

WEEK FILLED WITH SELFISHNESS AND A SUNDAY FILLED WITH RELIGIOUS EXERCISES, MAKE A GOOD PHARISEE, BUT A POOR CHRISTIAN

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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Thermometer Vs. Thermostats

The thermometer is the more familiar instrument of the two. It is found in every home. Its function and only purpose is to indicate the temperature in the room or where it is placed. When the temperature rises, the thermometer goes up, as we say; when the temperature drops, it goes down. In other words, it merely adjusts itself to its surroundings; it cannot change the temperature in the slightest degree.

The same is true of our emotional life. When something happens in our community, whether it be a horrible crime, a hotly contested election, up and down with the rest, but as the memory dims with the passing time, our temperature, which at the time had risen to fever, has receded to normal.

What If Your Body Were in Your Coffin Now,—What Then?

One cannot gaze at a dead body, shrouded and confined for a grave, without having a moment's solemn thought as to what all that lies beyond. More than once, perhaps, my reader, have looked in that white, still face, and questions have forced themselves into your mind: "What if my body were lying there, where would I be?" "How would I fare if I were gone?" "Will you just now face an answer to these questionings?" "Light to you from God's revealing Word."

There are but two classes of people on this earth as God sees them:

The Saved and the Lost
Belonging to one or the other of these classes when you die will determine your state and destiny after death.

The Saved. This takes in those alone who, as lost sinners, have believed on the Lord Jesus Christ; those who have accepted the death of Christ on the cross as for them, a substitutionary death for a guilty and sentenced-to-die sinner.

For Christ also hath once suffered for sins, the Just for

a brief non-technical description may be necessary. A thermostat is a small and very sensitive instrument, placed in a room and electrically connected to the heating unit, in the home, or in any type of building. During the heating season when the room is cold, this little gadget on the wall sends messages to the source of heat and sets power in motion for your comfort and well being. The thermostat differs from the thermometer in that when the temperature goes up or down it does something about it.

Yes, you have guessed the application. Are you a thermometer Christian? Does your spiritual temperature fluctuate with the rest in your church? Or are you a thermostat Christian? When it gets cold are you in contact with the Source of all spiritual power? Can you set it in motion?—Gedon W. Aldeen, in The Evangelical Beacon.

the unjust, that He might bring us to God," 1 Peter 3:18.

If there has burst from your convicted heart the cry of the awakened Philippian jailor, "What must I do to be saved?" may you hear God's answer, "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:29-31. Thus receiving the Saviour God offers to you, you pass out of death—death spiritual, physical and eternal, the whole sum of sin's wages—and become united with Christ risen, and a sharer in His resurrection life, a life upon which death has no more power.

If thus saved, and you are called to fall asleep in Jesus, or to die as the world puts it, then to be absent from the body will be for you to be present with the Lord, a state far better, the Holy Spirit says, than life here in a mortal body. Read Philippians 1:23, and 2 Corinthians (Continued on Page Two)

How Our Country Is In Deadly Peril

By J. Edgar Hoover

In the May issue of the Midnight Cry we carried highlights of J. Edgar Hoover's report to Congress on the alarming increase in juvenile delinquency. The F. B. I. chief recently made a written statement on the report, excerpts from which follow:

"This country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation."

I am not easily shocked nor easily alarmed. But today, like thousands of others, I am both shocked and alarmed. The arrests of 'teen-age boys and girls, all over the country, are staggering. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape. These are ugly words. But it is an ugly situation. If we are to correct it, we must face it.

You read, in the news columns, of the most flagrant cases. The sordid movie-theater, gang-assault in New York. The vicious railroad-track murder in Houston. The tragic case of the 16-year-old boy in Michigan who killed his little sister after unmentionable cruelties.

These are not isolated horrors from another world. They are danger signals which every parent—every responsible American should heed. These are symptoms—of a condition which threatens to develop a new "lost generation", more hopelessly lost than any that has gone before.

Consider: in the last year, 17 per cent more boys under 21 were arrested for assault than the year before, 26 per cent more for disorderly conduct, 30 per cent more for drunkenness, 10 per cent more for rape. And that despite the fact that many of this age group had already gone to war or were productively employed. For girls, the figures are even more startling: (Continued On Page Four)

How To Kill Your Pastor

The following rules, if carefully followed, will kill any preacher on earth. Kill his influence, kill his ambition, kill him mentally, morally, spiritually and physically:

- "1. Stay away from church, especially on bad days, when you know only a handful will be present."
- "2. Stay away from the Wednesday evening prayer service because there never is a large group present."
- "3. When the sermon is over, leave the church in a hurry without speaking a word of encouragement to the pastor."
- "4. When you get sick, DON'T LET HIM KNOW ABOUT IT, and then criticize him for not coming to see you."
- "5. Never invite him or his family out to dinner in your home. They never enjoy a social hour."
- "6. Pay just as little as you can to the church and then always grumble about the church wanting money. That makes the pastor feel good."
- "7. Never give up your allegiance to your former pastor. Constantly quote him in all things and keep him in contact with everything that is going on and ask his decision in the matters of the church. After all, you really are co-operating with your present pastor (if your former pastor advises it)."
- "8. Never give your pastor anything except what you promised. This might make him think you appreciate him."
- "9. Always have some 'fool excuse' when he wants you to do something in the church. That is what you pay him for."
- "10. Never call at the pastor's home, but raise old 'Billy Cane' if he doesn't visit you once or twice a week."

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Walking The Last Mile With A Condemned Man To Electric Chair

(By Jesse M. Hendley, Pastor, Colonial Hills Baptist Church, Atlanta, Ga.)

I shall never forget meeting Charles Coates the first time. A Christian friend (who was in contact by mail, and who was praying for him to be saved) asked us to go to the Tatnall Prison and try to lead him to Christ. I was returning from Savannah, Ga., and came by the prison to see if I could help him. I shall never forget this meeting. I tried to talk to him in a sympathetic way about his soul, but found him as hard as nails, and seemingly unconcerned about his dangerous condition, approaching horrible death in the electric chair. He seemed not to know that his soul was lost and that he would soon be in Hell. I quickly changed my method of approach, and in strong language began to warn him of his dangerous condition. I said to him,

"Old fellow, you are soon to die in that terrible chair outside your cell door, but YOU will not die; your SOUL will be burning in Hell while your body is burning in the chair." I then turned to the 16th chapter of Luke and read him the solemn story of the unsaved man who died, was immediately in Hell, and was lifting up his eyes, being in torment. Mr. Coates' attitude immediately changed and he became quiet, listening to what I had to say. I pleaded earnestly but strongly with him, to give his soul a chance to escape the flames of Hell. When I had finished, he asked me where these passages were found, and I jotted them down on a piece of paper for him to read. He did not accept Christ just then, but he began to dig into his Bible to find out where he was going after death. Many other friends prayed for him and talked with him and wrote to him, but it was alone that he finally met Jesus, by reading the Word of God in his death cell.

Seeing him on another occasion, I congratulated him upon (Continued on Page Two)

THE FIRST BAPTIST PULPIT

"The Marks Of A Good Baptist"

"For I bear in my body the marks of the Lord Jesus."—Gal. 6:17.

It has always been a matter of personal interest to me to notice how western ranchers brand all their livestock. Both horses and cattle carry the brand of their particular owner. Each ranch has its own significant brand and when the cattle and horses are thus branded, they show at a moment's glance to whom they belong, since their owner's mark is stamped upon them.

In our text, the apostle Paul indicated that he was bearing some marks on his body. Through the whippings that he had experienced, by being stoned,

ed, and since he had fought with wild beasts for his life, he had had some scars deeply imprinted upon his body. Each of these scars told its own story. All of them together indicated that he belonged to the Lord Jesus. Just as the western ranchman brands his livestock, so Paul was bearing in his body, marks, which indicated that he belonged to Jesus.

I have a very definite conviction that a good Baptist ought also to bear some distinguishing marks. Therefore, it is my desire to give you some of the marks of a good Baptist.

I
A GOOD BAPTIST MUST BE BORN AGAIN. This is first and

foremost. He may bear many other distinguishing marks, but he MUST bear this one. He must have had an experience with God; he must be regenerated.

There is no truth more prominently taught in the whole Bible than the doctrine of regeneration, or the new birth. Listen to the words of Jesus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again."

(Jn. 3:3, 5, 7). Jesus didn't (Continued on Page Three)

GOD'S CARE

When America was young, those brave God-fearing ancestors battled with cold, hunger, wild beasts, and hostile Indians. At the edge of a settlement stood a cabin, the home of an aged Quaker and wife. One evening at family worship, the wife read the Ninety-first Psalm. After prayer and retirement the Quaker asked, "Mother, didst thou leave the latchstring inside tonight?" "Yes, Father, I did," replied the Quakeress. "Well, since thou readest, 'Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day', I think we should leave the string outside." The godly Quaker arose, put the latchstring outside and went back to bed, saying, "God will

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HALF-WITTED?

A pastor went to a small town to hold a series of revival meetings. A young, quiet, white man, half-wit supposedly, was the pastor of the church and a member. On the second day of the meeting he came to the visiting minister and the following conversation took place:

"I did what I could to work a crowd for you last night." "You did? That's fine!" "Yes sir, I did. I went down to the telephone office and I told the young woman there, the operator, to ring up all the phones out on the country lines at the same time and tell them that you had arrived and that you were going to preach at the Baptist church at night."

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John R. Gilpin—Editor

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WALKING THE LAST MILE WITH A CONDEMNED MAN TO THE ELECTRIC CHAIR

(Continued from Page One)

his conversion and felt sure that he was saved.

We corresponded frequently, and I finally received his last letter, inviting me to "walk the last mile" with him. I replied that I would be glad to be with him and would try to do so, even though I was engaged in a revival meeting in Dothan, Alabama. When I asked prayer for him over the radio, many friends called me by phone and urged me not to go, feeling that it would be too much for me to see a man die in the "chair". I prayed, asking God to guide me definitely about the matter. We went to Dothan on Sunday night and I prayed all week for guidance. He was to die on Friday. In the radio station, as I appealed to the people to pray for this condemned man, the large second hand of the clock was ticking off the seconds of precious life that remained for him to live. He must die in a matter of a few hours.

When I went back to my hotel room, and asked God to tell me what I should do, there came to my mind this word of the Lord Jesus, "I was in prison and you visited me." I felt He would have me go. I'm glad I went. There were only four of us to try to comfort this man in this hour of his greatest need. How I thank God for two Christian men from Augusta, Ga., who were with him all night. God will certainly bless them for their faithfulness in this terrible experience.

My singer and I left at 2:30 in the morning and arrived at the prison about 9:30; he died at 11:10. The warden, of course, let us in and we were taken by elevator to the fifth floor where, right in front of us, we saw the electric chair. As we turned to the right we saw five death cells. Three of them were occupied. Mr. Coates was in cell No. 1. He had been living in that little cell for long, weary months, with the sentence of death hanging over his head. We walked in and he came up to the bars. We shook hands. He seemed very nervous.

He asked us to sing. We did, with cracked voices. Then, Mr. Heard sang for him "Home Sweet Home," that old blessed song about Heaven, and never did he have a more appreciative audience. When he was through, Coates said, "You don't know how good the Scriptures and those songs sound to me now."

Then he asked us to pray. He stuck his hands through the bars and we made a prayer-chain. There were three condemned men, a jailer, and four of us visitors in that prayer

meeting. We cried to God for grace to help him through.

Then a jailer came in with the mail and a newspaper—the last mail and paper he would ever read on this earth. He excused himself and began nervously to read his mail. When he was through, he asked if another friend had come, and when he learned he had not, he went to that tiny cell window and looked out to see if his car had arrived.

Then the warden came and said to him, "Are you ready, son?" I shall never forget his reply. He said, "I don't want to die, Captain, but if I must, I'm ready. I hope you will be just as ready when your time comes." Then I heard from the lips of the warden one of the greatest testimonies I have ever heard given to the faith of any man. The warden said, "When you came to this prison, you were the hardest man I had ever seen in many years of prison work. You wouldn't even talk to a preacher. But in the last nine months you have changed greatly and I believe you are ready." There were tears in the warden's eyes when he said this.

Then the warden said, "Have you made any provision about your body? What do you want done with it?" It seemed such a terrible thing to ask a man about to be killed what disposition he wanted of his body. Coates replied, "I haven't thought of that, but I would like for it to be sent to my wife." You see, he hadn't given up hope. To the very last he had hoped that he would not have to die.

Then the barber came in, the cell door was unlocked, and he went in to cut off the hair so that the electrodes in the cap might make contact. It was a pitiful scene. The hand of the barber trembled while he cut off his hair. It required several minutes.

Meanwhile, one of the jailers took us out to see the electric chair. It was not pleasant to behold. We saw the three switches which would be thrown simultaneously, one of which would make the connection and release the power into the chair and hurl the soul into ETERNITY. Back of the switchboard was a room with a long table to which the body would be brought and "broken down" or stretched out, after being carried in a sitting position from the chair. Then we saw the "ice box" in which was a receptacle large enough to hold the body until burial.

We then went back into the cell room and found that the barber had finished his gruesome task. The condemned man reached down and picked up his hair from the floor and flushed it away in the sink. Then I saw him kneel in the far corner of his cell, as far out of sight as he could get, and call upon his Maker for HELP. He knew now that things were hopeless. He knew now that he must die; all hope was gone.

When they opened the cell door to let him out, he immediately went over to Wade Holly, also condemned to die. It was pitiful to watch those two men embrace through the bars, like loved ones, having to part for the last time. In these weary months under the shadow of the chair, with no one around to comfort them, they had found in each other what little comfort they had. They embraced twice, and when Holly said "Good-bye," he called the name of three friends on the Other Side. He said, "Tell them I will see them soon." He then went to the boy in the next cell, bade him goodbye, and started the "DEATH WALK".

He entered the doorway to the room adjoining that of the death chair. The sun was shining brightly through its many windows. It was pitiful to hear him say, "You are in no hurry, are you, Warden?" The warden replied, "Take your time, son," and he began trying to look out the little windows to the big sunlit world outside, like a hunted, imprisoned animal. He finally found one clear glass to peer through, and to look upon the world he was about to leave. Most of the windows are opaque, only a few being transparent. After his glance outside, he said, "Oh, let's get it over," and stepping through the doorway into the death cell, he walked toward the electric chair. As he walked, one of the Christian men began to read Psalm 23:

"The Lord is my shepherd:
I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me:
Try rod and thy staff they comfort me."

I tell you, never was the Word of God more precious to a man than it was to this man at this time. He walked over to the electric chair, and when he had sat down, they strapped his feet, his hands, and his body to the chair.

Then the warden stepped before him and said that he must carry out the orders of the State which commanded his execution, and ended by asking, "Have you anything to say?" Coates replied, "Yes, how long may I take?" "Take as long as you like," the warden replied. Then Coates said, "You fellows are in for a sermon." He was speaking to the spectators who had filled two rows of chairs directly in front of him. The condemned man had had the privilege of admitting or rejecting witnesses to his execution. At first he had decided not to permit anybody in the room, but on second thought changed his mind saying that we wanted to give his testimony.

And what a testimony it was! He began by saying, "I have no malice in my heart toward anyone, and if I have hurt anyone I want you to forgive me. I came to this state hating everybody, but God brought me down. I thank God for this sentence to DIE. It has brought me to Christ and saved my soul. Without it I probably would have gone to Hell. I hope all of you will meet me in Heaven. That's all."

When he had finished his testimony, they began to apply the foot electrode. Then just before they put on the cap he said, "I need help, won't somebody pray?" I bowed my head and tried to pray, the best I could, that God would give this man grace to go through this terrible ordeal that was so awful even to witness. Then Coates said, "Warden, I want to pray before you put on the cap." The warden said, "Pray as long as you like, son." It was a very short prayer, but earnest and pitiful. It was a cry for help by a man in a place where no one could help him. He prayed, "O God, have mercy on me. Into Thy hands I commit my soul." When he had finished praying, he said, "All right, bring the cap. Let's get it over." They pulled the cap down over his head and put the hankerchief over his face. Then they

threw the switches and the whirr of the motors filled the room for two minutes. I looked, and his body was swelling as 3000 volts of electricity raced through it. If it had not been for the straps, the body would have been lifted out of the chair. There was not a sigh, not a whisper, not even a groan. One second he was with US, the next with GOD. Strong men's faces were bathed in tears, for it is the most solemn place a human being can stand, as a soul is hurled out of the body into Eternity to meet God. I could not stand it any longer and fled from the room. After I became composed, I returned to the death room where some negroes had come to take the body out of the chair. The cap was now off his head, and forehead was burned where the electrodes had made contact. The negro porters carried the body away.

I learned some things from that experience.

1. THE LAW OF SOWING AND REAPING. Even if God forgives a man his sin, there must be reaping many times. Mr. Coates reaped what he sowed.

2. GOD'S WORD IS TRUE. In Genesis 9:6, God commands, "Whoso sheddeth man's blood, by man shall his blood be shed."

3. THE SOLEMNITY IN MEETING GOD IN ONE SECOND. 3000 volts hurled him into God's presence.

4. MEN DO NOT WANT TO DIE. They fight for life to the very last. When the warden said, "Are you ready?" he said, "I am ready to die, but I would like to live." When the warden asked, "What do you want done with the body?" he said, "I hadn't thought about it. I had hoped to the last to be pardoned."

5. I LEARNED WHAT IT MEANS TO DIE WITHOUT MERCY. He did. None of us could help him. Not one of us could lift a finger in his behalf. He was condemned to die and die he MUST. The Psalmist said, "I cried but there was none to help." So it was with this man.

6. GOD CAN BREAK ANY MAN. Sitting in the chair, this man testified, "I was mean-hated everybody—but God brought me down."

7. SINNERS KNOW NOT THE HORROR OF DEATH. While the sun shines, death seems to be far off. Men do not think of God, nor their lives, nor Heaven, nor Hell, nor Eternity, but let Death stare them in the face, and horrors begin to sweep over their souls. Truly, death is the ACID test for the soul of man. This man lived under its shadow for two years or more. Think of the last ten days, with each tick of the clock bringing death nearer to him.

8. THROUGH CHRIST'S MARVELOUS SAVING POWER, this man was truly converted. No man could walk as calmly to his death without the help of God. Charles Coates knew the Lord and although we could not help, and his BODY was destroyed, God strengthened him for the ordeal and took his SOUL into Heaven.

MY FRIEND, NOTHING BUT THE REAL THING WILL ENABLE YOU TO STAND THE GREAT TEST OF YOUR DEATH BED!

I want to close with an appeal to every soul reading this. God's Word says, "HE THAT BELIEVETH NOT IS CONDEMNED ALREADY." If you have not repented and accepted Jesus and been born again, YOU ARE CONDEMNED! CONDEMNED TO SOMETHING WORSE THAN THE ELECTRIC CHAIR! You are condemned to HELL! You are under the sentence to spend Eternity in

the flames! You are in death cell awaiting the moment that you must walk the MILE TO HELL! It is a full thing to fall into the hands of the State, condemned to electric chair. It is a FEARFUL THING TO FALL INTO THE HANDS OF A LIVING GOD BEING CONDEMNED TO HELL. There is only one way out—you GET YOUR CONDEMNATION REMOVED. You must find pardon from God. You get off your soul that awful sentence that has been passed by Almighty God because of sins, and there is only one way.

"THERE IS NO CONDEMNATION TO THEM THAT BELIEVE IN CHRIST JESUS". (Rom. 8:1) You must get into Christ. You must accept His dying for your place. Christ took condemnation and suffering for your place. Mr. Coates had one to suffer for him. Would it have been wonderful if one could have come in and said, "Mr. Coates, I will take the chair in your place. I will take the electric current in your place," and this person would have taken his place with doors of the prison swinging open to Coates—now free to go into the sunshine of the world, SAVED!

THAT IS JUST WHAT SUS DID FOR YOU, AND MINUTE YOU KNEEL ASK GOD TO FORGIVE YOUR SINS BECAUSE JESUS DIED IN YOUR PLACE, SETTING YOU FREE, you are saved. Friend, go alone now and get your condemnation removed today. Tell you accept His pardon through Christ. Will you do it? You do it? Pray, "God be faithful to me a sinner, and ME, for Jesus' sake." Write me at Box 600, Atlanta, and tell me the good news I may rejoice with you!

(Extra copies of this special message may be secured. Copies for 5 cents, by writing the author, Jesse M. Heard, P. O. Box, 600, Atlanta, Ga.)

WHAT IF YOUR BODY WALKS IN YOUR COFFIN NOW? WHAT THEN?

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5:6-8. Up there, with the Jesus, you will wait for coming for you in the air, the raising up of your from among the dead, will be fashioned then like Christ's resurrection body glory. Philippians 3:20, 21; Thessalonians 4:13-18.

2. The Lost. The Lord Jesus never received by your Saviour and Lord; offer of salvation and eternal life refused, or neglected, death seizes upon you, what for you after death, body will likely be buried, the soul will go down to the underworld, to Sheol, the son house of the wicked there to wait for the resurrection of all such, and the judgment of the great white throne, the issue of which judgment will be the lake of fire, the second death.

Carefully read in your Bible the following named passages and may God speak their solemn and awful messages to your heart; Luke 16:19-24. Of the lost down in Sheol. Revelation 20:11-15; Matthew 25:46. "Everlasting punishment." Awful words! May you be saved from this by looking away from Jesus just now.—Gospel message.

"Whiskey is Risky—Risk it!"

"THE MARKS OF A GOOD BAPTIST"

(Continued from Page One)

say, "you ought" or "you should be born again"; rather, He said, "Ye must be born again." You may be a person of blameless morals and a spotless character; you may be a high professor of religion; you may be a deacon, a Sunday School teacher, an ordained minister, or some type of worker in His vineyard; however, you need to be born again.

It is my contention that there is nothing which any man needs more than the new birth. Education, refinement, and culture will never take its place. It is emphatically declared as being absolutely necessary throughout all the Word of God. Listen: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3). "HE THAT BELIEVETH NOT shall be damned." (Mark 16:16) "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17).

UNREGENERATED NATURE JUST DOES NOT FIT IN, IN A BAPTIST CHURCH. Any Baptist church would be just as well off to have the Philistines, the Hivites, the Gergashites, the Hittites, and all the balance of the heathen nations of Canaan as to have the unregenerated in their membership today. In fact, a modern twentieth century specimen of human nature who is unregenerated is just as much an heathen in God's sight as these who were dispossessed of their home and country when Joshua lead the Jews to take possession thereof.

I insist, therefore, beloved, that the first mark of a good Baptist is that of the new birth. Its absence is most conspicuous and its presence is most noticeable. It will affect all other marks which he bears. Ere we go further looking for additional marks of a good Baptist, may you pause and consider yourself in the light of this first one: **HAVE YOU BEEN BORN AGAIN?**

II

A GOOD BAPTIST OUGHT TO JOIN A BAPTIST CHURCH. This, on the surface, seems superfluous, and yet it is quite important. I know quite a number today who undoubtedly have been regenerated and who have many distinguished characteristics as Baptists, who believe the doctrines held by Baptists, and yet they are not members of any local congregation.

Some **THREE REASONS** possibly account for the absence of their church membership. It may be that they **DO NOT WISH TO ASSUME THE RESPONSIBILITIES** and obligations as well as the financial support of a local church. Then too, it may be that they have **JUST NEVER BEEN TAUGHT THAT IT WAS THEIR DUTY** to be affiliated with a local congregation. A third reason might also be found: They have been **MISTAUGHT AND THINK THAT THEY ARE MEMBERS OF SOME GREAT UNIVERSAL CHURCH** and therefore it is no matter for them to consider a local congregation. You know, most Baptists today are teaching that the big thing is to be saved and that when you are saved you become a member of the universal church. If you want to go into a local church that's all right. However, it is a great deal like go-

ing to a circus. The main thing is to see what's under the big top. If you want to take in the side show, that's all right. With most of these modern heretics the main thing is the universal church and the local church is just the side show.

As the majority of you know, this is the most foolishly absurd teaching ever "palmed" off on Biblically uninformed and Scripturally un-enlightened people. The devil must have worked over-time when he brought out this heresy of the universal church.

So far as I know, **THERE IS ONLY ONE CHURCH TAUGHT IN THE NEW TESTAMENT, AND THAT'S THE LOCAL CHURCH.** I insist that a good Baptist ought to join a Baptist church. Listen: "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15). Jesus declared that the proper place for one's light was on a candlestick. We do not have to search far in the Bible to find that the candlestick represents a local church. Listen: "The seven candlesticks which thou sawest are the seven churches." (Rev. 1:20). Therefore, since Jesus declares that the proper place for one's candle or light is upon the candlestick, and since the candlestick represents the church, then every true Baptist ought to be a member of a Baptist church. He ought to have his light on the candlestick thus shining for the Lord Jesus.

I DO NOT MEAN THAT HE OUGHT TO JOIN A CHURCH JUST BECAUSE IT CALLS ITSELF A BAPTIST CHURCH, SINCE MANY ARE BAPTIST IN NAME ONLY. I could not personally be affiliated with any church which had a modernist for its pastor and who is liberal in its application of the doctrines. I could not affiliate in any church which practices pulpit affiliation with other denominations or which unionized with them. I could not be a member of a church where women are given unbridled liberty. While it is true that a good Baptist ought to join a Baptist church, it is also true that **A GOOD BAPTIST OUGHT TO JOIN A GOOD BAPTIST CHURCH** and if none is to be had, he would be far better off to have his membership miles removed from him in a church that is true to God's Word than to be affiliated with an heretical organization with his influence counting for their heresies rather than for the doctrines of God's Book.

III

A GOOD BAPTIST OUGHT TO BE SOUND IN THE FAITH. There is nothing taught in the Word of God with more emphasis than that we ought to be sound doctrinally. In the only chapter of the letter which bears his name, Jude insists that "We should earnestly contend for the faith." (June 1:3). The apostle Peter gives us a similar exhortation: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15).

When the apostle Paul came near to the end of his way, he sent a stirring charge to young Timothy, saying: "PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they

shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:2-4). How true these words have been. Many have turned away from the truth and are very desirous of hearing only fables. Accordingly, they desire teachers who will scratch their itching ears and all because they will not endure sound doctrine.

I declare, beloved, that a good Baptist ought to be sound in the faith. There are some doctrines in particular where he ought to be especially sound.

As to **SALVATION**, he certainly ought to be sound. The word of God makes it clear that no one can be saved by church membership, a good life, baptism, nor by the keeping of the law. Instead, the Bible makes it plain again and again that salvation is by grace through faith. Listen: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9). "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (Jn. 6:47).

Then there is the **DOCTRINE OF SAFE KEEPING IN GRACE**, that one who is saved can never lose his salvation. He is secure in Christ. Listen: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (Jn. 10:28, 29). "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39). A good Baptist ought to believe this. **IT IS A SIGN OF A WEAK-KNEED, SPINELESS, SCRIPTURELESS, PREACHER WHEN WE FIND A LAYMAN WHO HAS NOT BEEN TAUGHT THIS GLORIOUS DOCTRINE.**

In order to be sound in the faith, **BAPTISTS OUGHT NOT TO BE UNIONISTS.** Some Baptist preachers and laymen will unionize and fraternalize with every denomination under heaven regardless of what they teach. I **KNOW SOME BAPTISTS THAT IT WOULD BE IMPOSSIBLE FOR YOU TO DISTINGUISH FROM THEIR PREACHING AND PRACTICES AS TO WHETHER THEY WERE BAPTISTS OR HOLY ROLLERS.** The Word of God declares that we are to be exceedingly cautious lest we unionize with those who do not believe the truth. Listen: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17). "Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5).

I am sure that to be sound in the faith, **A GOOD BAPTIST MUST ALSO BE RIGHT ON THE WOMAN QUESTION.** When I say this, I realize that the majority of Baptists are heretical in this respect, since the average Baptist has absolutely no conviction at all concerning the Scriptures which declare that a woman's place in the New Testament church is that of silence. Listen: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for wo-

men to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (I Cor. 14:34-37). "I will therefore that MEN PRAY everywhere, lifting up holy hands, without wrath and doubting. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:8, 11, 12). While we mention these doctrines in particular, we might go on to mention every doctrine of the Word of God if time might permit. Certainly as to the ordinance of baptism and the Lord's Supper, and all the balance of the teachings of the Bible, **A GOOD BAPTIST OUGHT TO BE SOUND.**

Sometime ago I was out hunting and sat down to rest upon a log which, on the outside, appeared to be sound, but which was completely rotten on the inside, to the extent that it crushed beneath my weight when I sat on it. Well, this illustrates many Baptist of today. They look all right on the outside and yet they are not sound. When tested by the Word of God, they are found to be far from perfect. To me, it is just as necessary that for a man to be a good Baptist he must be sound in the faith, as it is for him to be born again.

IV

A GOOD BAPTIST OUGHT TO GIVE ATTENTION TO READING. In Paul's day books were exceedingly scarce and rare. They did not have modern presses turning out thousands of volumes day by day. Neither in Paul's day did individuals have the knowledge of reading that is enjoyed by the average person of today. In spite of these facts, Paul insists that Timothy pay strict attention to reading. Hear him: "Till I come, give attendance to reading." (I Tim. 4:13). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).

Certainly **EVERY BAPTIST OUGHT TO READ HIS BIBLE.** Yet, I am sure that there are countless thousands who never thus read it for themselves. In this respect the apostle Peter gives us a stirring injunction: "As newborn babes, desire the SINCERE MILK of the word, that ye may grow thereby." (I Pet. 2:2). Instead of securing therefrom the pure milk of the Word of God, all they ever get is the skim milk that is handed out from the pulpit on Sunday. This will account for the fact that we have so many juvenile and infantile Christians today that never have grown. They just never have had the pure milk of God's Word for themselves. Why, every Baptist ought to read his Bible!

In addition, every Baptist ought to read his denominational papers and books especially which teach the doctrines of God's Word. This is one reason why I edit **THE BAPTIST EXAMINER.** People need to read the old doctrines of God's Book.

If a man wants to know astronomy, he will read books on astronomy; if he wants to know geology or botany, he will read books on geology and botany; if a woman wants to know how to cook, she will read the cook book; if one wishes to have the manners of Lord Chesterfield, he would certainly do well to

read a book of etiquette; and above all else, if one wants to be a good Baptist, he ought to give attention to the reading of Baptist literature, namely, the Bible, and books and papers which are written honoring the Bible.

V

A GOOD BAPTIST OUGHT TO BE A SYSTEMATIC GIVER. Lots of Baptist churches are financed through quilt shows, Larkin orders, chicken suppers, oyster stews, and fish fries. Still many others are financed through a begging proposition whereby the world is solicited for funds. All of these schemes are utterly contrary and foreign to the Word of God.

Every Baptist ought to give systematically from week to week in the light of God's Word. If you will study the Bible, you will easily find what God demands of every Baptist. Certainly no man's gifts ought to be less than a tithe. Listen: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10).

I realize that there are those who object to this Scripture because it is in the Old Testament. However, to me it is just as precious and as important as though it were written in the New. I know there are those in like measure who say that the tithe was for the Jews under the law. My contention is that if a Jew under the law were commanded to bring his tithe to God, then a Christian today ought to do likewise, and if he fails to do so, he is not under grace, but he is suffering under **DISGRACE.** Hear the words of Jesus: "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23).

What a message this is for the penny-givers and the anti-missionary crowd. No Baptist could ever be called a good Baptist who does not bring his tithes and offerings to God.

VI

A GOOD BAPTIST OUGHT TO BE REGULAR IN HIS ATTENDANCE UPON ALL THE SERVICES IN GOD'S HOUSE. The Bible says a great deal about one's church attendance. Listen: "I was glad when they said unto me, Let us go into the house of the Lord." (Ps. 122:1).

It also says a great deal about the absence of one's church attendance. It is a stirring question which Nehemiah asked concerning God's house when he said: "Why is the house of God forsaken?" (Neh. 13:11). Many a modern preacher is compelled to face his congregation with the same pathetic voice that must have characterized Nehemiah. How many church members there are who only go to God's house on special occasions such as Christmas and Easter. I am often reminded of the preacher who said to his congregation on Easter Sunday morning: "I'm so glad to see you here, and while I'm at it, I'll just wish you a merry Christmas and a happy New Year." Most wisely did he

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"THE MARKS OF A GOOD BAPTIST"

(Continued from Page Three)

know that most of them would not be back again until some special occasion brought them back.

Did you ever stop to think that when you stay away from God's house, that you are missed and that your absence disheartens, discourages, and disappoints not only the pastor but others as well? One day when Jonathan and David were bidding each other good-bye, Jonathan said, "Thou shalt be missed, because thy seat will be empty." (I Sam. 20:18). Surely when a Baptist stays away from God's house he is missed for the same reason.

Many claim that if they had better preachers they would be more regular in attendance. I am sure that many would insist that if Paul were the pastor they would never miss a service. Yet do you realize, beloved, that even in Paul's day they had this same problem to contend with. Listen: "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10:25).

Surely the devil works overtime in keeping people away from God's house. Birthday dinners, family reunions, ball games, and singing conventions are doing more today to keep people from hearing the Word of God and are thus humanly responsible for the damnation of more souls than any other thing. I am positive, beloved, that a good Baptist ought to be regular in his attendance at God's house.

VII

A GOOD BAPTIST OUGHT TO BE A PRAYING BAPTIST. Certainly it seems that it should be unnecessary to mention this. New Testament Christians were praying Christians.

They had a ten days prayer meeting preceding Pentecost. Truly Pentecost was the outgrowth of this prayer meeting. Both the human and the divine elements of Pentecost find their rootings in this ten days prayer meeting.

Yet, this is the way the early Christians always lived. They prayed from day to day. When the first persecution fell upon the infant church and the disciples were forbidden to preach in the name of Jesus, they betook themselves to prayer, with the result that things really happened. Listen: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts 4:31)

ONE REASON WHY FOLK PRAY SO LITTLE TODAY IS THAT THEY TRY TO DO SO LITTLE THAT DEMANDS PRAYER. We never pray except when we try to do that which we can't do ourselves. In most of our churches the work is purely humanitarian and therefore God is not needed and prayer is not made. How we need to realize that prayer is powerful with God. Listen: "The effectual fervent prayer of a righteous man availeth much." (James 5:16). I insist that a good Baptist will be a praying Baptist.

VIII

A GOOD BAPTIST OUGHT TO BE CLEAN IN HIS LIVING. One of the elements of pure religion is that of purity. Listen: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

GOD'S TEMPLES OUGHT TO BE KEPT CLEAN. Of this we are given strict commands within God's Word. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19, 20). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:1, 2). "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:25-27).

When I was in college, I used to be on the track squad. I used to run the mile, two mile, and participated in the cross-country runs. We were forbidden to eat sweets, smoke, and drink alcoholic beverages. We had to train two and three hours every day. Sometimes fellows who were big and healthy and strong would abuse the rules that had been laid down, with the result that they sat on the bench when the balance were participating in the track meet. To use Paul's expression, he was "a castaway". Many a child of God becomes such because he does not keep the temple of the Holy Spirit clean. No man can be a good Baptist who is not clean in his living.

IX

A GOOD BAPTIST OUGHT TO BE MISSIONARY. Some Baptists that I know of are actually anti-missionary. They just don't believe in foreign missions. Still others, and the majority can be classified here, are o-missionary. They believe in missions, but they fail to practice their belief. In other words, they are orthodox as to their doctrine but not as to practice. Frankly, I'm as much concerned today about the orthodoxy of Baptists as I am their orthodoxy.

God's Word abundantly declares that to be a good Baptist we must be missionary. Listen: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15).

Nobody would complain that Paul was not a good Baptist. I think most any group of Baptists would admit that he was such. Well Paul certainly was a missionary. He dotted the whole New Testament land with New Testament churches. Hear him: "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about un-

to Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. 15:19, 20). Listen to him again: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:13-17).

X

FINALLY, A GOOD BAPTIST OUGHT TO BE A SOUL WINNER. No one ought to be content to enjoy his salvation without sharing it with others. Listen: "And he that winneth souls is wise." (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3). "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:20).

I once knew of a woman who sailed to Australia with her three children. The ship sank, and the anxious husband, hearing of the disaster, waited tensely for a cablegram from his wife. When it came, while the first word of it brought joy, the second word sank his hopes, for the cablegram from his wife said, "Saved, alone." Many Christians will have this experience. There is no doubt but what they are saved, and yet they have never done anything to lead others to Jesus.

"Must I go and empty handed, Thus my dear Redeemer meet? Not one day of service give Him, Lay no trophy at His feet.

"Must I go and empty handed, Must I meet my Saviour so? Not one soul with which to greet Him, Must I empty handed go?

Not at death I shrink not falter, For my Saviour saves me now; But to meet Him empty handed, Tho't of that now clouds my brow.

Oh, the years of sinning wasted, Could I but recall them now, I would give them to my Saviour, To His will I'd gladly bow.

Oh, ye saints, arouse, be earnest, Up and work while yet 'tis day, Ere the night of death o'ertakes thee, Strive for souls while still you may.

"Must I go and empty handed, Must I meet my Saviour so? Not one soul with which to greet Him, Must I empty handed go?

Above everything else, no one could be a good Baptist who was not a soul winner.

Personally, I WOULD LIKE

HOW TO KILL YOUR PASTOR

(Continued from Page One)

"11. Don't ever offer to help in any way, for he might think you are 'butting in.'

"12. Act as cold and indifferent toward him as you can, and he will think you are dignified.

"13. Never bestow any kindness upon him or his wife on their birthdays, wedding anniversary, pastoral anniversary, Christmas, etc. Just forget them entirely, for they might think you love them. These little remembrances would be too kind.

"If these thirteen fail to kill him, they will undoubtedly break him from preaching and whip his spirit until he is forced to give up.

"ARE YOU KILLING YOUR PASTOR?"

—Broadway Baptist Church Times.

TO BE A GOOD BAPTIST. I believe it is your desire to be likewise. May God grant to help each of us that we shall be not only in name, but in deed, good Baptists. May these marks which we have mentioned characterize you and may even the world speak of you as a good Baptist.

HOW OUR COUNTRY IS IN DEADLY PERIL

(Continued from Page One)

39 per cent more for drunkenness, 64 per cent more for prostitution, 69 per cent more for disorderly conduct, 124 per cent more for vagrancy.

And these were only the ones who were arrested—the advanced cases.

The other day a friend of mine, who is a police chief, saw a 15-year-old girl coming out of a tavern. She had obviously been drinking. The chief knew her, and her family—respectable, serious-minded people. Shocked, he took the girl home to her mother. He told me about it as an example of how even the best homes are being hit.

But to me, the rest of his story was even more significant. He had expected the child's mother to be upset, and she was—but not in the way that he had expected. She was upset because of the indignity he had inflicted on the girl by bringing her home. Of course the girl had done wrong, she admitted; but she should have been allowed to look out for herself. That, the mother insisted, was the way to develop a child's character.

And that, I insist, is the kind of crackpot theory which has laid the groundwork for our present surge of 'teen-age trouble. For years, we have listened to some quack theorists and pseudo-psychologists who have preached that discipline and control were bad for children—that they should be left uninhibited to work out their own life patterns, their own self-discipline. But you don't acquire self-discipline if you never learn what discipline is: neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others." — Midnight Cry.

GOD'S CARE

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take care of thee and me." Toward midnight the door opened; whispering was heard. 'Twas the chief, consulting with his braves. Soon the door closed and all was quiet. In the morning when the Quaker and his wife looked out, the village lay in ruins. There was the only cabin standing. The Indian chief had gone to their cabin that night with murder in his heart, but he was struck by the tiny string dangling on the outside. To him it spelled trust and friendship. But to the aged couple "it was the hand of God." —From "Triumphs of Faith."

HALF-WITTED

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"That was fine of you to do that."

"Well, that was not all I did."

"What else did you do?"

"Yesterday afternoon I went down Main Street on one side, and came up on the other and told everybody on both sides that you had come and for them to come to the Baptist church by all means and hear your opening sermon last night."

"Say, let me thank you, old man; you did a fine piece of work and you helped me greatly in getting out a crowd at the beginning of the meeting."

"Maybe so, but that was not all I did. When I was through inviting the people I found up and down Main Street, I went back to the church and swept it out and dusted off the benches and the pulpit and the choir loft and the organ and opened up the windows and had everything just as nice and clean for you last night as I could get it." —Orthodox Baptist Searchlight.

SOMETHING NEW

The young man said to the old preacher: "I want to hear something new when I go to church. I want a new thought. I do not care about the Old Testament or the Old Bible characters, but I want to keep up with the times and the things that interest men of the present time, in fact, you must make a new Bible out of the Old one or it will lose its hold on the present generation." The old man said: "Yes, but then we must get a new God, a new Christ, a new set of commandments, a new Gospel, a new style of religion, a new sin, a new devil, a new heaven, and a new hell, and I am entirely too old to undertake the contract; so when you come to my church you will hear the same old facts that you are a sinner and you need a Saviour and I think the Lord will keep on taking care of the gospel of His Only Begotten Son." —J. M. Holmes.

A Baptist Pastor tells the story how that after he had baptized a young man he was asked to write a letter to a certain young lady telling how the young man had reformed and become a Christian. The pastor wrote the letter but the young man failed to get the girl. The young man never entered the church again! **THAT YOUNG MAN WAS THE SPIRITUAL DESCENDANT OF EITHER ANINIAS OR SIMON MAGUS.** To make merchandise of religion like that is blasphemy against the Holy Spirit.

Two Baptist preachers, John Clark and Obediah Holmes, were spending a Sunday in the home of a friend near Lynn and it was decided for one of them to conduct a family service. While Mr. Clark was preaching from Rev. 3:10, two officers broke down the door and carried the two preachers away to court. They were tried, convicted and fined \$100 and \$150 respectively. Mr. Holmes not being able to pay was whipped unmercifully on the public square of Boston for the atrocious crime of preaching the gospel and denying infant baptism. Swansea Baptist Church, on the border of Rhode Island, several times had the whole membership fined and imprisoned. Once the church door was nailed up by a court order. A Baptist church at Kittery, Maine, was so harried by fines and imprisonment that it was broken up in 1683, and some of the congregation moved to South Carolina where they organized, in 1684, the First Baptist Church of Charleston.

The persecution was not confined to New England territory. In New York City, in 1656, a Baptist preacher, William Wickenden, was heavily fined and imprisoned for preaching. Not being able to pay his fine, he was finally released and banished. An ordinance was passed by the colony in 1662 imposing a severe penalty on anyone preaching contrary to the established forms. The First Baptist Church in New Jersey was organized in 1688 by those who had fled from persecution in New York and New England colonies. —Moore.