has a large family, and doesn't get to attend church services. Her husband is lost, and makes life miserable for her. She has a daughter fifteen years of age, who is converted and interested in Bible study. It is people like these, and those who are sick or crippled, that I am conducting this Bible course for. Those who desire to have fellowship with me in this work may do so by contributing to it. I am poor, and this is missionary work. Contributions will enable me to do more than I could otherwise. There is no charge for this course, and if any one who reads this would like to take it, I urge them to write me.

The Second Coming of Christ and Related Events

Second Article

CHRIST'S COMING FOR HIS SAINTS IS IMMINENT

BY THE EDITOR

In our first article we trust we successfully proved that Christ's coming is to be premillennial. We undertake now to show that Christ's appearance in the air to catch away both his dead and living saints (as described in 1 Thess. 4:15-18) is imminent. We are not making any special effort in any of these articles to reply to any objections to our views. We have felt best to confine ourself mainly to positive proof for our position, and leave objections to be advanced by our readers. We urge our readers to write us concerning objections.

The reader is asked to read this article with both an open Bible and an open heart. Read for yourself all the references.

For the sake of clearness we are submitting and attempting to prove three propositions in this article. They are as follows:

I. Christ's coming is to consist of two phases.

Christ is coming as a bridegroom for his bride (Matt. 25:1-13), coming in the air to catch up his own to meet him (1 Thess. 4:15-18); and he is coming as a destroyer (2 Thess. 1:8, 9; 2:8), as a judge (Matt. 25:31-46), and as a king to conquer and to reign (Zech. 14:1-9; Rev. 20:1-5). The first two Scriptures represent the first phase of his coming, and the latter ones the second phase.

II. The two phases of Christ's coming are to be separated by a considerable period of time.

We suppose all believers in the personal coming of Christ will agree with us that his coming is to consist of two phases. But some believe the two phases will occur in immediate con-

nection with each other. In other words, they believe Christ will appear in the air, at which time both his dead and living saints will be changed and caught up to meet him; and that then he will **immediately** come on to the earth with them to judge the world and to set up his millennial reign. The proposition we are now attempting to prove is that these two phases of Christ's coming will not occur in **immediate** connection with each other, but that they will be separated by a considerable period of time. We believe the great tribulation (Matt. 24:21; Rev. 7:14) will intervene between the two phases of Christ's coming. We offer the following proofs for the contention that a period of time will intervene between the two phases of Christ's coming:

1. The Scriptures that describe the two phases strongly suggest a period of time between them.

In the parable of the virgins, the saved (the wise virgins) are merely taken into the marriage, and the lost (the foolish virgins) are merely shut out. But in the description of the judgment (Matt. 25:31-46) the righteous inherit the kingdom, and the wicked are cast into everlasting fire. In the parable of the virgins the saved are taken from among the lost, but in the judgment in the end of the age, the wicked are to be severed from among the just (Matt. 13:49). Will Christ come as a bridegroom, taking his people with him into the marriage, and then bring them back to earth and cause them to stand in judgment with the wicked of the earth? This would be strange treatment of the bride on the part of the bridegroom! After believers have been already glorified (1 Thess. 4:15-18; 1 Cor. 15:51, 52) will they be brought back into judgment with sinners in the flesh? Such a thought is a rank absurdity. And what could be the purpose of such a procedure? Why bring the raptured and glorified saints back and make a separation between them and the wicked after they have been already taken out of the earth? Is it not quite clear that those represented by the wise virgins, and the ones referred to in 1 Thess. 4:15-18, are not the same ones that are depicted on the right hand of Christ in the judgment scene of Matt. 25:31-46? We believe so. And this can be accounted for only on the grounds of a period of time between the rapture (catching away) of the saints and the judgment of the nations (Matt. 25:31-46). This means then that there must be a period of time between the two phases of Christ's coming.

2. For our second reason for believing there will be a period of time between the two phases of Christ's coming we turn to 2 Thess. 2:3-9.

In this Scripture we have presented to us the gruesome picture of the Man of Sin. We take the Man of Sin to be an actual personality, and not the mere embodiment of a principle or spirit by some group or institution. The Scripture expressly and distinctly calls him a man, and there is no good reason for taking it otherwise than literally. No group or institution can do what it is said the Man of Sin will do. Besides, we think it is clear that the Man of Sin and the Beast of Revelation (Rev. 13; 17; 19:19, 20; 20:10) are identical. And that the beast is a personal being is shown by the fact that he is to be cast into the lake of fire with the devil [Rev. 20:10]. There is no more reason for denying the personality of the Man of Sin than there is for denying the personality of the devil.

With this much said, let it be noted that as yet no individual that fulfilled the description of the Man of Sin has been revealed on the earth. He is yet to be revealed. And his revelation is now being hindered by some **person**. (Note the masculine pronoun in verse 7). **Who is this hinderer? Our certain conviction is that in the full light of Scripture he can be no other than the Holy Spirit indwelling every true believer (1 Cor. 6:19) and every true New Testament Church (1 Cor. 3:16).** This being true, the taking out of the way of the hinderer will

mean the taking out of the earth of every true believer, which will, of course, mean the removal of every true New Testament church. This must be done before the Man of Sin can be revealed, and the Man of Sin must be revealed before the coming of Christ to the **earth**. Then, since believers will not be taken out of the earth until the first phase of Christ's coming, there must be space enough between the two phases of Christ's coming for the Man of Sin to be revealed and to run his course.

3. Our third proof for the contention that a space of time will intervene between the two phases of Christ's coming is found in Rev. 7:1-8.

In this Scripture we have the sealing of the servants of God. And we find that the sealed ones consist of **"an hundred and forty and four thousand of all the tribes of the children of Israel."** This is manifestly a literal statement, and we take it so. Scripture ought to be taken literally and in its simplest sense, unless the very passage under consideration, or the context, demands another sense. This rule ought to be applied to the book of Revelation the same as to any other book in the Bible. Away with that arbitrary spiritualizing that savors not of the things that be of God, but that instead savors of the liberalism of Modernism! Both passage under consideration and the context favor a literal interpretation here.

So at this time God will have no servants on the earth, except Jews! What has become of Gentile believers (together with previous Jewish believers)? They have gone in with the bridegroom to the marriage (Matt. 25:10)! Christ has appeared in the air, and all his dead and living saints have been caught up to meet him (1 Thess. 4:15-18)! The first phase of Christ's coming has already taken place. We see the second phase of his coming pictured in Rev. 19:11-20:5. Therefore, all that is predicted from Rev. 7 (and probably from the beginning of chapter 6) to Rev. 19:11 must transpire between the two phases of Christ's coming. We think these chapters of Revelation describe the events of the great tribulation period.

III. The first phase of Christ's coming is imminent.

We have now shown that Christ's coming is to consist of two phases, and that these phases are to be separated by a period of time. We undertake here to prove that the first phase of his coming is imminent. Note that we are not attempting to prove that Christ's coming in judgment and to reign is imminent. So far as we know, all unfulfilled prophecies referring to this age (and there are many), without violence to them or any other Scriptures, may be fulfilled in the interim between the two phases of Christ's coming. They must be fulfilled before the second phase of Christ's coming, but we know of no prophecy that must be fulfilled before Christ comes for his bride.

Webster defines the word **imminent** as meaning **"threatening to occur immediately; near at hand; impending."** We maintain that this is exactly the way God has taught in his word that believers should regard the coming of their Lord to receive them unto himself. The Scripture presents this event as ever **"near at hand,"** and that, therefore, believers should ever be prepared for it and in the attitude of watchful expectancy. Note the following passages:

1. Mark 13:35, 36—"Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping." Thayer says that the meaning of watch in this and similar passages is **"to take heed, lest through remissness and indolence some destructive calamity overtake one."** Can there be any sensible reason for watching for an event, unless, so far as we know, it may take place now?

2. Jas. 5:8—"Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." The Greek word for **"draweth nigh"** is in the pluperfect tense, and means, according to Thayer, **"has come nigh, is at hand."** A similar form of the same word is said by Thayer to be used **"concerning things**

imminent and soon to come to pass." The verb in the above passage is translated "is at hand" nine times in the King James Version. Matt. 26:46 furnishes a good example of its use.

3. **Rev. 22:12—"Behold, I come quickly; and my reward is with me to give every man according as his work shall be."** The word in this passage for quickly does not mean suddenly, as some would have it; but it means "quickly, speedily, without delay" (Thayer). Good samples of its use may be found in Matt. 5:25; 28:7, 8; Mark 16:8; John 11:29. In the above passage, the coming of Christ is spoken of as God sees it; and a thousand years is as one day with God (1 Pet. 3:8). And it is so represented that the time of it may be uncertain to believers. So far as they know it may occur at any moment. Therefore, to them it is ever **imminent**.

Many passages show the practical value of a belief in the imminent coming of Christ. Prominent among them is Jas. 5:8, as given above. This passage shows that a belief in the imminent coming of Christ is an incentive to patience and strength in the midst of suffering and affliction. Selah.

Our next article will be on "The Great Tribulation Period."

"Who knows but that, under God, this paper has come to the kingdom for such a time as this?"—Pastor Peter McL. Clasper, Lapeer, Mich.

CHRISTIAN UNION AND THE GREAT COMMISSION

(Continued from Page Three)

24:23; 25:4, 21). A Baptist church is guilty of wilful disobedience when it receives alien immersion. Christ said to the church at Philadelphia: "**Thou didst keep my word**" (Rev. 3:8). How can the ordinances be kept, if every freelance can administer them?

New Testament baptism must have five binding elements:

1. **A Proper Administrator.** The second question in the New Testament concerning baptism was not about the subject, design, or act; but about the administrator. "**The Baptism of John, was it from heaven, or of men?**" (Mark 11:30). Where did John get his authority? Did it emanate from men, or did it come from God? Those who try to eliminate the baptism of John from the Christian dispensation are as greatly confused as were the chief priests, scribes and elders in Christ's day. This principle of regularity is recognized among men. An initiation into Oddfellowship will not be accepted as initiation into Freemasonry, and no one seems to be offended when he has to submit to a new ceremony in order to become a Mason. In this, are not "the children of this world in their generation wiser than the children of light?" (Luke 16:8).

2. **A Proper Element.** Baptism must be "in water" (Matt. 3:6). John baptized where there was "much water" (John 3:23). Philip baptized the Eunuch in water (Acts 8:36-40). Peter asked: "Can any man forbid water, that these should not be baptized?" (Acts 10:47).

3. **A Proper Subject.** Who should be baptized? The Commission states that one must first become a disciple, and then be baptized. But who is a disciple? Jesus says one must be old enough to love, hate, forsake, and follow, or he cannot be His disciple (Luke 14:26, 27, 33). Irresponsible children cannot do this; hence they are not scriptural subjects for baptism. "Jesus made and baptized more disciples than John" (John 4:1). Jesus first made disciples, and then baptized them. "**He that believeth and is baptized**" (Mark 16:15). Here faith is put before baptism. What is predicated on faith? Salvation (Acts 16:30, 31); freedom from condemnation (John 5:24); sonship (Gal. 3:26); eternal life (John 3:36); heart-purification (Acts 15:9); justification (Rom. 3:26-28; 5:1). One like this is saved with or without baptism.

4. **A Proper Design.** Paul teaches that the gospel is the death, burial, and resurrection of Christ (1 Cor. 15:1-4). All other truths converge toward these fundamental facts. The two church ordinances symbolize these facts. The Lord's supper pictures the shed blood and the bruised body of Christ, and baptism symbolizes His burial and resurrection. "We are buried with him by baptism (Rom. 6:4). To contend that Paul means Spirit baptism here, betrays an ignorance of biblical interpretation. In every passage relating to Spirit baptism, Christ is set forth as the administrator, and the Holy Spirit is the element. Certainly Paul does not contradict these other Scriptures by teaching here that Christ is the element of Spirit baptism. He means water baptism, and that the believer's immersion pictures Christ's burial and resurrection, as well as the believer's own burial from the old life and resurrection to "walk in newness of life." Baptism is "a likeness of his death," and "a likeness of his resurrection" (vs. 5). Christ died for sin; the believer dies to sin. Christ was actually buried in the earth; the believer is actually buried in water, and his burial in water symbolizes Christ's burial and resurrection. One must die before burial takes place. We do not bury folks to kill them; neither do we baptize people to kill them, but to show that they are already dead.

5. **A Proper Act.** The act in baptism is immersion. The Emphatic Diaglot renders the baptism of Jesus thus: "**Was immersed of John in the Jordan**" (Mark 1:9). In the inter-linear part of that work it is rendered: "**Was dipped by John in the Jordan.**" The Bible Union Version renders it: "**Was immersed by John in the Jordan.**" This version also renders Rom. 6:4: "**We were buried therefore with him through immersion.**" Jesus was baptized "into" (Gr. eis) the Jordan, and came "up out of the water." Were you baptized that way? Did you go **into** and come **out of** the water? The Father was well pleased with the baptism of His Son. Was He well pleased with your baptism?

If either of these five elements is lacking in your baptism, let me urge you to attend to the matter without delay. Baptist baptism goes at 100 per cent the world over. It is genuine because it is the Bible baptism.

Perhaps you have said that The Baptist Examiner is just such a paper as we need at this time. But now that we have it, are you going to sit by and let it get along the best it can? or are you going to do your bit to help? Do you realize what an undertaking it is to attempt to publish a paper that makes no compromise? We can look for support only from those who love the whole truth in sincerity. Are you one of that kind? If you are, we are trusting the Lord to enable you to help us. You can do this by getting your relatives, friends and acquaintances to subscribe. Act now! Also pray for us!!

If you are not a subscriber to this paper, and you receive a copy of this issue, it is a cordial and urgent invitation to you to become a subscriber. If you are tired of the modern trend, refresh yourself by the regular reading of a paper that constantly, and in everything, sounds a call back to the old paths, wherein is the good way. Subscribe for yourself and get others to subscribe.

OUR CHARACTER OF LIVING DETERMINES OUR CHARACTER OF TEACHING

"Jesus taught. But he lived what he taught. And he lived it first before he taught it. And he lived it most, more than even he could teach it. On the human side here was the great power of his teaching. He will teach us. We need it. We need it daily. But we must live it as we learn it; then we teach it to others. This is the first rule in Jesus' School."—S. D. Gordon.