

Many So-called Christians Are Like The Stream That Dries Up
In The Summer And Freezes Up In The Winter-

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

The Baptist Examiner

The Paper With A National Circulation

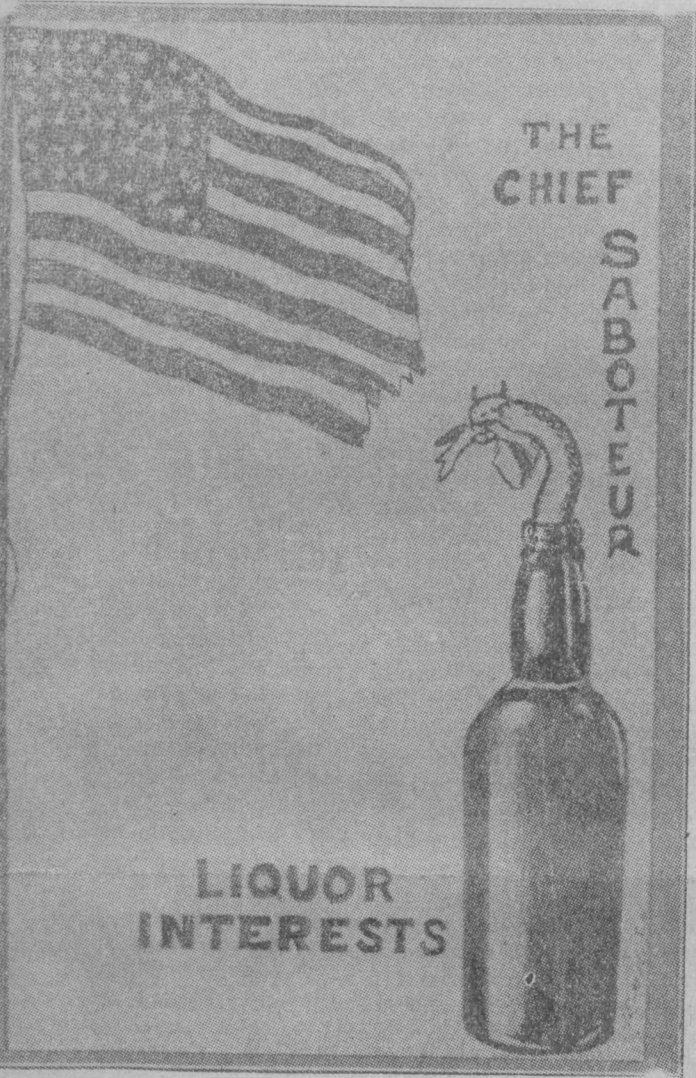
"Go ye into all the world and preach the Gospel."

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

SOLE NO. 304

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Challenge

If I can live without my Lord,
Or feed my soul without His Word
If I can walk from day to day
Without His presence on my way;
If I can face the vast unknown
And have no fear to walk alone,
Without a Lord Who loves and cares,

Who honors faith and answers prayers:

If I can face the hour of death
And draw in peace my parting breath,

My substitute for heavenly dress
A ragged robe of righteousness,
Then I can ask the heathen drear
To live, and die—and never hear.

Did Jesus die for me alone?
Is not the African His own?
Does He not love that yellow man?
And long to claim the Indian?
There is no soul upon this earth
He did not feel His life was worth.
But how shall they across the sea,
Believe He died upon the tree
In love to rescue them from hell,
Unless someone shall go and tell
The wondrous news of life and love
A Saviour waits in heaven above
To welcome those He died to free,
To live with Him eternally?

My Lord has laid His wounded hand
Upon my life, at His command
The charms of earth have fled away.

"Whom shall I send?" I hear Him say.

What other answer can there be?
Here am I, Lord, SEND ME!

— By Barbara E. Cornett

A PICTURE OF GOD

One of the best pictures of God that I ever saw came to me in a simple story. It was a man, a minister, who lived in a New England town, and had a son, about fourteen years of age, going to school.

One afternoon the boy's teacher called at the home asking for the father, said:

"Is your boy sick?"

"No. Why?"

"He was not at school today."

"Is that so?"

"Nor yesterday."

"You don't mean it!"

"Nor the day before."

"Well! Well!"

"And I supposed he was sick."

"No, he's not sick."

"Well, I thought I should tell you."

The father said, "Thank you," and the teacher left.

The father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy knew as he looked up that his father knew about those three days. The father said:

"Come into the library, Phil."

Phil went, and the door was shut. The father said: "Phil, your teacher was here this afternoon. He tells me you were not at school today . . . nor yesterday . . . nor the day before. And we supposed you were.

You let us think you were. You do not know how badly I feel. I have always trusted you. I have always said, 'I can trust my boy.' And here you've been a living lie for three whole days. I can't tell you how badly I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken to him roughly, or had asked him out to the woodshed for a confidential interview, it would not have been nearly so hard.

Then, after a moment's pause, the father said: "Phil, we'll get down and pray." The thing was getting harder for Phil all the time. He didn't want to pray just then, but they got down, and the father poured out his heart in prayer. The boy knew as he listened, how badly his father felt over his conduct. Somehow he saw himself in the mirror on his knees as he had not before. It's queer about that mirror of the knee-joints. It does show so many things. Many folk don't like it.

They got up. The father's eyes were wet, and Phil's eyes were not dry. Then the father said: "My boy, there's a law of life that where there is sin, there is suffering. You can't detach those two things. Where there is suffering there has (Continued on page four)

Ang A Telephone God's Glory

J. J. Hall preached the gospel many years on Wall Street, New York, in the open air. This old of God, now seventy-nine old, carries on a remarkable try to troubled souls, from a little apartment off Times Square. His telephone number is 6-6483, and daily people call up, people with troubled consciences, meditating suicide, or trying family difficulties arbitrated. To perspective suicides he says "Brother, you can't kill yourself. All you can do is to change locality!" Since 1940, some have been reached. In The Militant, a publication he started, to strengthen evangelism in the Protestant Episcopal Church, he writes:

Continued on page four)

Sea Mystery

Bible students Sodom and Gomorrah serve merely as a warning against iniquity, but scientists have a different interest in the hills along the Dead Sea shores. They believe vast cities of petroleum lie beneath

Continued on page four)

"Shall Baptists Maintain Separate Existence?"

By J. B. TIDWELL, Professor Biblical Literature, Baylor University, Waco, Texas

"Hold fast the form of soundtouching both home and foreign words, which thou hast heard of me, in faith and love which is in Christ Jesus." — 2 Timothy 1:13.

THE UNION MOVEMENT

During the last few years there has grown up a powerful propaganda for church union. It is called "The Ecumenical Movement" and is set for organic church union. It is led by very astute and highly honored Christian men. They are spending large sums of money and seem to have limitless financial resources. The Movement is reaching out toward all lands,

fields, and has created a widespread sentiment for organic union.

There are a number of co-operating committees and organizations that foster this Movement, such as the Anglo-Catholics, or High Church element, of England! The Continuation Committee of the Edinburgh Conference; and The Federal Council of Churches of Christ in America. From these and the meetings which they foster have come numerous pronouncements and findings concerning

church union, and in favor of it.

Speakers representing them are often found to be dogmatically opposed to denominationalism and keen for unionism. Then, too, there are certain religious publications whose editors employ every possible opportunity to promote unionism and proclaim organic union as the cure for all of our religious ills.

The powerful influence of these organizations has manifested itself in such great gatherings as the World Conference on Life and (Continued on page two)

The First Baptist Pulpit

"The Parable Of The Defiled Heart"

"And he called the multitude, and said unto them, Hear, and understand:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Then came his disciples, and said unto him, Knowest thou that

the Pharisees were offended, after they heard this saying?

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall

fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding?

Do not ye yet understand, that whatsoever entereth in at the (Continued on page three)

Picked-Up Here There And Elsewhere

Brother Clinton Browning of Wheelersburg, Ohio has a habit of sending money to the editor for THE BAPTIST EXAMINER. It is a mighty good habit. Recently he sent an offering for himself and enclosed \$5.00 for the Kentucky Baptist Children's Home from Mr. and Mrs. B. R. Fillmore of Wheelersburg, Ohio.

Speaking of habits, how's this one of Edward Ball, Ashland, Ky. When he renewed his subscription recently, he subscribed for three others of his friends. May his tribe increase.

"I am enclosing a check for \$2.00 — a gift to you to help as needed. It seems that it is becoming quite (Continued on page two)

Rome Never Changes

After the miscreants had slain Philip de Deux in his bed, they went to his wife, about to give birth to a child. The midwife entreated them to stay the murder at least until the child was born. Notwithstanding, they thrust a dagger up to the hilt into the wo-

(Continued on page four)

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JOHN R. GILPIN—EDITOR

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SHALL BAPTISTS MAINTAIN A SEPARATE EXISTENCE?

(Continued from page one)

Work at Oxford (1937); the World Conference on Faith and Order at Edinburgh, and the International Missionary Council at Madras, India. At all of these world meetings, their speakers laid much stress on the subject of organic church union.

What does this Movement propose? Its advocates according to their own statements, propose the extermination of present denominations. They do not present a platform for denominational co-operation, but for denominational extinction by consolidation. The Movement is not inter-denominational, but anti-denominational. One of their leaders is quoted as saying, "Denominationalism must come to be felt as positive sin." They regard all non-Catholic Christian bodies as virtually one and consider their differences as of no importance. They have already broken the peace within the ranks of certain denominations. They propose to bring about denominational disintegration, and then merge them all into one great "Protestant Church." It is largely a pedobaptist movement, led by those who have no appreciation of, nor sympathy for, the distinctive doctrines of Baptists. Some of their leaders have been annoyed because of the Baptist position and have boldly charged that Baptists are the chief stumbling block in the way of organic church union.

BAPTIST POSITION

These facts and conditions call for the frankest possible discussion. We must, as Baptists, humbly but courageously and intelligently, face the issues raised and state the case for our denomination. We believe in Christian union, but only on the basis of Gospel truth. We also believe we have through the ages stood by New Testament truth, and we cannot now ignore the plain teaching of the Word of God. We will continue to express our opinions with conviction, and will oppose this and every other movement which mars the spirit of the brotherhood within the denomination and promotes principles contrary to denominational tenets.

Baptists believe that, apart from the Catholics, they are the only denomination with a consistent message. They, therefore candidly and boldly and yet with utmost fraternal goodwill accept denominational isolation. By our very principles we are automatically separated ecclesiastically and doctrinally

from all other Christian bodies and cannot unite with them unless we stultify our consciences and give up the truth as we see it.

Baptists believe that if people think apart, they will and should, if they are honest, walk and work apart. That is denominationalism. Denominations are but groups of people gathered together around certain beliefs and practices. The only reason all Christians are not in one group, or denomination, is because they do not all have the same beliefs. These beliefs are different and no outward mechanical union can give those holding them the spiritual union for which Christ prayed. We believe, therefore, that Christians should walk together when and as far as they are agreed, and that they should walk apart when and as far as they are disagreed. This again is denominationalism, but is also Christian honesty.

DANGEROUS TENDENCY

Moreover, Baptists believe that they see in the present Union Movement all the ear-marks of those incidents that led to the establishment of the Catholic Church. There is the same tendency to overlook human authority, the same tendency toward adjustment of doctrine to environment, the same tendency to relax the contention for Christ's supreme Lordship, the same tendency to play down conviction and loyalty to conscience. A gradual centralization of all ecclesiastical powers into the hands of a human head marked the beginning of Catholicism. This autocratic head soon led to the suppression of free thought and free speech, and this in turn resulted in the dark ages which plagued the world for more than a thousand years. The Union Movement follows Rome in trying to mass together wholly discordant elements, and the results, if it should succeed, would be a universal Protestant Church with all the undesirable and unscriptural features of the Catholic Church. And no doubt its next step would be to unite with Rome.

Here we are reminded that the Catholic overhead, or centralized imperialistic, religious control, failed in its effort to hold its complex body together. Although it used all of its religious and secular authority and power, it divided into two great antagonistic hierarchies the Greek and the Roman Churches. Then followed the Reformation and another great group of discordant religious bodies. The many pedobaptist denominations of today testify to Rome's failure to hold all Christendom together in one mechanical union, and proves that the union sought by the present Union Movement would hold together only so long as the people do not read the Scriptures and think for themselves.

BAPTIST SEPARATE EXISTENCE

Baptists are not willing to cease bearing witness to their distinctive principles and practices as they would have to do if they unite with those of contrary beliefs. Furthermore, they have not abandoned the hope of converting the world to those truths which they have persistently taught. They propose to tell the world of the scripturalness of their distinctive principles. The Baptist attitude is not negative. Baptists have a record of evangelism, of expansion, of growth, of achievement. They

are natural and successful propagandists and, although some people are disturbed by their stand, they will continue to propagate their sacred principles.

Baptists believe they hold some principles which not only justify but call for separate existence at any cost. At their roots these principles concern the very essence of pure Christianity. We protest against creeds evolved and compounded out of mere circumstance. Such efforts rest on sentiment and put Christian truth in jeopardy. Baptists believe that all divisions among Christians have grown out of a departure from the simple teachings of Jesus and that a return to the principles of Jesus would bring about real unity. But there can be no perfect union unless it is genuinely scriptural. We must, therefore, oppose the Union Movement on the following counts:

I

We dissent from the Unionist's plea of economy — a plea for union to save money.

Granting that organic union would save money, which is very doubtful, Baptists have still another word. We are more concerned about saving truth than dollars. To us it seems poor economy to save a few dollars at the expense of the perversion of the Scriptures and the loss of some of the most vital elements of our Christian faith. Such a course would involve the future witness of Baptists to certain fundamental facts of religion, such as how we may be saved. Baptists feel that they not only have a duty to win men from sin, but also a duty to save the truth by which men are to be redeemed.

II

We object to human over lordship.

The spirit of the Union Movement is imperialistic and works from a centralized overhead control. The Roman Catholic hierarchy is the most complete expression of this kind of control. It has shown us the intolerable blight of human control in religion. It should teach us that no greater misfortune could befall us than that all non-Catholics should unite. Certainly the merging of all early churches into one great body which we know as Romanism was the greatest calamity that ever befell our religion. Baptists stoutly object to repeating that folly, even if the Movement attempting to do it is called by another name and is presented with beautiful sentiment and by highly honored brethren.

III

We object to the trend of this Movement toward the creation of territorial or national churches.

Such terms as "The Christian Church of China," the "United Chinese Evangelical Church," and the "Indigenous Church" are frequently met in the discussions of the Unionists and point the direction of their Movement. It proposes that each country shall evolve out of its own racial and national consciousness and environment a theology and church and form of polity thought best suited to meet its particular need. Each country would have a different type of Christianity, reflecting the social, political, and ecclesiastical parties and prejudices of its people. These so-called indigenous churches would not, and could not, represent true Christianity. As a result of these

many indigenous churches the Christian world would still be divided into groups which would have as distinctive and distinguishing characteristics as the various denominations now have. Just what profit would result to Christianity from destroying the several denominations and then creating several indigenous churches? Christianity still would not be united. In the various indigenous churches there would surely arise divisions, just as divisions have arisen even in the various denominations. All the evidence from the past shows that this Union Movement will surely fail to unite and to keep united the whole of Christendom.

IV

We oppose the threat against independent church government.

Baptists are naturally and even radically democratic. They are individualistic and naturally believe in the independence of the local church, which must always be self governing, self supporting, and self propagating. This belief arises out of the doctrine of the competency of the individual soul in all matters of religion. To a Baptist the Christian religion is primarily the personal relation of the individual soul with Christ by faith. This very naturally leads to the further belief that all believers are entitled to equal privileges in the church. The direct relation of the soul to Christ and the equality of believers in the church demand the voluntary principle in all ecclesiastical organization and force Baptists to reject all forms of centralized religious government.

The true and undelimited authority of Jesus Christ is the organizing principle of every Baptist church and constitutes an impossible barrier to the union of Baptists with any denomination having other views of the church. It forbids orders or ranks in ministers such as cardinals, bishops and popes. Moreover, since the churches are self-determining, no committee, association or convention could possibly transfer the least church to a union which it did not desire. As we see it, there is no earthly power that can control any church no matter how small or weak. Thus, by the very genius of our church life, we cannot unite with others.

V

We cannot countenance proxy religion.

Christianity is a religion of the individual; repentance and faith are personal; and regeneration is an individual affair wherein is involved the whole matter of personal responsibility to God, personal service to Christ, and personal reward from Christ. Baptists contend that Christ alone can stand surety for us before God. Individualism makes it necessary for each one to believe for himself and to stand in the judgment for himself. They contend that none but believers should be baptized. Others believe in baptismal regeneration, which leads to the practice of infant sprinkling, which in turn rests in the belief that parents can believe for their children. Baptists have always and everywhere rejected this sponsorial religion. We insist that every soul has the right for himself to trust Christ for salvation and an equal right for himself to follow Christ in baptism. We are unalterably opposed to all practice of deputyship in religion and condemn it as the ty-work."

ranny of one human soul over another. Every such practice is contrary to the plain teaching of the Word of God and makes impossible any organic union with those who engage in such practice.

VI

We must maintain our position with reference to the ordinances.

We disagree with both those who regard the ordinances as sacraments, having saving power, and those who regard them as of small importance. We do not think they communicate saving grace, but regard them of much value where obedience is concerned. Next to the right understanding of the meaning of the atoning death of Christ is the importance of a correct understanding of the meaning and design of these ordinances. Christ died for our sins and rose for our justification, and the ordinances were established to keep the facts of salvation constantly before our eyes. All the Gospel summed up in the death and resurrection of Jesus and the ordinances that proclaim them must not be altered. They are not to be served as a means of life, but as a memorial of death to the old life and the resurrection of the new life. They do not procure salvation, but proclaim it. They do not expiate sin, but exhibit the atonement. Theirs is not a sacrament but a pedagogical value.

WHATEVER THE COST

In taking this position, we realize that there is danger for Baptists. Church union may become a divisive issue among our people and churches. Many of them may go with the Unionizers. Also, they may expect persecution as a natural result of the centralization of religious people, whether it be under Romanism or Protestantism. The proof is that Protestants persecuted Baptists after the Reformation almost as severely as Catholics did before the Reformation. We may not be put to the sword but will be, and indeed are already being, charged with bigotry, narrowness, and assailed with casm and scorn and words of abuse. All this will come upon us with full force as soon as the issue of the Union Movement is clearly drawn, which will be done in very few years.

But our position is clear. We admit that harmony is desirable, but contend that truth is essential. We love all Christians and appreciate their religious efforts, and in matters of common interest we are always co-operated with our brethren of other faiths. This we continue to do, but Baptists do not surrender their convictions of Christian truth. We cannot follow the Union Movement which we believe will lead us away from the important New Testament teaching and practice. Whether, therefore, we consider the matter from the standpoint of doctrine, or church government, or practical service, teaching our message, there is no other course for Baptists — to maintain a separate existence. — Published by the Baptist Sunday School Board, Nashville, Tennessee.

PICK-UPS

(Continued from page one) general that those who stand by the whole Word of God and practice the Bible these days have become a target for persecution. May I free you to carry on the Lord's work."

PARABLE OF THE DECEITFUL HEART

(continued from page one)

goeth into the belly, and out into the draught? those things which proceed from the mouth come forth from the heart; and they defile the man. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man." (Matthew 15:10-20.)

A little girl stood weeping, and timidly at the door of the library great C. H. Spurgeon. She entered the room and shed the cause of her emotion, "I've lived seven years of Jesus." She had been celebrating her seventh birthday, and just come to realize that she was lost.

She told God that these Sunday morning messages concerning the tables of Jesus might have had an effect upon many of you convinced, convicted, converted to the Lord Jesus. This is one of my favorite parables. It has proven most helpful personally. The instructions I have learned through my life of it have been a tremendous blessing to me in my ministry.

I In the very outset, this parable tells us that the heart of every man is totally depraved. "Not that goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:10-19.) One needs only to read the two verses to realize that the heart of man is depraved. Elihu the last of the judges during the theocratic government of Israel. His two sons, Hophni and Phinehas, were wicked and sinful. In the case of a good father and his sons. As a result of their disobedience, God delivered Israel into the hands of the Philistines. In an effort to stem the tide of the Philistines, they brought the ark, which was a symbol of God's presence, into the battle. Not only did Israel lose the battle, but the ark as well. The tidings of that terrible defeat were taken by messenger, Elihu fell over dead, and one of his daughters-in-law, on learning of her husband's death, gave birth to a child prematurely, which resulted in her death. However, because she died, on realizing her condition and in view of the tragic end of the day, she named the child "Ichabod." All names in the Bible were symbolic and meaningful. This was no exception. "Ichabod" means "the glory has departed." That which was true of Israel that day, is true of every man today.

The spiritual name of man today is "Ichabod," for truly the glory of God is departed from us. "Lo, this only have I found, that hath made man upright; that they have sought out many inventions." (Eccl. 7:29.) Certainly all of us are in the same depraved condition we were originally in when we were born. We are far removed from his

original spiritual status. Yes, the spiritual name of each of us should be "Ichabod."

In order that you might see more fully just how the Word of God describes our spiritual condition, and that you might see that the Bible really teaches that the heart of everyone of us is totally depraved, I offer the following Scriptures:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccl. 8:11.)

"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." (Eccl. 9:3.)

"And God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually." (Isa. 6:5.)

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." (Gen. 8:21.)

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man." (Mark 7:21-23.)

"The heart is deceitful above all things, and desperately wicked." (Jer. 17:9.)

How many times you and I have heard the expression concerning some individual: "Well, he may be unsaved, but he's a good-hearted man." No, beloved, this is not true. In fact, just the reverse is true, for the very thing that is wrong with each of us is that we are not "good-hearted" but bad-hearted. Did you note the expressions: "The heart is full of evil," "the heart is fully set to do evil," "every imagination of the thoughts of his heart was only evil continually," "the imagination of man's heart is evil from his youth," "the heart is, deceitful above all things and desperately wicked." Surely, in the light of these expressions, as well as from the statements in the parable itself, we can see that the heart of everyone is totally depraved.

II

In view of this depraved condition of men's hearts, whenever heresy is uncovered, the heretic always becomes offended. This was true in Jesus' day. When He spoke of their depravity, they became offended. The disciples came to Jesus and said, "Knowest thou that the Pharisees were offended?" (Matt. 15:12). There is an old statement which is oft quoted: The hit dog always whines. It was surely true in this instance. Jesus' words had come home, and since they themselves were totally depraved in their hearts, they became offended when He uncovered their heresy.

This is true especially of every preacher when he faithfully declares God's Word. From this pulpit I have preached on the subject of depravity, and have shown from God's Word that everyone is born sinful and depraved. There have been those present who have been offended, and have gone out declaring that I said that all babies were born lost and that if they

died in infancy they would go to Hell. Actually I had said not one word about infant salvation, yet merely read what God said concerning depravity.

Furthermore, I have preached on baptism and shown from the Word of God and from history that Missionary Baptists are the only ones who have the authority to baptize. Yet when I have finished with my message, I have had heretics go out from the service to declare that I had said that if one were not baptized by a Missionary Baptist preacher that he was lost. Yet, in no sense had I discussed salvation, but rather, had preached about baptism and the church which Jesus built.

The same is true with the blessed doctrine of the security of the saved. I have preached often from this subject and have had heretics leave the house of God declaring that I had said that one could be saved and then live any kind of life he wanted to afterwards.

All of this reaction to messages which I have preached on depravity, baptism, and the security of the believer, merely shows that heretics become offended and deliberately lie as to what has been said. It was thus in Jesus' day, for when their heresies were uncovered, they became offended at Jesus Himself.

III

Jesus gave us in this parable a good example as to what our attitude is to be when men become offended at our preaching. He said to the disciples, "Let them alone." (Matt. 15:14). This is good advice for us. Whenever we preach God's Word and men become offended thereby, we are to let them alone. We are not to apologize for the truth. We are not to seek to entice them through compromise. We are to do exactly as Jesus said: "Let them alone."

In the Sermon on the Mount, Jesus gave us a similar injunction: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." (Matt. 7:6). The "pearl" of which Jesus speaks, refers to precious truths. Jesus declared that we are not to teach and give forth the truths of God's Word to those who will not appreciate them. He said that to do so was just the same as casting pearls before swine. This is merely another statement from Jesus showing what our attitude is to be toward those who will not accept God's Word.

Many times weak-kneed Baptists have compromised their doctrinal convictions. Many times, such, in talking with an heretic, will say, "there's not very much difference between us and you." What we ought to do at all times is to magnify our peculiarities. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). Then after magnifying these peculiarities, if men will not accept the Word of God, and if they become offended because of what we have preached, then we are to do as Jesus declared: "Let them alone."

IV

In this parable, Jesus declared that it was impossible to purify false churches. He said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13). You will notice

from these words that false churches cannot be purified; they must be dug up by the roots.

In the book of Revelation, we are told that such is going to take place in the future. 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). Here is a picture of the old whore and her harlot daughters. Many times I have given a complete exegesis of this Scripture. Without entering in to a minute exposition of this passage, permit me to identify these as representing Roman Catholicism and the Protestant churches that have come out of Rome.

This same Scripture tells us what is going to be the final outcome of these false churches which are man-built and devil-inspired. John says: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. 17:16). I don't know when it's going to come to pass, nor in what manner. If I were to give a guess, I would say that it will take place during the tribulation period between the rapture and the revelation of Jesus. However, regardless of the time and place, sooner or later the antichrist is going to destroy these false churches, at the same time, of course, doing God's will.

What a revelation this is then to us! Jesus never told us to attempt to purify false churches, but gave us to understand in both this parable and in the book of Revelation that it is impossible to purify false churches. Remember His words when He declared that they must be rooted up.

V

In fact, everything that is man-made will be rooted up. Listen to His words again, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." (Matt. 15:13). That which has not been planted by God is going to be rooted up by God. Nothing that is man-made will last.

This includes all man-made doctrines. I really ought not to call them doctrines, for they are actually the commandments of men. Well, all these commandments of men — these man-made doctrines, are going to be rooted up. This means that the day is coming when Arminianism will be destroyed. This means that the teaching of salvation by works and sal-

vation by baptism will both come to naught. Then there's the Devil's greatest lie — that of apostasy that one may lose his salvation after having been saved. This is the greatest lie that was ever taught by man. Especially do I say this in the light of Jesus' own words: "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). Some day this too will be rooted up. Then there's the heresy of the mourner's bench, and also the most popular heresy of today, that of the universal church. It has gotten so that the majority of even church-going people think of the church as including all the redeemed of the world — a great universal something. Yet, not so. The word church used in the New Testament is never used to mean anything bigger than a local congregation. Well, some day this idea of the universal church as well as all these other man-made doctrines, are going to be rooted up.

Then there's the teaching of unionism. How prevalent it is. What a blight it is. It is the spiritual scourge of this day wherein denominations attempt to forget their denominational allegiances and with pious hypocrisy try to work together compromising their doctrines and omitting great portions of God's Word from their preaching. Thank God, some day it will be rooted up.

Then there's the teaching of a second chance which has been foisted upon the world by the Russellites, and the teachings of the Catholics that a priest can save you after you die. Well, all these man-made doctrines will some day be destroyed. Jesus said they were going to be rooted up.

Furthermore, all the man-made churches are going to be destroyed too. Repeatedly I have said from this pulpit, over the radio and through the columns of my paper that Jesus in the days of His flesh, established just one church and that it was a Missionary Baptist Church. If I had never seen a Bible I would still believe this to be true. If all I had was just the pages of history, I would know positively that Jesus in the days of His flesh, built His church, and that it was a Missionary Baptist Church. All others have been built of men under Satan's direction. This includes both the Roman and Greek branch of Catholicism, and all the Protestant churches that have come out of Rome. Well, since they have not been planted by Jesus — some day they will be rooted up.

This also includes all man-called preachers. If all the man-made doctrines are going to be rooted up, and all the man-made churches are going to be destroyed, then the same is true concerning all man-made preachers. I am satisfied that the great majority of preachers are man-called rather than God-planted. I do not believe that God ever called any man to preach a heresy which is contrary to His Bible. I am sure that God would not inspire this Bible to teach salvation by grace and then call a Campbellite preacher to teach salvation by baptism. I am sure that God would not inspire a Bible which teaches salvation by grace and then call a Methodist preacher who would teach salva-

Palestine has been under date to Britain since the last Why are the riches of the Sea not exploited? Many would like to know. There doubt that in a future day riches will be the cause, at least, of a terrific struggle in part, of a terrific struggle in area.

— Prophetic