

The Baptist Examiner

The Paper With a National Circulation

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

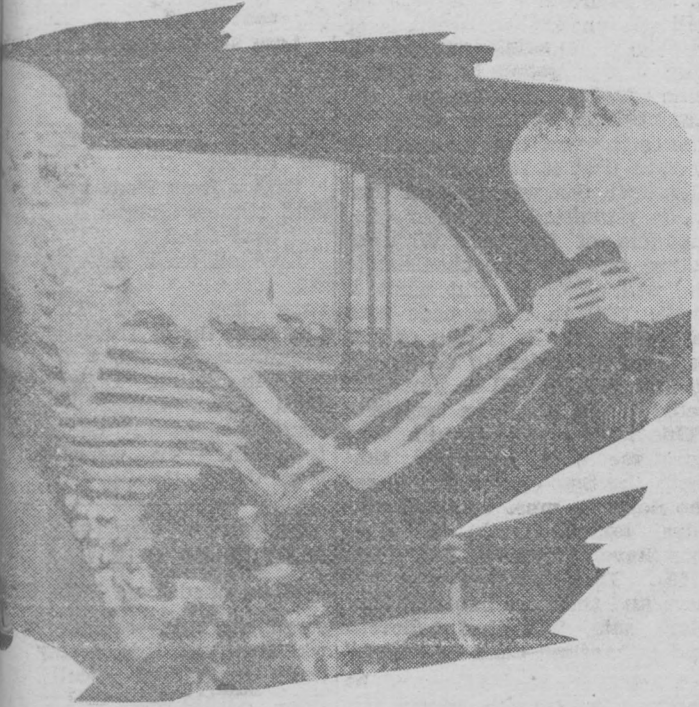
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—(Isaiah 8:20).

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RUSSELL, KENTUCKY, SATURDAY, OCTOBER 30, 1943

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Not Pretty, But True!



ALCOHOL THE DESTROYER! SEE THE BOTTLE!

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth it aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:29—32.

MISSIONARIES IN EVERY OCCUPIED TERRITORY

Ever since the Lord called out His disciples and sent them into the world with the message of life and hope, missionaries have been in enemy occupied territory. No matter where you go in this wide world the adversary of our Lord, the prince of this world, occupies the field of operation.

The Morgans in China

In the spring of 1938, Reverend and Mrs. Jaymes R. Morgan and Jaymes Paul Jr. sailed for Ft. Bayard, Kwangchow, South China. That small territory was then under the French government. Through the years they have labored to gain the knowledge of the language and the customs of the people. They have learned to live on native foods, and somehow to endure the extreme heat of summer.

After the death of Dr. Edward T. Snuggs, very soon after the arrival of the Morgans, Brother Morgan was elected pastor of the church in Ft. Bayard. It is an independent Baptist Church, and is not affiliated with any organizational group of Baptists. It is a work of faith in God. The Morgans are mem-

(Continued on Page Four)

The Christian A B C

Always act promptly, never found late;
Behaving as Christians, knowing no hate.
Cut out the worry, and know His sweet rest;
Deal squarely with others, and do but your best.
Each day live for Jesus and walk in the light,
Forgiving, forgetting, and doing what's right.
Give freely to others and guide them along;
Help those who are needy, and cheer with a song.
Industrious in working for God's will alone;
Judge never but rightly, free to condone.
Know of God's kindness, learn and be wise;
Love can work wonders, so never despise.
Maintain a clear conscience and never despair;
Neglect not in Scriptures, be fervent in prayer.
Owe money to no one, keep the "books" clear;
Please Jesus in all things—to Him ever near.
Quote from the Bible and learn of His Word;
Rejoice in His goodness and make the news heard.
Speak out for Jesus wherever you go;
Tell of the story so all men may know.
Unheeding of Satan and his subtle snares;
Victor o'er evil, not caught unawares.
Watch your step always, you'll be tested for sure;
X-ray every plan and see it is pure.
Yield not to the testing, He'll carry you through.
Zealous for Jesus in all that you do.

—John Caldwell Craig.

Great Group Of Scripture "Lets"

Let the wicked forsake his way, and let the unrighteous return unto the Lord. Isa. 55:7. The "let" of Conversion.
Let the redeemed of the Lord say so. Psalm 107:2. The "let" of Testimony.
Let us go forth . . . unto Jerusalem without the camp. Heb. 13:14. The "let" of Separation.
Let not sin therefore reign in you. Rom. 6:12. The "let" of Victory.
Let us go on to perfection. Gal. 6:1. The "let" of Growth.
Let us walk in the Spirit. Gal. 5:25. The "let" of Christ-likeness.
Let the word of Christ dwell in you richly. Col. 3:16. The "let" of Spiritual Wisdom.
Let every one that nameth the name of Christ depart from iniquity. 2 Tim. 2:19. The "let" of Purity.
(Continued on Page Four)

Church Discipline

Some preachers have forgotten that the Scriptures teach clearly that for any one of the number of public offenses a member should be excluded from the fellowship of a Baptist church. Here are some things that should be excluded from the church.
Personal offenses where the steps have been taken. Matthew 18:16-18.
FORNICATION. 1 Cor. 5:11. Includes folk who have been married without Scriptural authority and remarry. Rom. 7:2. Mt. 5:32; 1 Cor. 7:10.
COVETOUSNESS. 1 Cor. 5:11. This includes all who will do nothing to the support of the church to which he belongs.
IDOLATERS. 1 Cor. 5:11. Includes all the covetous those who refuse to honor
(Continued On Page Four)

BAPTISMAL REGENERATION

By ELDER ROY HAMILTON, Greenup, Ky.

In discussing Baptismal Regeneration, it is well that we do so from every angle. Hence, it is important that we define the term, trace its history, point out its errors, explain passages that seemingly teach it, and reveal its danger.

1. THE MEANING OF BAPTISMAL REGENERATION. By Baptismal Regeneration is meant the purification of the sinner and the remission of his sins in and through baptism. In the Catechism of Christian Doctrine, the writer defines Baptism as an act that "remits original sin and actual sin (if any)," "bestows sanctifying grace," and "makes the recipient a child of God and an heir of Heaven." Webster defines it as "an act or experience by which one is purified from sin. And the eminent Founder and

Father of Campbellism, Alexander Campbell, in private conversation with William Vaughn, a pioneer Kentucky Baptist preacher, said, "Bro. Vaughn, by opposing the Reformation, you're losing your popularity. I tell you, baptism for the remission of sins will cover the whole earth." Hence, you can see that the idea of some is that in Baptism one's sins are remitted and his soul purified. Thus it is not Baptism of which they are speaking, but rather Baptismal Regeneration.

To be explicit, Baptism is a picture of one's being washed from his sins by the Blood of Christ, whereas Baptismal Regeneration is one's being washed from his sins by water.

II. THE HISTORY OF BAPTISMAL REGENERATION. This doctrine of washing away one's

sins by water is older than Catholicism, having originated in the second century A. D. The people of that day reasoned something like this: "The Bible has much to say concerning baptism. Much stress is laid upon the ordinance and one's duty concerning it. Surely it must have something to do with one's salvation." Thus the idea began to get a fixed hold in some of the churches. From then on it began to spread rapidly, so that with the rise of Roman Catholicism it became one of its most precious doctrines. And the Baptists, who chose to remain true to their Risen Lord, were persecuted and hounded even unto death. If one takes the time to read the scattered fragments of historical reports, he finds that it was this doctrine
(Continued on Page Two)

The Most Dangerous Heresy Of Our Day

"Will you kindly state what is to your mind 'the most dangerous heresy of our day'?" — An Ohio Pastor.

Putting what we do ahead of what we believe—that is the most dangerous heresy of our day. Men are cheating themselves and others out of eternal life, condemning themselves to hell, by believing and spreading the lie that a man's works are the most important thing in God's sight. Service as the condition of salvation—that is the death-dealing heresy of today as it has been through all preceding centuries. Satan says, and man believes it: "Never mind about creed or belief; what you do, not what you believe, is the only thing God really cares about." Works in—
(Continued on Page Two)

Chain-Making

Retired from the active pastorate, a veteran minister was reminiscing. Once, when the pastor of a small country church, he was conducting a revival in which thirty persons were converted. They were all from a neighboring large town. Not a single new member was received by the pastor's own church.

But that is not the end of the story. Those thirty converts carried the revival fire home. In their meetings three hundred persons were converted, some of whom are now ministers and missionaries.

Nobody ever does a completed work. The best we can do is to forge a link or two in a great chain, the ends of which reach out beyond our ken. We are all chain-welders, and Christ is the Overseer. —Wm. T. Ellis.

THE FIRST BAPTIST PULPIT

"The Parable Of The Leaven"

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."—Matthew 13:33.

I am sure that in all walks of life we take things for granted entirely too much. Especially is this true in matters pertaining to the Scriptures.

As an example, for years it has been taught that Cain and Abel were the first sons ever born to Adam and Eve. Be-

cause it has been taught through the years, we just naturally assume that it must be so. Yet, the Word of God plainly says: "And Adam called his wife's name Eve; because she was the MOTHER of all living." (Gen. 3:20). You will notice that Adam said that Eve was the "mother of all living" before Cain and Abel were born. While it is true that Cain and Abel are the first whose births are recorded, in the light of Genesis 3:20, there are indications of a progeny having come to Adam and Eve

prior to the birth of Cain and Abel.

Still again as another example of how we take things for granted, there is the lie which Abraham told about his wife when he was starting down into Egypt. Thinking that he would thus preserve himself, he suggested to his wife that she tell everyone that she was his sister. Doubtless two ideas were in Abraham's mind. In all probability he thought that no one would take his life, and
(Continued on Page Three)

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BAPTISMAL REGENERATION

(Continued from Page One)

and that of infant baptism which caused more blood to be shed at that time than anything else. In fact, Beloved, fifty million Baptist gave up their life's blood during the dark ages to wipe out this and other false doctrines. But in spite of their heroism and in spite of the sacrifices which they made, this doctrine of Baptismal Regeneration continued to grow and expand, so that today there are millions who believe it, and at least one Denomination that teaches it, to their hurt.

The question before us is, is it according to the Scriptures? Is it truth or error? Our solemn conviction is that it is heretical to the n'th degree, and we here and now point out the—

III. THE HERESY OF BAPTISMAL REGENERATION.

In the first place, it is heretical because it is not in accordance with the plan of salvation as revealed in God's Word. In the Bible, our only rule of faith and practice, God reveals to us that His plan of saving the souls of men is on the basis of the sacrificial death of Christ at Calvary. See Jn. 3:14-16; 6:37; 1 Cor. 15:3; Eph. 1:7; 2:12, 13; Heb. 7:25; 1 Pet. 1:18, 19; 2:24; 3:18; Rev. 1:5. Furthermore, God in His Word tells us that assurance of salvation comes to the man who puts his faith in the Christ of Calvary. Cf. Jn. 3:18, 36; 5:24; 6:40, 47; Acts 13:38, 39; Rom. 3:21-28; 10:9, 10; Gal. 2:16; 3:24; Eph. 2:8-10; 1 Jn. 5:1. And the conversion of Abraham (Rom. 4:1-7, 22-24), of the thief on the cross (Lk. 23:39-43), and of the Philippian Jailer (Acts 16:30, 31) argue in favor of the faith plan of salvation rather than the baptismal one. In fact, if you will take time to look it up, you will find that two out of the three just mentioned were never baptized at all, and yet they were saved. So you can see that Baptismal Regeneration is heretical because it is not in accordance with God's plan as revealed in His Word.

2. It is heretical because it is not in harmony with the teaching of the Apostle Paul.

(1) In Rom. 1:16, Paul states that we are saved by the gospel, and, in 1 Cor. 1:17, he declares that baptism is no part of the gospel. Hence, the Apostle Paul actually declares that Baptismal Regeneration is heretical.

(2) In 1 Cor. 1:14, Paul said: "I thank God that I baptized none of you, but Crispus and Gaius." Now, if baptism were essential to salvation, then Paul thanked God that he refused to perform that which was necessary to another's salvation. Who,

for one moment, could believe that Paul would stand in the way of a sinner, when he, himself, declared "I am made all things to all men, that I might by all means save some". (1 Cor. 9:22).

(3) In Rom. 6:4, Paul declared, "We are buried with Christ by baptism." In this verse then, Paul describes baptism under the figure of a burial. Now, to use the figure as used by the Apostle Paul, we bury not in order to kill, but because the one to be buried has died. So then, spiritually speaking, we don't bury a live, raw sinner in baptism in order to make him alive, but because he has died to sin.

(4) In Titus 3:5, Paul says, we are not saved by works of righteousness which we have done, and Jesus speaks of baptism as a work of righteousness (Mt. 3:15). Therefore, the only logical conclusion to which we can possibly arrive is, that since baptism is a righteous work and we cannot be saved by any work of righteousness, baptism cannot save.

So, Beloved, God would teach us through the Apostle Paul that Baptismal Regeneration is heretical.

3. It is heretical because it is not in harmony with a minister's calling. God never calls men to baptize; He calls men to preach the gospel (1 Cor. 1:17). The authority to baptize was given to the church, (Mt. 16:16-19; 28:18-20), and the church has the sole right to appoint the administrator. No one else; not even a preacher. That power was vested in a New Testament church. Now don't misunderstand me. It is perfectly all right for a minister to perform the ordinance of baptism and he should do so when the church authorizes him to do it, but he should remember that his calling was "not to baptize, but to preach the gospel."

4. It is heretical because it would make God's Son to be a sinner in need of salvation. When Jesus came to be baptized, John hesitated so that Jesus said, "Suffer it to be so now: for thus it becometh us (Jesus included) to fulfill all righteousness" (Mt. 3:15). Now can't you see that the teaching that baptism is essential to salvation makes Jesus a sinner in need of salvation?

5. It is heretical because it is not in accordance with the practice of Jesus. Jesus came "to seek and to save that which was lost" (Lk. 19:10). While He was upon earth He did save a few. Cf. Mk. 2:5; Lk. 7:47, 48, 50; 18:42. But, if baptism is essential to salvation, Jesus failed in His purpose and did not really practice His mission, because He did not baptize a single soul (Jn. 4:2).

6. It is heretical because it would reduce God's glorious plan of salvation to a matter of mere works. Understand, I am not opposed to good works in the life of a Christian, but I am opposed to good works in the life of a sinner in order to be saved because God's Word is opposed to it. See Jn. 6:28, 29; Eph. 2:9; 1 Tim. 1:9; Tit. 3:5. And the man who thus thinks that in baptism his sins are washed away, in his thinking, reduces God's glorious plan of salvation to that of mere works. I, for one, will not be silent on this matter.

7. It is heretical because it is not in accordance with the practice of the early church. The early church believed that only believers were fit subjects for baptism. Cf. Acts 2:41. And when Philip went down to Samaria "and preached Christ unto them" (Acts. 8:5), "they believed" and "were baptized,

both men and women" (Acts 8:12). Again when Peter was preaching to the Gentiles, he declared that whoever "believed on Jesus should receive remission of sins" (Acts 10:43). The result was some believed and "the Holy Spirit fell on all them that heard the word" (Acts 10:44), inasmuch so that Peter said; "Can any forbid water, that these should not be baptized which have received the Holy Spirit" (Acts 10:47)? In view then of the foregoing we can ascertain that the teaching of the early church was faith, then baptism, or salvation before baptism.

So, Beloved, from the facts presented, Baptismal Regeneration is a farce, an untruth, and a heresy.

But perhaps there are some who, in spite of the evidence presented, believe there are some passages in Holy Writ that teach this doctrine. Well, in fairness to those who think so, and with due consideration to the subject, let us notice.

IV. SOME SCRIPTURES WHICH SEEMINGLY TEACH BAPTISMAL REGENERATION.

1. Mark 16:16—"He that believeth and is baptized shall be saved." Permit me to say, in explaining this passage of Scripture, that I believe every word in it. I believe that baptism is one act in a believer's life that genuinely proves his conversion. Not that baptism is a means of one's conversion, but that it is a token of his conversion. For the faith that does not lead to baptism, and obedience to all the commands of God, is a dead faith and one that will not lead to salvation. So then, he that believes and then obediently follows his Lord in baptism shall surely be saved.

I think, however, that the main reason why so many misinterpret this passage is due to their Arminian belief. The Arminians have the idea that faith is the cause of the new birth, but the fact of the matter is, it is the effect of it. For proof, God says "Whosoever believeth that Jesus is the Christ is born (literally, has been born) of God" (1 Jn. 5:1). This being the case, only regenerated people are able to believe. Consequently, he that believes, and is then baptized is assured of the fact he shall be saved. But if he doesn't believe, whether he is baptized or not, he can know that he has never been regenerated and consequently shall be damned.

2. Acts 2:38—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." In the Bible we are told to interpret Scripture in the light of other Scriptures, never taking a lone Scripture to uphold a private interpretation (2 Pet. 1:20). Now, he who made this startling declaration, according to those who hold to the theory of Baptismal Regeneration, crosses himself. For, in Acts 10:43, he says "whosoever believeth in him shall receive remission of sins," and in Acts 2:38, he is charged to say "Repent and be baptized in order that your sins might be remitted." So you can see there would be a difference. But such is not the teaching of Acts 2:38. For Acts 2:38 is in accordance with Acts 10:43.

The reason they are in error is that they try to make "for" mean "in order to," whereas it means "because of." I think that they could cover a multitude of sins and save a number of souls, if they could only see that baptism is the effect of remission instead of the cause of it.

Furthermore, they fail to note that two verbs are to be found in Acts 2:38, as quoted above, and that these two verbs have different subjects, and are dif-

ferent in person, number and voice. What Peter is really saying is "Repent (all of you who are asking me what to do) and let each one of you be baptized (that is one who has taken this first step and repented) in the name of Jesus Christ, because of the remission of your sins" (Gilpin). (This, though not the verbatim translation of A. T. Robertson, is the same in substance.—Ed.)

3. Matt. 7:21—"Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in Heaven." I think one reason why Baptist people have a hard time trying to convince the Campbellites of their error is due to the fact that they fail to declare that it is by one's obedience to the will of God that he is permitted to enter the kingdom of heaven. Why, of course one must be obedient to the will of God. But what is God's Will in order that man may obey it? Is it that one be baptized in order to be saved? Ah, no. God's will is that men believe and then be baptized. "This is the will of him that sent me, that everyone that seeth the Son (to be able to see the Son one must be spiritually alive) and believeth on Him, may have everlasting life." (Jn. 6:40). It is because men believe and then are baptized that Mark said, "He that believeth and is baptized shall be saved."

4. Acts 22:16—"Arise and be baptized, and wash away thy sins." If one will read the life of the Apostle Paul, he will find that he was converted and his sins were actually washed away before he was baptized. Cf. Acts 9:3-9, 17, 18. Furthermore, isn't it strange that Paul never taught Baptismal Regeneration? To the contrary, as we have already noted, he taught against it. And yet, there are some people who say that Paul was told to be baptized in order to be saved, when any sane man can see that it was contrary to his example and teaching.

But as to unraveling this passage of Scripture, there is only one way to do it. That is, by placing a symbolic interpretation upon it. To get what I mean, note that Jesus said "The field is the world." Now Jesus did not mean that the field upon which He was gazing was actually the world, but that it represented the world. So it is with this passage. Actually, Paul's sins had been washed away by the Blood of Christ, (Eph. 1:7), but symbolically or representatively they were washed away in baptism. Titus 2:5, 6 should be considered in the same way.

5. 1 Pet. 3:21—"The like figure whereunto baptism doth also now save us." What a favorite this one is with the Campbellites! They emphatically declare that we are saved by baptism, and that on the basis of this text. They fail to note that baptism saves only in a figure. If they would only read the entirety of the verse, they would see that actually, it does not put away the filth of the flesh, but is an answer of a good conscience toward God.

But so much for these passages which seemingly teach Baptismal Regeneration, but do not teach it. Let us, in closing, point out

V. THE DANGER OF BAPTISMAL REGENERATION. Now think a moment in regard to it. If it is a false teaching, a heretical notion, or a pet doctrine, not to be found in the Bible, then those who believe it and are strung, as it were, on the road to eternity by it, are suspended over chaos by a thread

of heresy, and will some day fall into the pit of self-destruction. For they have been warned, and that by God's Word, that "Salvation is of the Lord." And "that believeth not shall be damned." Think of it. Beloved! Destruction, Damnation and Hell await every believer in this false doctrine.

If they would not sing:

"There is a fountain filled with water,
Drawn from the city's main,
And sinners plunged beneath that flood
Lose all their guilty stains."

but,

"There is a fountain filled with Blood,
Drawn from Immanuel's vein,
And sinners plunged beneath that flood
Lose all their guilty stains."

then instead of Destruction awaiting them, there would be happiness and Heaven.

So in closing, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31) from sin, from delusion, and from destruction.

THE MOST DANGEROUS HERESY OF OUR DAY

(Continued from Page One)

stead of faith,—and every one who believes this heresy is bound down to eternal death. Man says: "I'll do the best I can, and that is all that is needed to make me acceptable to God." God says: "You are so hopelessly corrupted by sin that 'the best you can' will never bridge the gulf between your sinfulness and my holiness. Therefore, not the best you can do for Me but the best I can do for you, is your only hope. You must let Me do it all for you; and I have done it all in the sacrifice and death of My Son Jesus Christ in your stead. By His shed blood He has finished the work of redeeming you. Will you accept this gift of salvation from Me?" Man's answer determines his eternal life or eternal death.

* Man says, as to the work of his redemption, "I'll do it for myself." That is the heresy of death.

God says, "You must let Me do it for you." That is the Gospel of Life.

"What must we do that we may work the works of God?" they asked Jesus.

"This is the work of God," was His reply, "that ye believe on him whom he hath sent." (John 6:28, 29).

It is an interesting fact that most of the popular false religions of to-day break down exactly this point. Christian Science, Unitarianism, New Thought, Spiritualism, the Higher Criticism, the New Theology, the "liberalizing" and "rationalizing" and "modernizing" of "old-fashioned" Christianity, all of these point to what man can do for himself, and deny or tend to deny man's desperate need of what God has done for him through the shed blood of Christ as man's Substitute and Saviour. They are bloodless beliefs, and therefore hopeless unbeliefs. The "most dangerous heresy of our day" is the root-cause of them all.

For the most dangerous heresy of our day is man's making God a liar when God says, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness" (Rom. 4:5).—Sunday School Times.

God has to wash His children's eyes with tears, sometimes, so that they can see straight.

"THE PARABLE OF THE LEAVEN"

(Continued From Page One)

furthermore, he doubtlessly expected that "little brother" might get some nickles and dimes while the Egyptian suitors were playing court to Sarai. It is true, beloved, that a man does not treat his sister in the same manner as he treats his wife, and one day Pharaoh "got wise" to the deception. Abraham offered an explanation that while she was his wife, she was also his half-sister. Through the years we have just taken for granted that Abraham told the truth and that Sarai was his half-sister. Yet this is not true. Genesis 11:27-29 gives the story of Abraham and his family. Isah and Sarai are identical. Then Sarai was not his sister nor his half-sister, but his niece.

Another example of how we take things for granted relative to the Scriptures grows out of the loose talk on the part of people relative to salvation. People talk about "finding Jesus." Well, beloved, Jesus isn't lost; it's the sinner that's lost; so instead of the sinner finding Jesus, actually it is Jesus who finds the sinner. The Scriptures declare: "For the Son of man is come to seek and to save that which was lost." (Luke 19:10).

Then there is the degree of Doctor of Divinity. Years ago worldly secular colleges began conferring degrees. Then Christian institutions, without considering the right or the wrong of the practice, evolved this honorary D. D. degree. Without considering it from the standpoint of the Scriptures, multiplied thousands of these degrees have been granted. Yet Jesus said: "But be not ye called masters: for one is your Master, even Christ; and all ye are brethren. Neither be ye called masters: for one is your Master, even Christ." (Matt. 23:8, 10). There is only one who is to wear a degree, and that's Jesus. He has the degree of Master. As for the balance of us, we are just brothers and sisters in Christ Jesus. However, the doctorate degree has gotten so common today that the world just doesn't think a man can be much of a preacher who isn't called by the high-sounding title of "Doctor." Whenever I think of this, I remember the words of J. B. Gambrell when he said that the D. D. reminded him of the curl in a pig's tail—a little more beauty but no more pig. It may sound a little better, but a man is no more preacher with it, than he is without.

I cite these instances as good examples and illustrations as to how we take things for granted and just because they have been practiced by others, we accept them as final and just naturally take them for granted.

So it is with this present parable. For centuries it has been falsely interpreted, making the woman represent Christian workers, the meal represent the world, and the leaven represent the gospel. It is thus taught by practically all commentaries, and has been expounded by practically all preachers to mean that through the preaching of the gospel, the whole world will be eventually Christianized and converted.

I am sure that this is an absolutely false interpretation.

I

THE LEAVEN REPRESENTS FALSE DOCTRINE. If it were otherwise, then Jesus would be flatly contradicting Himself in the balance of the chapter. If it means that the leaven represents the gospel and that the whole world will be converted, then the preceding parables are

plainly contradictory. In the first of these parables, that of the sower, we found that three parts of the grain were lost and only one part produced a harvest. Then in the second parable, you have a wheat field oversown with tares so that both grow together until the harvest. Certainly in neither of these do you have the picture of a converted world. Then in the parable of the drag net which follows, we read: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." (Matt. 13:47-49). Surely this pictures anything else but a converted world. If Jesus in this parable of the leaven meant that the whole world was to be converted, then He certainly spoke with the utmost of ambiguity in that He contradicted Himself in all the balance of this same chapter.

However, beloved, I am sure that He did not thus speak, and I am positive that the leaven represents false doctrine, FOR LEAVEN IS ALWAYS SPOKEN OF AS BRINGING ABOUT CORRUPTION. In the Old Testament, when God gave directions for various offerings, the Jews were told repeatedly to put all leaven out of their houses. Listen:

"Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Ex. 12:15).

"No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." (Lev. 2:11).

Then in the New Testament we have a number of warnings concerning leaven, which would indicate that it does not represent the gospel.

"And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod." (Mark 8:15).

"Beware ye of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1).

Furthermore, the leaven could not represent the gospel because LEAVEN HAS THE OPPOSITE EFFECT TO THAT OF THE GOSPEL. Leaven or yeast causes to swell or to puff-up, whereas the gospel humbles or abases. When leaven or yeast is introduced into baking ingredients, it causes a swelling or a puffing-up, yet the gospel does not have this effect. When the gospel comes in power into the life of any sinner, it humbles and abases him.

Likewise, the leaven could not represent the gospel in view of the fact that the METHOD OF KINGDOM EXTENSION IS NOT BY THE MIXING OF LEAVEN, BUT BY THE SOWING OF SEED. In each of the parables which we have studied thus far, we have seen that the kingdom is to be extended by seed-sowing. Hence, if the leaven were to represent the gospel, it would be not only in contrast, but contradictory to the usual method used by Jesus in extending His kingdom through the world.

In observing that the leaven does not represent the gospel, I would suggest that THREE MEASURES DO NOT REPRESENT THE WHOLE WORLD, for if the leaven were to represent the gospel, then the three

measures of meal would be compelled to represent the world; yet this is not so. The number three never represents completeness. The number seven is always the number of completion. Therefore, the three measures of meal could not represent the whole world.

Likewise, the leaven does not represent the gospel in THAT THE GOSPEL DOES NOT WORK LIKE LEAVEN. The gospel has never had any gradual and accelerated movement. In contrast, it has advanced in one age and retrograded in another. It has become extinct in one nation and has succeeded in another. What a contrast to leaven which works gradually and with an accelerating movement.

Actually there is something very suspicious about the word "hid." In this parable the woman hid the measures of meal. This is sufficient to teach us that the leaven does not represent the gospel, because we are not commanded to hide the gospel. Listen:

"Ye are the light of the world. A city that is set on an hill cannot be hid. 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. 5:14, 15).

"But if our gospel be hid, it is hid to them that are lost." (2 Cor. 4:3).

Once upon a time, Jeremiah tried to hide the gospel in his life. He decided to quit preaching in view of the fact that his enemies had given him a public whipping, and though he was God's representative, he became a reproach and a derision to the people. Though Jeremiah resolved that he would forsake the ministry, the Word of God became in his bones as "a burning fire." It became such that he would not refrain from speaking. Thus it is with the gospel, it cannot be hidden.

Finally, JESUS HIMSELF INTERPRETED THE LEAVEN AS THAT OF FALSE DOCTRINE. Just previous to His first mention of the church, He said: "Take heed and beware of the leaven of the Pharisees and of the Sadducees." (Matt. 16:6). The disciples did not fully understand nor grasp at once the meaning of His statement, but after an explanation on His part, the Scriptures then say:

"Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." (Matt. 16:12). Thus Jesus clearly showed that leaven represented the false doctrine of the Pharisees and the Sadducees.

Because of these many reasons, the leaven does not represent the gospel, but rather, it represents false doctrine.

II

Since the leaven represents false doctrine, then THE THREE MEASURES OF MEAL DO NOT REPRESENT THE WORLD, BUT RATHER, THE DOCTRINES OF CHRIST.

In the book of Leviticus—that book of the Old Testament which deals with the law of the altar, there are a number of offerings which were typical of Jesus in some phase of His ministry, such as the burnt offering, the meal offering, the peace offering, and many others. In the second chapter of Leviticus the meal offering is described. This was highly symbolical of Jesus, showing particularly that His human perfections were to be tested by suffering.

Then when we come to the New Testament, when Jesus gave His great discourse on the Bread of Life, He said: "Verily, verily, I say unto you, Moses

gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:32-35). Notice His words: "I am the bread of life." Therefore, in view of the meal offering of the Old Testament which was symbolic of Christ, and since Jesus identified Himself as being "the true bread from heaven", and "the bread of life", then this leads me to believe that the three measures of meal represents the doctrines concerning the Lord Jesus Christ.

III

If I have correctly interpreted the leaven as representing false doctrine and the three measures of meal as representing the doctrines of Christ, then who are we to understand as being symbolized by the woman? My personal conviction is that the WOMAN REFERS PRIMARILY TO THE PAPACY AND GENERALLY TO ALL FALSE CHURCHES. Listen:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." (Rev. 17:1-6).

This is an accurate description of Roman Catholicism and the Protestant churches that have come out of Rome, with Rome being described as the whore and the Protestant Churches as the harlot daughters that have been developed from Rome.

In the Bible, women symbolize false teachers. It was Eve which led Adam astray. In the second chapter of Revelation, the church at Thyatira was corrupted through the false teachings of a woman whom John called Jezebel. Cf. Rev. 2:22-24.

Spiritualism was started by the Fox sisters in 1848. Seventh-Day Adventism was begun by Mrs. White. Christian Science came into being through the efforts of Mrs. Mary Baker Eddy, while Theosophy was launched by Mrs. Blavatsky.

I have a most definite conviction that this parable is to be considered as a prophecy that the old whore, Roman Catholicism, and her harlot daughters, the Protestant Churches, are to continue at their work of CORRUPTING THE DOCTRINES OF CHRIST UNTIL THE WHOLE BE CORRUPTED.

IV

If my interpretation of this parable be correct, and if the woman represents the Papacy and all false churches; and the leaven represents false doctrine; and the three measures of meal represents the doctrines of Christ,—if this be true, then there are some very practical lessons which grow out of this interpretation.

First of all, IT IS INTERESTING TO NOTICE HOW THIS WOMAN WORKED. She dishonestly and deceptively introduced a foreign and corrupting element into the meal. This was very much in contrast to Paul's method of labor. Listen: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (2 Cor. 4:2).

Yet, this has been the practice of Catholics through all ages. It is the way modernists work today. It is the way that man-made churches have always carried on their work. It is thus that the woman clearly pictures and illustrates the dishonesty and the deceptiveness of all false leaders of religion.

Then a second practical lesson grows out of this parable in that it TEACHES US THAT THE WHOLE GOSPEL TRUTH WILL EVENTUALLY BE LEAVENED. Yet, this is nothing new, for it is taught throughout the entirety of God's Word.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." (2 Thess. 2:7-11).

The "mystery of iniquity" is already working. The Holy Spirit is retarding iniquity until He is taken away, then iniquity shall fully abound. The whole gospel truth will then be completely leavened when the Holy Spirit and all the redeemed of God are caught away at the return of Christ for His saints.

In order that you might see, though, that it is prophesied that the whole gospel truth will eventually be corrupted, notice Paul's statement to Timothy. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5).

Finally, notice Paul's description as to how this shall take place. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 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

(Continued On Page Four)

"THE PARABLE OF THE LEAVEN"

(Continued from Page Three)

heap to themselves teachers, having itching ears." (2 Tim. 4:1-4).

What an exact prophecy for the times in which we are now living. People today don't want sound doctrine. Our churches are filled up with the immoral, the heretical, and the disobedient. They don't want to hear God's Word in its purity. Accordingly, they want false teachers who will scratch their itching ears and tickle the fancy of these reprobates who are hiding within our churches. It is thus that our churches are being corrupted, and finally the whole gospel truth will be leavened.

A third practical lesson grows out of this parable in that it teaches us that we CAN SEE THAT THE TRUTH IS ALREADY TERRIBLY CORRUPTED IN MOST PLACES. The World of God teaches only salvation by grace. "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). In contrast to the teaching of the Word of God, man has substituted salvation by works, and salvation by the city's water-works. If they believe what they preach, then at least 99 per cent of the preachers of the world do not believe in salvation by grace, for they preach salvation by works and water. Certainly, the plan of salvation is already terribly corrupted.

Then, the Bible expressly teaches that when one is saved, he is saved eternally. Note these Scriptures:

"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." (John 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).

In contrast, the majority of the world believes and preaches apostasy. It is so commonly believed today that those of us who preach the absolute security of the believer are degraded and hooted at because of our convictions. The gospel truth is thus being corrupted.

The Bible further declares that a woman's place in the church is one 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." (1 Cor. 14:34).

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2:12).

However, there are very very few churches—even Baptist churches—but what unbridle the women. They are free to preach, pray, and make motions, and speak out at will in the house of God. This certainly shows how far the leaven has gone in corrupting the truth of God's Word.

Then on every hand we are swamped by appeals of unionism, interdenominationalism, and undenominationalism. It is contended that the church is universal in its character, and therefore all the born-again are members of the church and that we should drop our denominational ties and sectarian names, and incidentally, our Biblical

convictions. What a travesty this is in the name of Christ. The word "church" as used in the New Testament is never used of anything bigger than a local organization, and there is nothing more revolting nor disgusting than the thought of unionism to one whose Biblical convictions are most precious and dear.

We have many Scriptures that would cause us to flee from the thought of unionizing and fraternizing apart from a unity of the Scriptures.

"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).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thess. 3:6, 14).

All this effort at union is but an indication as to how far the leaven has already worked. I am ready to grant that anyone who takes his stand against the tide of unionism, is considered narrow, old-fashioned, selfish, and bigoted. It is contended that such a one is out of date and out of step with this present generation, and that he needs to change his philosophy to keep marching with the twentieth century. My contention is that instead of changing our Biblical convictions to suit the demands of the twentieth century, we'd better change the twentieth century to suit the demands of God's Word.

Then there are the pagan heathen holidays of Easter and Christmas. Yes, I said pagan and heathen, for they are such. Eight hundred years before Jesus Christ was born, both Christmas and Easter were observed by the heathen peoples of Babylon. They were adopted some 400 years after Christ by the Catholics in order to overawe the superstitious minds of the barbarians. Later, they were adopted by some fool Protestants, and still later, by some bigger fool Baptists. The universality of this practice and observance merely indicates to what an extent the truth of God's Word has been corrupted by these man-made innovations.

I offer these illustrations which could be enlarged upon and multiplied many fold to show that the truth is already exceedingly leavened and in most places is almost completely corrupted.

A fourth, practical lesson growing out of this parable is that THE WORLD WILL NOT BE SAVED ENTIRELY WHEN JESUS RETURNS. In fact, this parable teaches just the opposite. Instead of a converted world, you will find a world that is given over to the corruption of the Word of God. When the redeemed are caught away at the rapture, then there will be none left in this world except the unredeemed. Instead of the gospel being triumphant and the whole world being converted, it is then that without the influence of the Holy Spirit, the whole world will be entirely leavened. This parable, therefore, instead of teaching that the world will be saved when Jesus returns, teaches just the opposite and THEREBY KILLS POST-MILLENNIALISM ENTIRELY.

V.

In noticing these practical lessons, may we hurriedly note that THERE IS SOME LEAV-

EN WHICH WE NEED TO PARTICULARLY BEWARE OF TODAY. There is the LEAVEN OF THE SADDUCEES which in Jesus' day was that of skepticism in the matters of religion. You will notice this in Matt. 23:23, 29. Its counterpart today is modernism.

Then there is the LEAVEN OF THE PHARISEES which was externalism in religion. You can see this in Matt. 23:23-25. Its counterpart today is legalism, salvation by works, and formalism in religion.

Then there was a third leaven in Jesus' day—the LEAVEN OF THE HERODIANS, which was worldliness. Jesus referred to this when He said: "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." (Mark 3:6). Cf. Matt. 22:16-21. How our churches do need to beware of this leaven. Above all else, we need to purge out the leaven of godlessness and worldliness.

What a challenge this parable presents to us in view of the fact that the whole gospel truth will be leavened. Therefore, those of us who are believers today, need to trust and pray and work as never before. We need to stand by the Word and preach it though we realize that we are waging a fight in which we shall not be victorious. Though we realize that ultimately the whole world will be corrupted with false teaching, yet it is still our business to stand with our backs to the wall and to fight as we preach the Word of God until Jesus comes.

It means today, literally, a three-cornered fight, with true Baptists standing opposed to three divergent monsters. Old dead decaying Protestantism, modernism, and Catholicism are these three ecclesiastical dragons which true believers of God's Word must contend against today. I'm glad I'm living and have a part in this battle. Regardless of the outcome, and irrespective of the fact that it is an unpopular fight to wage, yet it is our business and our duty to stand by the Word of God and contend for its purity in the face of all the corrupting influences, and despite the leaven which is being subtly introduced and which will completely corrupt the true teachings of the Lord Jesus. May the words of the song by our prayer:

"Lead on, O King Eternal!
The day of march has come;
Hence forth in fields of conquest,
Thy tents shall be our home.
Thru' days of preparation,
Thy grace has made us strong.
And now, O King Eternal,
We lift our battle sing."

Lead on, O King Eternal!
We follow, not with fears;
For gladness breaks like morning;
Where'er Thy face appears.
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest,
Lead on, O God of might!"

A GREAT GROUP OF SCRIPTURE "LETS"

(Continued from Page One)

of Spiritual Evidence.

9. Let us . . . come boldly to the throne of grace. Heb. 4:16. The "let" of Communion.

10. Let us offer the sacrifice of praise. Heb. 13:15. The "let" of Worship.

11. Let us lay aside every weight. Heb. 12:2. The "let" of Spiritual Fitness.

12. Let us love one another. I John 4:7. The "let" of Family Affection.

13. Let us not be weary in well doing. Gal. 6:9. The "let" of Perseverance. —Copied

MISSIONARIES IN EVERY OCCUPIED TERRITORY

(Continued From Page One)

bers of the Hudson Ave. Baptist Church. We give this information that many of our friends and theirs may know how the mission work is carried on.

After the outbreak of the war in December, 1941, we were cut off for a season from sending funds to them. Later, in 1942, communication was established by cable, and we continued to send funds by cable at great expense. In this manner their needs were supplied and the work continued until about the middle of February, 1943. It was then that the Japanese occupied Kwangshowan, and our missionaries suddenly found themselves in enemy occupied territory. According to international treaty agreements, it is impossible to transmit funds to American nationals in enemy occupied territory. The latest funds we were able to get to the Morgans was in January, this year.

The prices of food stuffs are exceedingly high, Brother Morgan reports. For example, he says, "At the present time rice costs \$20.00 U. S. per peck in the rice shops. An average person needs a bit over two pecks per month. If it were not that the Government has imported some rice from Saigon the situation would be critical. The government sells one peck to each person per month at \$2.50 U. S. per peck, which is the cost of the rice plus shipping and handling charges and, as you can see, considerably lower than the prevailing prices in the shops. Everything else is outrageously high, too, and we are concerned for some of the poor folks in the church here."

Work Still Continues

The work has prospered from year to year. Souls have been saved and many have been baptized and became members of the church in Ft. Bayard. The Japanese and French officials agreed, after the occupation of Kwangchowan by Japan, to allow Brother Morgan to continue his church work in the city of Ft. Bayard. They are not permitted to leave the city, however. Word came, dated June 6, 1943, by air mail, that the four members of the family (Florence, Ann was born December 31, 1942 are well, and that Brother Morgan was preaching to a well filled house. He writes as follows: "The services of the church are getting along well. We fared rather badly the first few weeks after the occupation as far as the work was concerned. Many of our faithful folk returned to their villages. Then a few others, under the stress of existing circumstances, fell by the way side, much to our sorrow, to say nothing of their loss. But the Lord led us to continue on teaching and preaching His Word, and when hearts grew cold and indifferent He led us to tell more of the warmth of His love and of the glory to come for those who love Him and abide faithful in hardship and difficulty, and it was not long before folk began to warm up spiritually again and we had joy in the services once more."

Will you not pray with us that the Lord will provide a way whereby ample funds may be transmitted to them for their support and for the progress of the work? The Lord has been wonderfully good as concerning funds. We have funds on hand sufficient for all present needs, or to return them home, if they should come. But there is no way to get these funds to them. May the will of the Lord be done. If He wishes to keep them

there, He is able to protect and provide for them. The faith of Brother and Sister Morgan is great, as great no doubt as their trials. And the grace of our God is no less abundant than that day when Jesus said, "And, lo, I am with you unto the end of the age." With this promise we look to Him whose business it is to provide, to protect, and to prosper the way of His humble servants. This we confidently believe He will continue to do. "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Perchance some day the Lord will give the gospel in a mighty way to the hundreds of thousands of lost souls in the territory where our missionaries now live. Such is the way of our Lord with them that love Him and obey Him.

We want to thank every individual and every church that has contributed to this mission work in China. Some continue to send their offerings from month to month. May the Lord bless this continuing interest in His work abroad.

(By R. Nelson Colyar, Pastor, Hudson Avenue Baptist Church, Oklahoma City, Okla.)

CHURCH DISCIPLINE

(Continued From Page One)

God with their money. Col. 3:5.

5. RAILERS. I Cor. 5. This includes profane swearers.

6. DRUNKARDS. I Cor. 5.

7. EXTORTIONERS. I Cor. 5.

8. HERETICS. Titus 3:10, 11.

9. FACTIONS THAT DIVIDE CHURCHES. Rom. 16:17, 18.

—Baptist Sentinel

PRACTICE MAKES PERFECT

A British soldier one night was caught creeping stealthily back to his quarters from the nearby woods. He was taken before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the woods to pray by himself. That was his only defense.

"Have you been in the habit of spending hours in private prayer?" the officer growled.

"Yes, sir!"

"Then down on your knees and pray now!" he roared. "You never need to so much!"

Expecting immediate death, the soldier knelt and poured out his soul in prayer that for eloquence could have been inspired only by the power of the Holy Spirit.

"You may go," said the officer simply when he had finished. "I believe your story. If you hadn't drilled often, you couldn't have done so well at review."—Arthur Mercer.

The story is told of a poor man who plodded along toward home in an Irish town carrying a huge bag of potatoes. A horse and wagon carrying a stranger came along, and the stranger stopped the wagon and invited the man on foot to climb inside. This the poor man did, but when he sat down in the wagon he held the bag of potatoes in his arms. And when it was suggested that he should set it down, he said very warmly: "Sure, I don't like to trouble you too much. You're giving me a ride. I'll carry the potatoes!"

Sometimes we think we are doing the Lord a favor when we carry the burden. But the work is His, and the burden is His, and He asks us only to be faithful.—Isaac Page.

Only when we die to all about us do we live to God above us.