

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"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)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

WHOLE NO. 141

SATURDAY, SEPTEMBER 14, 1940

VOL. 9, NO. 31.

Methodist Heckles Editor at Associational Meeting

Editor Enjoys Visit of Hallum Family Who Are Now Returning To Peru

On Monday evening, August 26, Brother and Sister R. P. Hallum and daughter Marguerite, en route to their mission headquarters at Iquitos, Peru, traveling now from Louisiana to New York, stopped off the train for about a five hour visit the editor and his wife.

And what a joyous, happy visit it was! We prayed, we talked, and enjoyed rich fellowship every minute of the time until the next train left at 1:00 a. m.

Brother Hallum, wife, and daughter, have been stationed at Iquitos, Peru, for four years and three months, having been sent there by the Amazon Valley Baptist Faith Mission Board, founded years ago by the late H. Boyce Taylor. They are going out again under the auspices of this same mission board. Iquitos is located 2300 miles due west of Belem, and is approximately one month's journey by water, so that whereas Brother Dickerson and Brother Hallum are laboring on the same continent, one is on the east coast and the other is near the west coast. And while their distance apart by miles is not so great, yet the amount of time required to travel between the two points is considerable.

Mr. and Mrs. Hallum have spent approximately a year in this country on a furlough, having left Belem just about a week after Brother Dickerson arrived there.

I have asked Brother Hallum to

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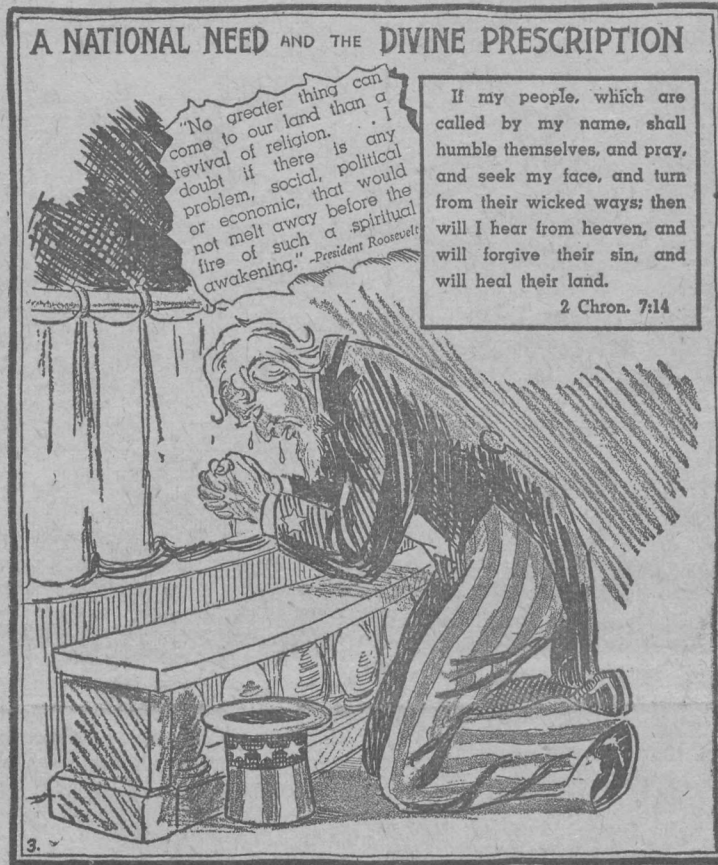
Gifts For Dickersons

In view of the return of Mr. and Mrs. Hallum to Iquitos, Peru, and since they were passing through Belem, (where Brother Dickerson is stationed), the First Baptist Church of Russell has sent an electric refrigerator and a radio to the Dickersons as a special gift, by way of appreciation for one year of faithful service in Brazil.

When these articles arrive, it will be just about a year since Brother Dickerson himself arrived in Brazil. We feel very happy that at this anniversary of his going there, we should be able to send him these articles which are needed so badly.

Through the courtesy of the G. & S. Radio Corporation of New York City, we were able to secure a Philco refrigerator and a seven-tube, short-wave Philco radio at a greatly reduced price. We appreciate the generosity of the G. & S. Radio Corporation.

May God Bless Brother Dickerson as he makes use of these articles in his home.



(Reprinted through courtesy Pentecostal Evangel)

WEDDINGS FOR AUGUST

The month of August has come and gone, and during the month, fifty-seven couples have come into the presence of Pastor Gilpin and gone away joined by the laws of God and of the state, in holy matrimony. May the coming years of these newly-weds be golden years, with happiness, prosperity, and the leadership of the Spirit of God. Our sincere best wishes to the following happy couples:

1. James G. Du Vall and Dorothy H. Johnson of Huntington, West Va.
2. Claude Owen Wert and Dorothy Kathryn Beck of Mansfield, Ohio.
3. Harold Jarrell and Elsie Smith of Charleston, West Va.
4. Claude E. Runyan and Mildred Louise Felix of South Charleston, West Va.
5. Carl Jimson and Patricia Dobbins of Huntington, West Va.
6. Jerry Titus and Bernadine

(Continued on Page Two)

The First Baptist Pulpit

"SPIRITUAL ADULTERY"

"The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot."—Jer. 3:6.

I would like to begin my message by a simple statement, that, religiously this world is in a tremendous mess. I was driving along for a funeral Sunday afternoon out near Grayson, and I saw a house over on the left side of the road between Ashland and Grayson—a house that was built by a man for his father and mother who are dead. He keeps the grass trimmed, and the grounds in perfect condition. He keeps the house painted, and I understand, though I have never been in it, that he keeps it furnished and a supply of groceries on hand at all times. His religion teaches that some day, that father and mother will come back to this world to live again, and he wants this house in perfect readiness for them when they come back.

If that is not an indication of the religious mess which our own asso-

(Continued on Page Three)

Publicly Challenges Editor When Preaching Doctrinal Sermon Printed This Week

On August 29, at the closing session of the Greenup Association of Baptists, while the editor was preaching the sermon printed in this issue of THE BAPTIST EXAMINER, a Methodist preacher interrupted the service to publicly deny that we were preaching the truth.

The doctrinal sermon of the Association, coming as the last thing on the last day, is usually accompanied with nods and yawns, and while it should not be, it is usually always a dry session of the Association; but not so this year. Nobody yawned, and nobody went to sleep.

This is not the first time that heretics and the enemies of the truth have ever interrupted a service which the editor has conducted. For the past years of our pastorate in Russell, the sermons which are gladly received with rejoicing in Russell, are often objected to when we preach them elsewhere.

Even a few weak-kneed, spineless Baptists expressed themselves, after the Association closed, in sympathy with the Methodist "heckler." In contrast, the Baptist preachers present were more than enthusiastic in their support of the sermon, and in their expressions of appreciation after the services were over. All this leads me to say that there is no more doctrinal group of preachers to be found than those residing within the Greenup Association.

This was the third time I had

(Continued on Page Four)

Letter From Dickerson

August 17, 1940.

Dear Bro. Gilpin:

When I wrote to you last Saturday my wife was waiting for me to write, being in a hurry to get off to town. I was scarcely able to go. Hence, the sort of letter, but will try and do better this time.

The photos you sent us are fine. Many thanks for them. Did you or John Jr. catch those fish? Or, did you buy them? There seems to be lots of fish here, but I think they catch those to be found in the markets, in nets. Wayne has tried a few times, but he doesn't have any success. I haven't tried, for I never could catch fish.

According to your letter, Brother Hallum is due to sail today. I am grateful to you for sending the check for the washer. I do hope I get it all right. It will, I think, pay for itself each year in the saving on clothes. There is to be had here only a wooden wash board. The clothes are repeatedly dampened

(Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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MISSION REPORTS

Brazilian Missions

Amount previously reported	\$104.50
Danleyton Baptist Church, Danleyton, Ky.	3.39
Norman Thompson, Kenova, W. Va.	1.00
Della Chaffin, East Lynn, W. Va.	2.50
Bethesda Baptist Church, Wayne, W. Va.	10.00
J. W. Schmidt, Boron, Calif.	1.00
W. H. Thomas, Huntington, W. Va.	2.50
O. W. Stennett, Greenup, Ky.	2.00
William Milligan, Russell, Ky.	1.00
E. E. Collins, Russell, Ky.	1.00
W. H. Pifer, Russell, Ky.	1.00
Mrs. J. C. Woodard, Russell, Ky.	1.00
Anonymously12
First Baptist Church, Russell, Ky.	33.57
Total	\$164.58

Radio Fund

Amount previously reported	\$ 29.10
Della Chaffin, East Lynn, W. Va.	2.50
J. W. Schmidt, Boron, Calif.	1.00
W. H. Thomas, Huntington, W. Va.	2.50
O. W. Stennett, Greenup, Ky.	2.00
William Milligan, Russell, Ky.	1.00
E. E. Collins, Russell, Ky.	1.00
W. H. Pifer, Russell, Ky.	1.00
Mrs. J. C. Woodard, Russell, Ky.	1.00
Clyde Nance, Lesage, W. Va.	1.50
Total	\$ 42.60

AN APPRECIATED LETTER

Dear Brother Gilpin: Please permit me to say that your doctrinal sermon, preached before the 99th annual session of the Greenup Association of Baptists, was the best sermon on Baptist doctrine I have ever heard. Baptists have some things they should be proud of and should show to the world. It is a shame that so many lower their standards to those of the world and worldly organizations. We need much of the very kind of preaching you did at Louisa. Your brother in Christ.—Forrest Sparks, Clerk, Greenup Association of Baptists.

WEDDINGS FOR AUGUST

(Continued from Page One)

Kemmerling of Columbus, Ohio.

7. Lando Hauck and Pansy Harshbarger of Huntington, West Va.

8. Robert Hazlett and Anis Martin of Huntington, West Va.

9. Eldon L. Drake and Mary Helena Booker of Parkersburg, West Va.

10. _____ and _____ of Ashland, Kentucky.

11. Ross James Stewart and Evelyn Madeline Abel of Denison, Ohio.

12. Ivon Smith and Ethel Alderman of Marmet, West Va.

13. Harold Rockwell and Avanelle Rapp of Lucasville, Ohio.

14. Delmer Byron Case and Elizabeth May Clark of Columbus, Ohio.

15. Grant Walker and Lillian McNeely of Charleston, West Va.

16. Clarence Russell Davis and Loene Queen of Portsmouth, Ohio.

17. Ray Kincaid and Margaret Ohan of South Charleston, West Va.

18. Carl Danbury and Tabitha Blowet of Charleston, West Va.

19. Logan W. White and Virginia Thompson of Huntington, West Va.

20. Millard Bumgainer and Martha Worthington of Richwood, Ohio.

21. William Skaggs and Evelyn Wilcox of Huntington, West Virginia.

22. Julia Bobrak and Betty Jane Sheldon of Springboro, Penna.

23. _____ and _____ of Mansfield, Ohio.

24. William Sleighter and Helen Ridgway of Canton, Ohio.

25. Harold Ray Frick and Cora Elizabeth Yeley of Wheelersburg, Ohio.

26. Max Tweed and Florence Ham of Chillicothe, Ohio.

27. Walter Myers and Sybil Wilkinson of Huntington, West Va.

28. Woodrow Clay Hamilton and Marguerite Dunlap of Charleston, West Va.

29. William Edward Rose and Wilma Hester Walls of Charleston, West Va.

30. Arthur Hill and Margaret Brinkley of Portsmouth, Ohio.

31. Joseph Severno and Louise Frances Hammick of South Charleston, West Va.

32. Ernest Roy and Minnie Marie Muck of South Charleston, West Va.

33. Perry Maxwell McCune and Myrtle Lee Mobley of Logan, West Virginia.

34. Raymond McKenna and Ruth Beingham of Wheelersburg, Ohio.

35. Don Penson and Kathleen Lewis of Carter, Kentucky.

36. Theron Wendell Cyrus and Naomi Frances Shanklin of Huntington, West Virginia.

37. Farrell Sergeant and Ova Ramsey of Clem, West Virginia.

38. William E. Minnick and Rose Barnette of Charleston, West Virginia.

39. Robert Smith and Burnadell Hazlett of South Point, Ohio.

MISSIONARIES TO IQUITOS, PERU



MARGUERITE HALLUM

(above)

MR. AND MRS. R. P. HALLUM

(left)

LETTER FROM DICKERSON

(Continued from Page One)

and soaped and placed in the sun. They are kept wet each week from three to four days. You can imagine what that does to both color and fabric.

You certainly are getting out a lot of tracts. It is a great way to evangelize. The printed message has not been distributed by Baptists as it should have been. We need to learn from Wesley, the Russellites, and others. However, there in the states it is more difficult to scatter such, than here.

I have felt the urge to write on some certain subjects for some time. Yesterday I finished my fourth small tract. One is "A Study in Ap-

40. Cleveland Smith and Gladys Garrett of Cincinnati, Ohio.

41. _____ and _____ of Williamson, West Va.

42. Norman H. Stephens and Dorothy Irene Chase of Bell, West Virginia.

43. Elmer Hall and Ruby Woods of Sybil, West Va.

44. Carlos Roach and Maxine Wolfe of Charleston, West Va.

45. Lawrence Daugherty and Mildred Frye of Marion, Ohio.

46. James W. Meadows and Edith Mullins of Charleston, West Va.

47. _____ and _____ of Huntington, West Va.

48. _____ and _____ of Springfield, Ohio.

49. Fred Burton, Jr. and Beryl Sprague of Williamstown, West Va.

50. _____ and _____ of Huntington, West Virginia.

51. _____ and _____ of Springfield, Ohio.

52. Paul Whittaker and Virginia Law of Glenlyn, Va.

53. Charles Dudley Iles and Erma Bernice Morrison of Circleville, Ohio.

54. Edward I Roberts and Irene Rita Kerr of Charleston, West Va.

55. Herman E. Cliff and Virginia A. Frazier of Charleston, West Va.

56. Victor Smith and Mary Oakes of Reynoldsburg, Ohio.

57. William Howell Tate and Ellen Louise Kimbler of Ironton, Ohio.

ostasy," a companion to your "Security of the Saved." By the way, did you receive the copy I sent you? Then I have one on "Baptist, Mode and Purpose." Another, "Proof of A Christian." These people think, like the Campbellites teach, that by having had what they call baptism (but it is not; if baptism saves, Campbellites are lost, for they have not had baptism), and by doing a few charitable acts—they will go to heaven. Then finally, I have a brief tract on "Where the Soul Goes at Death." In it, I explode the theory of Purgatory. I do not know what the priests will do when we begin to leave these last three in every home in the city, but that is my plan, as rapidly as possible. Naturally, I have added in these a word here and there about priests. I mean that true Christians need and have only one Priest, the Lord Jesus. Using the example of Adam's expulsion from Eden, as a case in point, I proved that a system of so-called Christianity that does not put a man back into fellowship with his Maker is false. "This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Thank God we have a "know-so" salvation.

We trust the Lord is blessing your work, tent meetings, etc. Mrs. Lycan gave us some facts about the Coal-grove meeting. We can keep plugging along, hitting heresy and error every chance, exalting as best we can our Lord and Savior, and some day the record of results may astonish us. He who is able to feed thousands with a few fish and biscuits, can multiply the seed sown and give the abundant harvest.

Glad indeed of the word concerning the West Virginia brethren. God will bless His Word. He has His elect. They will hear and heed in salvation and orthodoxy in His own time. Meantime, let us "sow beside all waters."

May God bless you, your family, the church, and the work. Hoping you are all in good health, and rejoicing to be able to say we are well as usual, I am, Yours in Christ's name,—C. W. Dickerson.

"SPIRITUAL ADULTERY"*(Continued from Page One)*

ciation, and our whole nation, and the whole world is confronted with, then I will cite you to this incident. A few days ago a funeral service was held over in Ironton, Ohio. I do not know the woman who died, nor anything about her her life; but the funeral was conducted by a Catholic funeral director. You know how funeral directors announce the funeral, and that now they have cards relative to the birth, age, and death of the individual who has died. Well, here's the card announcing the death of this woman. On one side of the card is a little picture of the cross, and on the reverse side are these words: "My Jesus, have mercy on the soul of ———." And then these words:

"O gentlest heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the poor captive souls in Purgatory have mercy on the soul of Thy departed servant. Be not severe in Thy judgment, but let some drops of Thy Precious Blood fall upon the devouring flames, and do Thou O merciful Saviour send Thy angels to conduct Thy departed servant to a place of refreshment, light and peace. Amen."

That's a terrible admission as to where she has gone, beloved, for it says, "Let some drops of Thy precious blood fall on the devouring flames," indicating that the flames are already devouring the soul.

If that be not sufficient evidence that I might prove that this world is in a tremendous religious mess today, then beloved I will cite you to an experience of a few months ago. I came out of the bank in Russell one morning, and came face to face with a man who was one of the followers of the persuasion of Alexander Campbell. At that time, we were conducting a revival meeting, and I invited him to attend. He said to me, "I think I shall, because there is not much difference between you Baptists and we Christians." Said he, "The fact of the matter is, there isn't much difference in churches after all. It's just like over in the city of Washington, D. C. You can take any avenue you want to, and it will bring you right into the capital buildings. You can take an avenue that runs east, west, north, or south, and if you follow it far enough, it will eventually bring you to the capital." "And," continued this man, "that's the way it is in the plan of salvation. You can join the Methodists, Campbellites, Catholics, or anything you want to, and it will bring you to heaven—each just being a different road to heaven." I said, "That may be true of the city of Washington, but it certainly is not so when it comes to the plan of salvation." There is no Methodist road, nor Catholic road, nor Campbellite road, nor any kind of road to heaven—there is only one road, and that's by the precious blood of the Lord Jesus Christ, God's Son, who came to save sinners.

My brother, that man is not an isolated case. He doesn't stand off by himself, for what he said is characteristic of 90% of the churches and preachers of the world today, believing and teaching the same thing that church membership is equivalent to salvation. It is not so, my brother.

If this be not sufficient evidence to establish the fact that this world is in a tremendous religious mess, then I cite you this one other experience which I had of recent date. A man said to me, "I can't for the life of me see any reason or any point in the fact that you will not have fellowship with other churches,

and that you won't have any part with them in their union programs." Said he, "So far as I am concerned, one church is just as good as another." Well, beloved, when I went out to get my wife, I didn't say to her, "Now, honey, one woman is just as good as another, and I would just as soon grab you as anybody else." If I had, I don't think I would have gotten her.

Let's take another illustration: On one table here's a regular prison fare—cornbread and cabbage, and on another table you have fried chicken, and buttermilk, and cherry pie. Beloved, if one meal is just as good as another, you can sit down and eat the prison food, but I'll take the fried chicken. Then you say that one church is as good as another. There's not a word of truth in it. If there had been, Jesus Christ never would have said, "I will build my church," for if one church is as good as another, we don't need the church which Jesus built.

I

I say to you then that religiously in any direction you look, this world is in a tremendous mess, and all this confusion, my brother, comes from one source—the depravity of man. If man were not a depraved human being, we would not have the confusion we have today spiritually. Religious confusion grows out of the depravity of mankind. Beloved, when the Lord Jesus Christ faced the depravity of this world, wanting to give to the world something to guide it out of its depraved condition, the Lord Jesus Christ gave to this world a group of men and women to stand for the things of the Bible. Listen: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (Jn. 1:4,5) There's depravity, beloved. So depraved are human beings that though the Lord Jesus, the Son of God, and the Light of the world shone forth, men did not realize that the Light was shining. Nobody but a blind man need be told that these lights are shining in this building, and nobody but a spiritually blind man need be told that Jesus Christ is the light of God. So depraved were they that the Word says that the darkness did not comprehend that the Light was shining.

What was God's reaction to that? When the world was given over to depravity so that they could not realize that Jesus was the Light of the world, then it was that God sent a man "whose name was John; the same came for a witness." (John 1:6) Thus John the Baptist, the first Baptist preacher, was God's answer to this world's depravity.

There's the world in darkness, and there's the Christ of God, and the world couldn't believe on Him—it couldn't see Him because of its darkness. Hence, God gave that first Baptist preacher as a witness to bear witness of the Light, and to tell men that Jesus was the Light of the world. I stand here this afternoon to say to you that I believe God's answer to this world's depravity today to lead men out of confusion, and to cause men and women to turn from religious error,—I believe God's answer is Baptist people who have been in existence from the days of John the Baptist down to the present time.

Oh, beloved, what an exalted position is yours! What a noble position is ours this afternoon as children of God and members of Baptist churches, to know that we

are members of organizations which Jesus gave to this world as God's answer to this world's depravity. I'd rather be a Baptist preacher this afternoon than to be the dictator of Germany. I'd rather be a Baptist preacher this afternoon than to be president of the United States. I'd rather be a Baptist preacher this afternoon than to be a king over the world. God's answer to this depravity was Baptists, and he sent them out, and He said, "You bear witness for me that I am the Light of the world." That's the way whereby that the darkness of depravity, and the spiritual confusion shall be removed and shall be obliterated.

II

Beloved, as Baptists, we have some things that other churches do not have. There are things that we possess that other churches just can't have. I would like to say to you first of all, that we Baptists, have the Lord Jesus Christ as the Head of our church. There isn't another church organization on the top side of God's earth that can say that Jesus is the Head of their church. The Catholics have the pope as their head. The Lutherans have Martin Luther as their head and founder. As badly as they hate to admit it sometimes, the Campbellites must say that Alexander Campbell is their head and founder. It certainly hurts them sometimes when you come back and read to them the letter that Henry Clay wrote to the King of England which said, "This will introduce to you the Honorable Rev. Alexander Campbell, who is head and founder of the organization in Kentucky that bears his name." They can't say that Jesus Christ is the head of their church. The Methodists must go back to the Wesleys for their founder. The Hard-shells, as much as I love them for some of the things they teach, must say that Daniel Parker is their head. The Church of England has the king of England for its head. The Presbyterian church has John Calvin for its head. The Congregationalists must look to Robert Brown in a similar manner, while Christian Science and the Mormons look to Mrs. Eddy and Joseph Smith, respectively, for the head of these organizations.

So, beloved, there isn't a one of these denominations that can say today that Jesus Christ is the head of their church; but Baptists can go back across the centuries—yea back across 1900 years of time, and can say that the Lord Jesus Christ is the head and founder of our church. I tell you it brings a joy to my heart when I say to you that we know, and we have the assurance that we have something to offer that others don't have to offer—we have Jesus Christ as the Head of our church.

If I had never seen a Bible, I would believe that. When I went to college, I studied a lot of history, and I will say to you this afternoon, that if I had never seen anything but the pages of a history book, I would be a Baptist, and I'd feel sorry for the man that wasn't one. I tell you as surely as there is a God on His throne in high heaven looking down upon us, Baptists, by the right of history alone, have been in existence, and have an unbroken line of continuity from this twentieth century back to the days when Jesus said, "I will build my church."

Go across the street on the other corner, (a Methodist church build-

ing there), and there you may see a beautiful church building, and they may have a fine distinguished pastor; but when the beloved pastor of this Baptist church stands here before this congregation and speaks the words of God, he can say to this church what no other man in this town can say—he can say that we have Jesus Christ as the Head and the Founder of this church.

That's not all we have that other folk don't have. We have church perpetuity guaranteed to us, for the Lord Jesus said, "I will build my church, and the gates of hell shall not prevail against it." Beloved, I am not one bit concerned about Baptist churches going out of business today. I am not one bit concerned about Baptist churches ever ceasing to be in this world. Listen: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21). I tell you, we have something guaranteed to us that no other religious body in this world has. It is guaranteed to us that we shall exist down through the ages. Oh my brother, how it thrills my soul when I turn to Matthew 15:13. Listen: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." I look across on the other corner of the street (toward the Methodist church) and I say there is going to be a rooting up time some day, and you'd better get out of this false church; but I come back here and say that the Lord Jesus Christ is the Head and Founder of this Baptist church, and thank God, He has given us a promise of perpetuity to the end of the age. Other folk just don't have that. They would like to have it, but they just don't have Christ's promise of perpetuity.

That's not all we have that they don't have, for we have a commission. Jesus said to His church, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19,20). He gave this commission to His church. He didn't give it to anybody else, and He gave it back there in the first century A. D., and He didn't wait fifteen or sixteen hundred years to give it; and I am convinced this afternoon that the commission of our Lord Jesus Christ is a commission to Baptist men and women and churches, and the only organization on the topside of God's earth that has the privilege of carrying out this commission that Jesus gave, is a Baptist church. Other folk just don't have any commission.

Who called these other preachers? I don't know, beloved, but God didn't. You tell me that God calls a man to preach Arminianism, and falling from grace, and that there is no difference between churches, and that baptism will save a man—God doesn't call men to do things like that—He gave a commission and said, "Go preach the gospel, and by so doing you are to convert men and baptize them, and after that you are to teach them the all things laid down in this Word." We have a commission this afternoon that no one else has. Anytime you see a church other than the Missionary Baptist Church, you can just mark it down that they are going out without the commission of the Lord Jesus Christ. They may be doing good, and some of them

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"SPIRITUAL ADULTERY"*(Continued from Page Three)*

may be preaching some truth, but I am saying that they do not have the commission of the Lord Jesus.

What else do we have that they don't have? As I have said, we have Jesus as the Head and Founder of our church, we have church perpetuity guaranteed to us, and we have a commission. Now what else do we have? We have Scriptural baptism, and they don't have it. When Jesus came into this world, He came to John the Baptist and asked John to baptize Him. Old John reluctantly did so. Where did he get that authority? Did he just get it like some of these other folk have gotten it? Listen to this Scripture: "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." (John 1.33). Notice the expression, "he that sent me to baptize with water." Somebody had sent John to baptize with water. He had baptism commissioned to him, given to him, ordained to him, constituted to him, and my brother, this afternoon, I thank God that when John baptized Jesus, that John, the first Missionary Baptist preacher the world ever saw, got that authority from Almighty God to do the very thing that he did. Beloved, I am rejoicing this afternoon that I am a Baptist preacher, and I am thanking God because we have the authority to baptize.

Beloved, if we had the time, and if you were not worn out this afternoon, how we would like to preach to you about the authority that is ours. Is it any wonder that Baptists have raised hell over the Sherwood situation at Georgetown. I am a graduate of Georgetown, and I was there when our moderator was a student there also. I love the school, and I am deeply grieved over existing conditions. Do Baptists have any right to say that Sherwood has no business as president of the college in view of his faulty baptism? Baptists have no business in putting one dime in that institution until that situation is straightened out. We have something that other churches do not have—we have the authority to baptize, and they don't have it.

That isn't all we have beloved—we have something else that is sweeter to me than anything else. It is just one of the sweet meats of the Bible to me, and that is the fact that we have the Holy Spirit to inhabit our churches, and the only organization that the Holy Spirit inhabits is a Missionary Baptist Church. In Eph. 2:22 we have these words: "In whom ye also are builded together for a habitation of God through the Spirit." My brother I thank God for this truth.

When Paul was here in the days of his flesh, and he wrote to the church at Ephesus, he said that the church in the city of Ephesus was the residence of the Holy Spirit in that city. Beloved, I will say to you this afternoon that the Holy Spirit has His residence today in the same kind of churches that He did back in the city of Ephesus. He does not reside in the P. T. A. organization, nor does He reside in any kind of political organization; the only place outside of the heart of an individual believer, that the Holy Spirit resides, is in Missionary Baptist Churches.

We have something to thank God

for this afternoon. God gave us to this world as an answer to this world's depravity, and we have something that the world and other churches don't have. Notice that which we have again: First, we have Christ as the Head of our church, while all others have some man or some woman as head.

In the second place, we have church perpetuity guaranteed to us, whereas all others have God's threat of destruction, in that He has promised to root up that which he has not established.

In the third place, we have a commission, while in contrast, all of these man-made churches are doing their work without any commission, and are running without being sent, and preaching without the commission of God.

In the fourth place, we have Scriptural baptism, whereas others are unbaptized and all Catholic and Protestant churches have no more right to baptize than the Red Cross or the W. P. A.

In the fifth place, the Holy Spirit inhabits Baptist churches, whereas all others do not possess Him.

III

Now let me come to my text: "The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot." In view of that fact, beloved what kind of men and what kind of women ought Baptist people to be? If what I have said is true, and I challenge you to gain-say it—(a Methodist preacher from the audience spoke up at this point, and said, "I gain-say it.")

"Thank you sir, I will be glad to meet you any time, any place and any where you choose to settle it. You have not the truth—you are a heretic, and I challenge you publicly to gain-say what I have said." (The silence of death prevailed in the part of the house where the Methodist preacher sat.)

I say again that in view of the fact that Baptists are God's answer to this world's depravity, and that we have these privileges and blessings which others do not have, then every time that a Missionary Baptist goes into a union meeting with any of these man-made organizations, then such a Baptist is guilty of spiritual adultery. However, the folk of these other organizations could not be guilty of spiritual adultery, for they do not have the truth. (Addressing the Methodist preacher again): "You could never be guilty of spiritual adultery for you have no truth from which to depart. It is perfectly all right for you to have any kind of a campaign or meeting that you wish, or to go into any type of union meeting that you want to, in view of your rank heresy; but for a Baptist who has the truth to go into any meeting with you or with any of your tribe, then that Baptist is guilty of spiritual adultery."

Back here in the Old Testament in Jeremiah's day, Israel had gone after false gods. They had plenty of idols in those days, and they had plenty of false teachers and false gods. The Jewish people had Jehovah God, and He had given to them His teachings. He had given to them the Word of God, and they knew what God wanted them to stand for. However, they turned away from the principles of almighty God, and they went after idols, and God said that Israel was

guilty of adultery. Then Judah did the same thing.

Look at it in this way:—With the Holy Spirit to inhabit our churches, with the commission of Almighty God given to us, with church perpetuity guaranteed to us, with our authority to baptize, and with Christ as the Head and Founder of our church—with all these as our possessions, and our heritage for two thousand years—with these things being ours, for a Baptist to go into a union meeting at any time, or to recognize any man who would dare to stand up and oppose the things of God,—I tell you that such a Baptist is guilty of spiritual adultery. If he were to commit sexual lewdness with some female, he would be no more guilty before God than to depart from the Scriptures of God and to have fellowship with heretics.

I would not even call on a man who is a member of one of these man-made churches to pray in our church. I do not recognize them as preachers, for God has never called them. I have absolutely nothing to do with them, for the Bible says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his evil deeds." (2 John 1:10,11). You say that's mighty narrow. Just as narrow as the Book, beloved. Oh, I tell you this afternoon, I thank God today for the fact that when Jesus Christ came to this world and looked upon the depravity of man, He then turned to John the Baptist and said, "You are the answer to this world's depravity." He gave us some things to teach the world, and what a shame for a Baptist preacher to ever depart or go away from the traditional teachings of the Word of God.

Beloved, there is a challenge to us—a challenge to time, a challenge to devotion, a challenge to purity, a challenge to loyalty, and a challenge to our money. Oh, I say to you beloved, since this be true, that we have these things that God has given to us that He has not given to others, and since when we depart from these traditional teachings of the Word of God and have fellowship with others, we therefore become spiritual adulterers in God's sight—in view of that fact, how it ought to challenge us to live for God, and stay close to His Word.

In the days of the Revolutionary War, the last place that had to be captured for the winning of the War, was Stony Point; and when Washington called together his generals, he asked for a volunteer who would lead a detachment of soldiers up Stony Point. One of them, Anthony Wayne, later destined in history to become known as "Mad Anthony Wayne," stepped forward, saluted, and said, "General Washington, I'll lead a detachment of soldiers up Stony Point." When Washington said, "But you are one of the youngest generals in the army," Anthony Wayne stepped forward and saluted again, and said, "General Washington, I would storm hell if you would lay the plans."

That's our business, beloved. We are to storm Hell. God has laid the plans within this Bible from Genesis to Revelation, and from Matthew to Revelation, every word in it was written by Baptists, about Baptists, for Baptists, and to make Baptists; and with this plan before us, we ought to be willing to storm Hell.

In San Antonio, Texas, is located

**PUBLICLY CHALLENGES
EDITOR WHEN PREACHING
DOCTRINAL SERMON
PRINTED THIS WEEK**

(Continued from Page One)

ever preached this message, having preached it once here at home, and also having preached it to the Pastor's Conference in Lexington. On both the previous occasions it was heartily received. Now after this new experience, I expect to preach it more than ever. This just convinces me of the need of doctrinal preaching today. I expect in the Bible Conferences that I hold during the next several months, to preach this sermon repeatedly, for surely we need today to let the world know where we stand.

I am not ashamed of the fact that I am a Baptist, and I feel it is my duty to let the world know that I am such, and why that I believe what I believe. I still contend that "If you give every man a clean heart and an open Bible, the result will be a Baptist civilization."

**EDITOR ENJOYS VISIT OF
MISSIONARY HALLUM'S FAMILY
NOW RETURNING TO PERU**

(Continued from Page One)

contribute some articles to THE BAPTIST EXAMINER relative to his work in Peru. I am sure that these will prove interesting reading to all of our subscribers.

May I ask that you remember Mr. and Mrs. Hallum and Marguerite especially at a throne of God in prayer.

the Alamo. In the days when Texas was fighting for her freedom, Col. William B. Travis called his little band of 183 men around him and said, "We can yet escape; soon we will be surrounded and all hope of escape will then be gone. All who choose to die with me that Texas might be free, step over this line." Then with his sword he drew a line on the ground from one end of the building to the other. Immediately the entire 183 men stepped over the line to the side of Travis. Over on the other side lying on a cot dying from a dozen bloody wounds was old Dave Crockett. He said, "Boys, pick up my hat and carry it over on that side of the line." When they had done this, he said, "Pick up my sword and put it over there." Then again he said, "Boys, pick up my cot and put me over there that I might die with you." The entire 183 men died that Texas might be free, and only one woman escaped to tell the story. May God help us to thus stand for the truth.

"Am I a soldier of the cross,
A follow'r of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

Back in the early days of our country, representatives of the first Episcopal church of Boston came to Roger Williams and offered him the pastorate of that church, but he declined. Then the representative said, "But Mr. Williams, this is Boston. Don't you understand? This is the first church of America, with all of the first families, and all the first people in her pews. This is the opportunity of a life time." To this Roger Williams replied, "I have thought of all that, but I think more of first principles than I do of first families."

My brethren, greater than first families, greater than first churches, greater than anything else, are the first principles of the Bible, and may God help each of us to be loyal to the first principles of the Word of God.