

PREMILLENNIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

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."—(Isaiah 8:20).

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WHOLE NO. 251

Making God's Word Practical

Read Matthew—Chapters 1-7

1. Mrs. A. had neighbors who were worldly and who hated her because she tried to live a good life. They said mean, hateful things, turned the chickens loose to spoil her garden, and threw beer bottles into her yard. What verses would help her?
2. Mr. B. had quarreled with Mr. X, who was also a member of the church, and Mr. X had quit attending. What verse should both of these men read and heed?
3. Mr. C. and his wife could not get along, and finally she decided to get a divorce on the grounds of incompatibility. What does Jesus have to say about the matter?
4. Mr. D. was a gentleman about the house, but when he was with certain companions, he felt that it was smart to curse and swear. To what verse would you refer Mr. D?
5. Miss E. had a classmate who looked down on her because she did not come from a wealthy family. This made Miss E despise her, and she never failed to do something to get even with her when she had a chance. Find the verse for Miss E.
6. Mr. F. thought it was all right to make every dollar possible and to spend it as one pleased, provided he got it honestly. What did Jesus have to say about money?
7. Mrs. G. figured that if she believed in Christ and came to church regularly, that she could live as she chose the other six days. What words would she likely hear on the day of judgment?

Answers: 1, (Mt. 5:10-12); 2, (5:23,24); 3, (5:31,32); 4, (5:37); 5, (5:44-48); 6, (6:19-21); 7, (7:21-23).

★
"The Harvest
Truly Is
Plenteous,
But the
Laborers
Are Few".
—Mt. 9:37
★



The Victory Tax And Our Churches

By W. Lee Rector

Our country is at war. Mounting expenses compel our government to levy more and more taxes. No patriotic American objects other than sympathetically to tax bills put forth to meet the exigencies of the war. True American church people, loving the privilege of free worship, never resist enlarging taxes when they are needed for defense. We know that we have a herculean task to perform if we save Democracy and organized Christianity from ruthless suppression at the hands of the anti-Democratic hosts marshalled against us. Accordingly, lovers of Americanism and lovers of free worship do not complain at taxes but welcome the privilege of meeting our country's needs according to their ability.

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"Give Attendance To Reading"

C. D. Cole, Orlando, Fla.

"Give attendance to reading," was Paul's injunction to Timothy in his first epistle. And in the second letter to that same young preacher, he said, "Bring the books, especially the parchments." Paul was an inspired apostle, and had seen the Lord, and yet he felt the need of reading! He had written much of the New Testament, and yet he felt the need of reading! He had been caught up into paradise, and had heard things unlawful to be uttered, and yet he felt the need of reading! He was in a dark, damp prison cell, and yet he wants books to read! He was ready to be offered, and the time of his departure had come, and yet he wants to spend his last hours with his books! He especially wants the parchments or rolls of Scripture.

Spurgeon said: "The man who never reads will never be read:

he who never quotes will never be quoted; he who will not use the thoughts of other men's brains proves that he has no brains of his own." The saintly Fenelon once remarked that "If the riches of both Indies, and the crowns of all the kingdoms of Europe were laid at my feet in exchange for the love of reading, I would spurn them all." The preacher who neglects reading reminds us of a saying of Billy Sunday: "There are some people who have a brownstone front, but nothing behind it; open the door and you are in the backyard."

The Power of the Printed Page

We are not apt to over-estimate the power of the printed page, either for good or evil. The modern sects that mutilate the Bible by running off at a tangent and by false interpretation are great users of the printed page. By this means

they have sown their pernicious propaganda in nearly every home in the land. And the nasty literature, in its gaudy dress, that glares at us from every news stand and drug store, is enough to make the pagans blush. Many of these magazines and books are veritable packages of seeds of vice.

Paul says, "Be not overcome of evil, but overcome evil with good." The forces of righteousness can use the printed page too. God has promised to bless the truth whether spoken or written. Humanly speaking, the Bible is a written ministry to supplement the spoken Word. Prophets and preachers extended their ministry through time and into eternity by means of the written word. In this way they have been a blessing to future generations and to distant lands.

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Not Only Necessary ---But Enough!

By H. A. Ironside

In a hospital ward a lady missionary found an undersized little Irish boy, whose white, wizened face and emaciated form excited her deepest sympathy. Perhaps of about fifteen years of age, he scarcely looked to be twelve. Winning the lad's confidence by gifts of flowers and fruits, she soon found him very willing, and even eager, to listen to the story of the sinner's Saviour. At first his interest seemed of an impersonal character, but gradually he began to be immediately concerned. His own soul's need was put before him, and he was awakened to some sense of his lost condition, inasmuch that he commenced seriously to consider how he might be saved. Brought up a Romanist, he thought and spoke pen-

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THE FIRST BAPTIST PULPIT

"Jonah In The Whale's Belly"

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40).

This is my second message on the book of Jonah, having preached to you from it two weeks ago this evening.

This book has been called "the battle ground for the destructive critic." Three views of the book are emphatically denied by the higher critics. First, they deny the existence of Jonah. Second, they deny the repent-

ance of the city. Third, they deny the swallowing, preservation, and regurgitation of the prophet.

In my first message to you two weeks ago this evening, I showed that Jonah lived and that he was actually swallowed, preserved, and regurgitated by the fish.

I

JONAH WAS ACTUALLY IN THE WHALE'S BELLY. "And Jonah was in the belly of the fish three days and three nights." (Jonah 1:17). Modern critics deny this fact. This

merely proves Romans 8:7, which says, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Thus, they count God out—not in. They attempt to strip God of His power by denying this miracle.

I am sure that there are a number of reasons why this miracle is true. First of all, it is true because of the words of Jesus. Listen: "The scripture cannot be broken." (Jn.10:35). If the "scripture cannot be

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BIRTH CERTIFICATE of Some Roman Catholic Inventions

- Prayers for the dead in the year A. D. 300.
- Making the sign of the cross, 300.
- Worship in Latin language, 600.
- Worship of Mary and saints, 788.
- Worship of the cross, images and relics, 788.
- Baptism of bells, 965.
- Fasting on Fridays and in Lent, 988.
- Fabrication of holy water, 1,000.
- Marriage of priests forbidden, 1079.
- Rosary beads invented, 1090.
- Sacrifice of the Mass, eleventh century.
- Sale of indulgences, 1190.

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John R. Gilpin—Editor

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THE VICTORY TAX AND OUR CHURCHES

(Continued From Page One)

We are for church employees paying the Victory Tax even as other employees do, but the Victory Tax Bill requires the local church as employer to act as withholding or collecting agent for the government. Such is a matter of grave concern for many church people. According to the bill, churches which employ pastors and workers are not exempted from acting as withholding or collecting agencies. According to the law, churches, as employers, will have to withhold 5 per cent of the salaries of pastors and church workers and render accounts of the same to the government. No pastor and no church worker would object to paying the 5 per cent Victory Tax, but all of these know that their churches cannot act as collecting and administering agencies in the application of this bill. Such action would be both unscriptural and unconstitutional.

Unscriptural

Baptists have historically throughout the ages insisted upon the complete separation of church and state. They know that the Lord affirmed this truth when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's", Matt. 22:21.

During the dark ages, Baptist churches suffered indescribably at the hands of governments seeking to control them. They died by the millions before they would allow the state to dictate concerning their worship, and Baptists will die again before they will let governments interfere with their worship. The government must keep its hands off our churches.

Unconstitutional

For a church to act as a collecting and administering agent of the Victory Tax for the United States government would be unconstitutional. Our Constitution's Bill of Rights, Amendment 1, says:

"Congress shall make no law respecting an establishment of religion, or of prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people to peaceably assemble, and to petition the government for redress of grievances".

In the light of this amendment, the government would be invading the free exercise of church life should our churches be made collecting agents for the government of the United States in collecting and administering the Victory Tax. The faith of Baptists forbids such a role, and the Constitution of the

United States outlaws such a role. Accordingly, all worshiping groups in the United States should petition Congress to provide exemption for our churches from such a role.

Now, should our churches not be exempted from withholding this tax and sending the money and the reports in as stipulated in the Victory Tax Bill, then they would pass under the Bureaucratic control of the government.

GOD FORBID!

"GIVE ATTENDANCE TO READING"

(Continued From Page One)

The religious press is the long arm of the pulpit; it reaches those who cannot hear our voice, and continues to bless when our "poor lisping, stammering tongue lies silent in the grave." Think of the blessings to human souls through the written messages of such men as Paul, Augustine, Calvin, Gill, Fuller, Edwards, Spurgeon, Carroll, Graves, Eaton, Robertson and others—a host too numerous to name! A tract by John Wycliffe led John Huss to Christ; a leaflet by Luther was the means of John Bunyan's conversion. If the writer had to choose between an oral and a written ministry, as the best means of doing good, he would choose the written ministry.

The Greek for reading is "anagnosis," and means "knowing again." This suggests its value as a supplement to an oral ministry. What we hear is more easily forgotten than what we read. We may forget what we hear, but we can know it again through reading. The hope of the pastor in the indoctrination of his people depends upon his success in getting them to read. A reading Christian will be a learned Christian.

What Shall We Read?

"Give attendance to reading" the right kind of literature. Reading may result in a curse as well as a blessing. Multitudes read to their hurt rather than to their good. They poison their minds with daily doses of poisonous literature. The reading of most people is for the entertainment of the flesh rather than for the instruction of the spirit. What a man reads is a good index to his character, and an accurate thermometer of his spiritual state. Dr. Broadus once said that there are simple tests of character: What a man thinks about when he is alone, what he reads when he is tired and what he does when he is away from home.

The mass of material coming from the press beggars description. It is no easy task to stand by and select that which can be read to profit. All of us need to implore Divine help in selecting our reading matter. Who has not wasted both time and money on that which was not food for the soul? It is a proverb that "Truth is always found at the bottom of a well, while falsehood walks the highway with a trumpet to its lips." Man has enacted pure food laws for the sake of his body, but none for the sake of the soul.

The Future of the Examiner

The writer takes the liberty to say that he would like to see The Baptist Examiner published in a more permanent form. He has in mind a paper in the form of a magazine, carrying articles of a doctrinal and expository nature along with other features. It could be a monthly of about one hundred pages devoted to the interpretation of the Scriptures as Baptists have and do understand them. We know of many able men among us (some of them obscure) who could and would gladly furnish the necessary material for a great mag-

azine. Baptists are doing next to nothing to perpetuate our glorious doctrines, while the book shelves of the country are being filled with books and magazines carrying the teachings of the Seventh Day Adventists, the Russellites, and other groups who deal no better than they with the Word of God. We should be able to secure enough laymen to underwrite the cost of such a publication. What is the use of perpetuating Baptist churches if we do not perpetuate Baptist doctrines? What we have said is not to be taken as a criticism of The Examiner in its present ministry. We mean to compliment it by saying we ought to have more of it and in a more permanent form.

We have given in the above paragraph only a general idea of what we would like to see for The Baptist Examiner. We have in reserve several other ideas if our suggestion finds a favorable response from the editor and his advisers and readers. The editor may or may not give his reaction when he publishes this article.

NOT ONLY NECESSARY—BUT ENOUGH!

(Continued From Page One)

ance and confessional of Sacraments and church, yet never wholly leaving out Christ Jesus and His atoning work.

One morning the lady called again upon him, and found his face aglow with a new found joy. Inquiring the reason, he replied with assurance born of faith in the revealed word of God, "O Missis, I always knew that Jesus was necessary; but I never knew till yesterday that He was enough!"

It was a blessed discovery, and I would that every reader of these pages had made it. Mark it well: Jesus is enough righteousness! "He, of God, is made unto us and redemption." Ye are complete in Him. "God hath made us accepted in the Beloved." These are only a few of which show clearly that Jesus is indeed not only necessary, but enough.

It is believed by most people that Jesus is necessary. The whole fabric of Christendom is built upon that. But alas, how few realize that He is enough!

You see, it is not Christ and good works, nor Christ and the Church, that save. It is not through Christ and baptism, or Christ and the confessional, that we may obtain forgiveness of our sins. It is not Christ and doing our best, or Christ and the Lord's Supper, that will give us new life. It is Christ alone.

"Christ and" is a perverted gospel, which is not the gospel. Christ without the "and" is the sinner's hope and the saint's confidence. Trusting in Him, eternal life and forgiveness are yours. Then, and not until then, good works and obedience to all that is written in the Word for the guidance of Christians, falls into place. The saved soul is exhorted to manifest love for Christ. But for salvation itself, Jesus is not only NECESSARY, BUT HE IS ENOUGH.

BIRTH CERTIFICATE

(Continued From Page One)

Transubstantiation of wafer, 1215.

Adoration of the wafer, 1220. Auricular confession of sins to the priest 1215.

Cup forbidden to people at communion, 1414.

Purgatory proclaimed, 1438.

Apocryphal books added to the Bible, 1546.

Immaculate conception of Mary, 1864.

Infallibility of the Pope, 1870.

What next? And still the Roman Church claims never to "pæneque æææ" —Clipped.

"I Should Like to Know"

1. Is there a possibility of falling from grace?

Not if the Lord Jesus is God and truthful. He said, "Him that cometh unto me I will in no wise cast out." Not unless the devil and the believers in apostasy can put one over on God and get one of the elect. The Book says, "For 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." (Rom. 8:29, 30). That is a five link chain extending from eternity past to eternity future and God plainly says that not one that God foreknew before time will fail to be glorified when time ceases to be. All the balance of Romans 8 piles up too many arguments equally unanswerable, as does the whole Gospel of John and many other Scriptures.

2. Explain Heb. 10:26.

Wilful sin is the sin of saved men, who know God's will and deliberately refuse to do it. His judgment will be most severe. Compare Eli's sons or Moses not being allowed to enter Canaan or Uzziah's being smitten with leprosy and the death of David's baby, or the sin of Ananias and Sapphira and many such like. Read I. Cor. 11:30-32.

3. Do you believe in what Baptists call the "mourner's bench?"

No. More folks are being deceived at the mourner's bench today than any other heresy and delusion practiced among Baptists today.

4. Does one church (Baptist) have a right to invite another church to commune with them?

No. Communion is in the local church. I Cor. 11:18-32. A member of one Baptist church has no more right to commune in another Baptist church than he has a right to vote in another Baptist church. Both are under the control of the local church that sets the table and does the voting.

5. (1) Church A was built by several Baptists and the State Board. The several Baptists moved away and left the church in the hands of Rev. Littlehope who promised to protect the interest of the church. The several Baptists in another community built church B.

(2) Church A ordained a deacon against the unanimous vote of the association. The deacon does not believe in Eternal Security, believes in open communion and alien baptism. So does the pastor, Rev. Littlehope.

(3) Church A knowingly secured an evangelist who had been run out of two associations and at the time was under suspicion of stealing money from his own church. His services were secured because he was an intimate friend of the above deacon.

(4) Church B broke fellowship with Church A for the above reasons and brought charges before the association. Church A immediately withdrew from the association rather than to stand trial. The association referred the matter to the executive board for a hearing in next association. So far nothing has been done. Church B agreed to receive the committee and church A refused.

(5) Church A wants to come back into the association on the grounds that nothing is to be

undone and that no future promises are to be made. If the association accepts them what should Church B do?

Both churches are irregular, heretical, un-Baptistic and both ought to have a thorough housecleaning from top to bottom.

Now we will take up the various statements made in this query and tell what in our judgment, ought to be done with each church and the members involved.

(1) The "several Baptists" who helped to build the church have nothing to do with Church A after they moved away. The Board has. If they turn the control of the property over to heretic Littlehope, as the Board often do, they have acted the fool and been disloyal to a sacred trust; but no one can do anything except the church and the Board.

(2) The Association has no authority and no power to ordain a Baptist preacher. Acts 13:1-4. They are not Baptists but Presbyterians or Campbellites who have ruling elders. Ordinations of preachers or deacons are wholly in the hands and by the authority of a local church and such visiting preachers as the church invites to assist in the ordination. The church, instead of proceeding with the ordination of the deacon, should have preferred charges against him for heresy of the worst type and have excluded him from the church. The church does not need a council or presbytery to deal with a heretic like that. Any layman can prefer the charge of teaching apostasy or open communion or alien immersion in the church, and, if proven guilty, then he ought to be excluded at once without delay. Too much red tape with no Bible authority in Baptist affairs today. Better come back to the Bible. Heretic Littlehope ought to be excluded too, if a member of that church; if not a member of that church, then the least the church can honorably do is to fire him from the pastorate and report the action of the church in the denominational papers as a warning to them against harboring wolves in their churches. Matt. 7:15-20.

(3) Fine warning as rule not to employ travelling, money-grabbing evangelists, in our churches, unless you know they are clean in life, sane in methods and scriptural in doctrine. This crook ought to be given the widest exposure by all who know the facts and run out of the country so far as any Baptist doors being open to him.

(4) Bro. B was wholly wrong in bringing charges before the association. Had I been Moder-

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THANKFUL FOR WHAT?

(Continued From Page One)

and found him leaning over the side of his craft.

"Good morning," I said.

He didn't reply and seemed to think that I had come to get some drink out of him.

"How are you this morning?" I said.

"What's that to you?"

"I can't help taking an interest in you for I saved your life last night."

"Get out," said he and cursed me for a liar.

I turned round and pulled away. Then I looked up to heaven and prayed: "Oh, Lord Jesus, now I know how Thou dost feel at the way men are treating Thee. Thou didst die to save them and yet they turn away and curse Thee to Thy face."

—Mark Guy Pearse

JONAH IN THE WHALE'S BELLY

(Continued From Page One)

Jonah", then the story of Jonah is a fact. If you believe that Jesus told the truth in the days of his ministry, then you must accept the story of Jonah as being true.

In the second place, this story is true because of the statement in our text. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40.) These are none other than Jesus' own words. We believe that His words are true.

In the third place, I believe it to be true because Christ did not believe in legends and myths—He erected facts on facts. He said again we hear Him say in this case, "For as Jonas was a sign unto the Son of man, so shall also the Son of man be to this generation." (Lk. 11:30.) He never mentioned Achilles, Atlas, Hercules, or any other fictitious character. He did not honor legends and myths, but rather based His words on facts, we are sure that the story of Jonah is true.

Likewise, we believe the story of Jonah to be true because it is a miracle—it is no more than any other miracle. Jesus healed the dead; He healed those withered hands; He gave sight to the blind; He fed the thousands miraculously. If He can perform these miracles, why under the power of God, can He not perform the miracle of Jonah with reference to the whale is likewise

When also we believe this story of Jonah to be true because of the testimony of science. I have heard it said that it was impossible for a whale to swallow a man. In this respect may I notice that the book of Jonah never calls this fish which swallowed Jonah a whale. It is an especially prepared fish which was especially prepared to take care of the prophet Jonah. May I offer you experiences on the part of

which will show, how there have been big fish killed from time to time which were capable of having swallowed a prophet such as Jonah. In Miami, Florida, in 1918, a enormous fish was captured. It measured two and one half days fighting, between four and five hundred bullets, and five hundred driven bodily into the fish to capture it. This fish was five feet long and weighed 100 pounds. Its diameter was three feet and three inches. Its circumference was thirty-three and nine inches. A man could stand upright in its jaws. Scientists say that it was a deep fish and that from its soft skin it was thought to be a monster. What kind of a monster have been if it had attained the age of Methuselah?

Now in the National Museum at Washington. Every one who has ever seen it, knows possibly that old Jonah could have been standing up as well as me.

Let me give you another true story. The New York World of Dec. 12, 1896, reports the story of the Star of the East, a whaling vessel. One day the vessel sighted a whale about 10 miles off. They lowered a boat and attempted to kill the fish. In the course of the attack, the whale hit one of the boats with his tail and overboarded it. One of the men named William Bartley, landed in

the whale's mouth. For forty hours he was imprisoned there. When the whale was killed and he was released, the intense heat and gastric juice of the whale's stomach had turned his hair white and his skin blue. For three weeks he was insane. After his recovery, in speaking of his imprisonment, he said that the intense heat seemed to him that he was on the inside of Hell. Doesn't that compare well with Jonah's prayer to be delivered from Hell?

Also, using the testimony of science to support this Scripture that Jonah was actually swallowed by the whale, I quote you another true story taken from the book, THE CRUISE OF THE CACHALOT, by Frank Bullen. The author describes a struggle with a huge sperm whale, or Cachalot. After making the capture, he writes: "During the conflict I had not noticed what now, claimed attention—several great masses of white semi-transparent-looking substance floating about, of huge size and irregular shape. But one of these curious lumps came floating by, as we lay, tugged at by several fish, and I immediately asked the mate if he could tell me what it was, and where it came from. He told me that, when dying, the cachalot always ejected the contents of his stomach, which were invariably composed of such masses as we saw before us; that he believed the stuff to be portions of cuttle-fish, bitten off by the whale for the purpose of swallowing, but he wasn't sure. Anyhow, I could bring this piece along side now, if I liked, and see. Secretly wondering at the indifference shown by this officer of forty years' whaling experience to such a wonderful fact as appeared to be here presented, I thanked him, and, sticking the boat-hook into the lump, drew it alongside. It was at once evident that it was a massive fragment of cuttle-fish-tentacle or arm—as thick as a stout man's body, and with six or seven sucking discs, or acetabula on it. These were about as large as a saucer, and on their inner edge were thickly set with hooks or claws all round the rim, sharp needles, and almost the shape and size of a tiger's.

To that manner of awful monster, this portion of limb belonged I could only faintly imagine; but of course, I remembered, as any sailor would, that from my earliest sea-going I had been told that the cuttle-fish was the biggest in the sea, although I never even began to think that it might be true until now. I asked the mate if he had ever seen such creatures as this piece belonged to alive and kicking. He answered, languidly, "Well, I guess so; but I don't take any stock in fish, 'cept for provisions or ale on that's a fact."

For the first time it was possible to understand that contrary to the usual notion of a whale's being unable to swallow a herring, here was a kind of whale that could swallow—well, a block four or five feet square, apparently; who lived upon creatures as large as himself, if one might judge of their bulk by the sample to hand; but being unable, from only possessing teeth in one jaw, to masticate his food, was compelled to tear it in sizable pieces, bolt it whole, and leave his commissariat department to do the rest.

Describing another specimen, he says: "The lower jaw of this whale measured exactly nineteen feet in length from the opening of the mouth, or say the last of the teeth, to the point, and carried twenty-eight teeth on each side."

But both of these were put in

the shade of a subsequent capture. Of this he says: "The ejected food was in masses of enormous size, larger than any we had yet seen on a voyage, some of them being estimated to be of the size of the hatch-house, viz., eight feet by six feet into six feet." In other words, this whale had swallowed, and afterwards, when dying, had vomited up in its entirety, a mass which was two feet longer than a tall man, and whose dimensions were about thirty-six feet square, or equal in breadth and width to the bodies of six very stout men rolled into one!

Therefore, in view of the testimony of science as well as these Scriptures and other logical arguments which I have presented, I contend that it was actually possible for Jonah to be swallowed and preserved alive within the whale.

II

THIS LEADS ME TO SAY THAT JONAH BEING VOMITED OUT OF THE WHALE IS A PICTURE OF LIFE BEYOND THE GRAVE. The question of the ages was expressed by Job in what was doubtlessly the first book of the Bible ever to be written. "If a man die, shall he live again?" (Job 14:14). This has always been man's question. "The seed, the insentient seed, Buried beneath the earth, Starts from its dusty bed, Responsive to the voice of Spring.

And covers mead and mountain, Fields and forests, with its life. Myriads of creatures, too, that lay

As dead as dust in every inch of ground,

Touched by the vernal ray, Spring from their little graves and sport

On beauteous wings in fields of sunnied air.

Shall this be so? Shall plants and worms

Come forth to life again? And O! shall man

Descend into the grave to rise no more?

Shall he, the master of the world,

Image and off-spring of the fountal life,

Through endless ages sleep in dust?"

Jonah's regurgitation answered this question of the ages. The fact that Jonah was vomited out of the whale, tells us that someday our graves shall be opened and that we too shall come forth from the heart of the earth.

The grave is not the terminus of life. Listen: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10). Many times I have conducted a funeral service, and as we have turned away from the grave, have heard it said, "Well, his course is ended." Not at all, the grave does not mark the end of anybody's life.

The grave does not even terminate the physical existence. Of course, it is true that our physical activities all cease while we are in the grave, and yet some day these same physical bodies in a glorified form are going to be made alive again. Listen to this glorious truth: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another

flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body." (I Cor. 15:35-44).

I, therefore, in view of this Scripture declare that the grave does not terminate our physical existence—it merely puts us into a state of inactivity for a season. Some day, all will come to life again. The righteous will have a body like unto the Lord Jesus Christ. Listen: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I Jn. 3:2). "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:20, 21). Even the wicked and those who die in their sins will exist again. The Word of God does not describe the body which the wicked will have, doubtlessly it is too loathsome. We get a hint perhaps as to its condition in Dan. 12:2. Listen: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." We are certain of this that it will be physically deformed and repulsive. Since the righteous are to have a body like unto the Lord Jesus Christ, then doubtlessly the body of the wicked will be like unto the Devil.

Furthermore, the grave does not end activity of one's mental life. In the days of His flesh, our Master told of a rich man who died and went to Hell. When this one asked for a little comfort to ease his physical pain, Jesus said, "Son, remember." The activity of his mental life had not ended. It is memory which drives men insane in this life. Personally, I believe that Hell will be one continuous mad-house. Matt. 8:12 is Jesus' own picture of it. Listen: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." I say then that the grave does not end the activity of one's mental life. The unsaved will remember the times that they have rejected Jesus. The skeptic will remember his mockings of the Bible and spiritual things. The libertine will remember the lives that he has ruined. The unsaved teachers will remember the young lives they have set adrift on the shoreless ocean, by their denials of the book of Genesis and the miracles of the Bible. Children will remember the pleadings of Christian parents. Even the righteous will remember sermons which we have preached. They will remember this First Baptist Church in Russell, and of its ministry and message to the world. All the righteous will remember that happy day when through Jesus' blood their sins were washed away. For the soul in Hell, memory will be eternity's greatest pain; but for the soul in Heaven, memory will be eternity's sweetest joy. When I look at Jonah and see him vomited out on dry ground, I see in that God's answer that there is a

life beyond the grave—not only physical life, but also mental life.

Since the grave does not terminate our physical existence nor end the activity of our mental life, I would remind you also that the grave does not end men's appetites. The righteous who have hungered and thirsted after the Gospel, will still have an appetite for God and holy things. This might be a good test for you tonight if you are a professing Christian. If you have no appetite for holy things now, there will be no appetite for them over yonder. As far as the unrighteous are concerned, even in eternity they will still continue with the same old appetites. Listen: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:11). The drunkard, the gambler, and the adulterer will have the same kind of appetites beyond the grave that they have had here in this life, yet without the ability to satisfy those appetites.

I insist that since Jonah did not perish in the belly of the fish, but rather came forth to live again, that the grave shall not end all with us, but that we too shall live again either in Heaven or Hell. What we are in death is what we are going to be in eternity. "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Eccl. 11:3). "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Lk. 16:26). To be with Christ in time is to be with Christ in eternity, or to be without Christ in time is to be without Christ in eternity. I want to emphatically state that I believe in Hell and that I am positive that every one who dies in Christ will go to Heaven, but that all who die without Christ will go to Hell.

Let me say again that as Jonah was vomited out on dry ground, so we too shall rise from the dead. In Hanover, Germany, more than a hundred years ago, an infidel died. He ordered his tomb made of granite, bound together with iron bands. A huge stone weighing two tons was to be placed on top of it. The inscription for it was, "This grave is purchased for eternity; it shall never be opened." In the course of time, a little poplar seed fell into a crevice between the stones and there found nourishment enough to grow, and eventually the roots from that poplar seed burst the iron bands and moved every stone from its original position. If a tiny seed can burst open a grave, how much more can the omnipotent God make good His promises!

In view of this fact, I would therefore urge you to be ready for the hour of death and the life that shall come thereafter. The only way you can be ready is through Jesus. He is the only door. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (Jn. 10:9). He is the only way. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (Jn. 14:6). If you would be saved, it must be through Him. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

(Continued On Page Four)

"The Sound Of A Going"

Shall Baptist Churches Come Under Bureaucratic Control?

The Victory Tax Makes No Exemptions for the Lord's Houses

One of our Baptist Editors recently wrote, "We believe that our churches and other denominational organizations can consistently assist the government in collecting or withholding the taxes of individual employees, without violating any of our cherished principles. As a matter of fact, churches and denominational organizations are already paying taxes to the government in one form or another, largely as emergency war measures. Churches and various denominational institutions and organizations pay state or Federal tax, or both, on every long distance telephone call and telegram above a certain amount; on every gallon of gasoline used by such bodies; on railroad and bus tickets charged up to such organizations as legitimate traveling expenses, etc."

Now, let's look at this committal.

As a matter of fact, pastors who charge up to their churches the taxes they pay to the Federal government on transportation tickets should be fired for compromising their churches by such deeds. Any pastor who would involve his church in any such a way loves himself too much to safeguard our faith.

As a matter of fact, our churches in Oklahoma do not pay tax on long distance telephones. The Attorney General of this state stopped the practice of the state collecting toll taxes from churches by a special ruling and churches have already been reimbursed for the taxes paid out before this ruling came. Churches today do pay taxes on long distance calls to the Federal government. The First Orthodox Baptist Church of Ardmore pays this tax under protest, and expects to be reimbursed by the United States government for the same. All churches should petition Congress to remove this grievance.

As a matter of fact, the Victory does not differ in principle from the Social Security Tax. Both are money getting measures. Both would bring our churches under bureaucratic control, and it is the bureaucratic control that we must resist. The amount of money our churches would have to put up under the Social Security Tax might not be burdensome, but the bringing of our churches under bureaucratic control in its application would be grievous. The amount of time required of our churches to withhold said Victory Tax, and then to send the money to Federal bureaus, with sworn statements concerning the honesty of the transactions, might not be great, but the bringing of our churches under bureaucratic control, making it legally possible for bureaucrats to come into our church offices and demand our church books and subject the Lord's workers to insults would be grievous—So grievous that no pastor and no church will willingly submit to such a thing.

James Otis once shouted—"Taxation without representation is tyranny," and he was right. Today we can shout from the housetops, "Bureaucratic control of our churches without church representation is tyranny." Since churches have no representation in Congress, and since they are barred both by the Bible and by the Constitution from such representation,

then to impose bureaucratic control upon churches is tyranny.

The very moment our churches are made subject to bureaucratic control then our rights are flouted and our historic and cherished principles are outraged. Our Baptist forebears, during the dark ages, died by the millions before they would yield our cherished rights and doctrines to state control. If today we refuse to protest the invasion of the state into our church affairs, then we have already consented to the Devil's program of Socialization. Yea, even more than that, we have already confessed thereby that we are willing to play the role of spiritual blockheads for the sake of conformity. God forbid!

As touching the Editor's statement above, we are mantling it with charity, assuming that the Editor had not had an opportunity to read the tax bill before he made his committal. He is a good man, even though he is grievously wrong in what he says.

Our churches can neither Scripturally nor Constitutionally accept bureaucratic control. While the Master paid His personal tax to the Roman government, He proclaimed the principle of complete separation of church and state when He said to His critics, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's," Matt. 22:21. Our Constitution likewise provides for complete separation of church and state in the first Amendment to our Constitution. The Amendment says, "Congress shall make no law respecting establishment of religion, or of prohibiting the free exercise thereof." The builders of our historic Democracy laid the framework for complete separation of church and state in this provision and our government should honor the same.

We have been amazed over and over at the thoughtless attitudes assumed by Christian leaders during the past ten years. During this time, we have witnessed movement after movement initiated by Washington left-wingers, all calculated to invade the rights of churches, and that without much protest from worshippers. 'Tis the business of the Devil to put churches in chains. He has largely succeeded all over the world. He will not be satisfied until he brings the free churches of America under complete bureaucratic control. Surely there is much wisdom in the old adage, "A stitch in time saves nine," and surely the application of this wisdom would cause every church in America to protest any act of Congress which would crimp the freedom of our churches. Brethren, our churches must continue free.

Personally, we shall be happy to pay the Victory Tax, or any other tax needful to win this war. We believe that church employees all over the country will also be glad to do so. Accordingly, we are not protesting against the tax—we want to pay it, but we are protesting against our churches being made collecting agencies, without their will or consent, and Contrary to the Scriptures and the Constitution of the United States.

Writing under the caption, "Shall Baptist Churches Go to Jail", Editor John D. Freeman, of the Western Recorder, says of the Victory Tax:

"At first glance it might not seem to be a matter of any great moment when a church is asked to act as a collecting agency of the state. But is it? The power that can say to a church, 'You deduct 5 per cent of the salary paid each and every one whom you employ or else,' can

readily usurp the power to say to the same church, 'You will be bound by our rules both as to whom you employ and under what conditions' . . . It will be a sad day indeed for all citizens of this land when the sacred rights, guaranteed us under the Constitution as amended during its early days, have been taken away from us. 'Boring from within' is a process of gaining control which is both subtle and subversive. It may be that the authors of the Victory Tax bill never once thought of all that is implied in it and how vitally it will affect the free church groups of our nation. It is not too late, however, for them to undo the damage already done to the morale of the nation and to make such alterations in the enforcement provisions of the bill as to free the churches both from the necessity of becoming agents of the Federal government and of having held over their heads the threat of heavy fine and jail sentences if they fail to collect the tax.

"As we have already notified one influential Congressman, the bill must be altered or else we face almost certainly the spectacle of seeing Baptists go to jail in America for their religious beliefs."

Thus this good Editor speaks out of his heart. He truly sees the import of the failure of Congress to exempt Evangelical churches from bureaucratic control.

Dr. R. G. Baucom, Vice-President of the Baptist General Convention of Texas, writing in the same issue of the Western Recorder, in which Editor Freeman speaks, says:

"This provision of the bill is a clean violation of the separation of church and state and of the Bill of Rights, and the Committee so states in the resolution. Furthermore it opens our churches to bureaucratic control. Nearly everything else except churches has been under bureaucratic control during the past ten years, and now the churches are to be told what to do. This gives the Federal government the right to check our churches' finances."

Dr. Baucom quotes a prominent Baptist pastor as saying:

"This (the Victory Tax) is the entering of the camel's nose into the tent to put our churches under a dictatorship."

And he quotes another as saying:

"I wish I could feel that there was nothing back of this other than an oversight."

Dr. Baucom protests making our churches become collecting agencies of the government. In that protest, he is eminently right. We are happy to note we do not stand alone on this important matter. Baptists everywhere will so react, once they understand.

Then one enquires, "What can we do about it?" Answer: We can send memorials to our Congressmen and to our Senators affirming our desire to help finance the war, and petition them to get our churches exempted from bureaucratic control, and request them to secure a way for church employees to pay the Victory Tax without involving our churches. We believe that such procedure would get results. Remember: Let our churches and denominational bodies act, and act at once. Let them petition our Congressmen and our Senators for relief, and we believe the job will be done.

Some action has already been taken. We trust that action will become widespread. Let our churches get busy now. Today is the day to work to prevent our churches from coming under the control of the state.



W. LEE RECTOR

Elsewhere in this issue appears an article entitled, "The Victory Tax and Our Churches," which was written by the editor's old friend, W. Lee Rector, pastor of the First Baptist Church of Ardmore, Oklahoma.

This is not the first from the pen of Brother Rector which has appeared in THE BAPTIST, EXAMINER, but this is the first time we have had a picture of him that we might show our readers how he looks.

By way of announcement, we are happy to state that he has promised us at least one article a month for the year of 1943. Incidentally, the last article which we published by him on "Church Discipline" has brought more favorable comment from our readers than any article ever published.

"JONAH IN THE WHALE'S BODY"

(Continued From Page Three)

I therefore urge you to believe upon Him, to accept Him, and receive Him as your Saviour. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life." (Jn. 3:14, 15). May the grace of our God rest upon you!

"I SHOULD LIKE TO KNOW"

(Continued From Page Two)

ator of the association, I would have ruled his charges out of order on the ground they were not Biblical nor Baptist.

The highest ecclesiastical authority is a local Baptist church and there is no appeal from its decision. That association has departed from the Baptist faith and become Presbyterian in government and practice. The association was equally wrong and heretical in referring the matter to the Board and all concerned ought to make due and public apology for their heresy and ask forgiveness and promise not to repeat the offense.

(5) Church A ought to be kept out of the association until she repents of her heresy, lack of discipline, winking at the methods of that heretical evangelist and crook. Better be out of an association than to be party to the crooked and unscriptural things done by that one. Many Baptist churches are working independently now rather than be mixed up with heretics and crooks. Lots of work on independent Baptist church can do today without asking anybody for help. Selah!

Progressive Euchre and retrogressive spirituality usually are found together.

MAKING GOD'S WORD PRACTICAL

Very few people make practical applications of the Scriptures they read, and consequently they feel that the Bible has little to offer in helping them meet the every day problems of life.

Beginning with this issue and for the next several issues, we expect to carry a brief article weekly showing that the Word of God is intensely practical.

"I UNDERSTAND"

(Ps. 50:15)

Has't thou been hungry of Mine?

I, too, have needed bread. For forty days I tasted naught

Till by the angels fed.

Has't thou been thirsty? On the cross

I suffered thirst for thee: I've promised to supply thy need. My child, come unto Me.

Perhaps thy way is weary of. Thy feet grow tired and lame.

I wearied when I reached well,

I suffered just the same; And when I bore the heavy cross

I fainted 'neath the load; And so I've promised rest to thee

Who walk the weary road.

Doth Satan sometimes buffet thee,

And tempt thy soul to sin? Do faith and hope and love

grow weak? Are doubts and fears within?

Remember I was tempted too. By this same foe of thine;

But he could not resist Word,

Nor conquer power divine.

When thou art sad and test fast fall

My heart goes out to thee. For I wept o'er Jerusalem

The place so dear to me; And when I came to Lazarus' tomb

I wept—my heart was sore. I'll comfort thee when thou dost weep,

Till sorrows all are o'er.

Do hearts prove false whine is true?

I know the bitter dart: I was betrayed by one I loved

Who lay close to my heart. I loved My own, they loved me not,

My heart was lonely, too; I'll never leave thee, child of mine, my loving heart is true.

Art thou discouraged in work?

Doth ministry seem vain? I ministered midst unbelief,

Midst those with greed gain: They would not hearken to my voice,

But scoffed with one accord. Your labor never is in vain

If done unto the Lord.

Have courage, then, My faithful one,

I suffered all the way. Thy sensitive and loving heart

I understand today; Whate'er thy grief, whate'er thy care

Just bring it unto Me; Yea, in thy day of trouble,

I WILL DELIVER THEE.

(Susanne C. Umlauf, Glenside, Pa.)

Only the blood of Christ

keep men out of Hell, but even one thing can get a man

out of Hell, when once he is there.

Though coffee, gas, tires, and other commodities have been

rationed, no attempt will be made as to rationing spirituality and practical Christianity.