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## The Baptist Examiner

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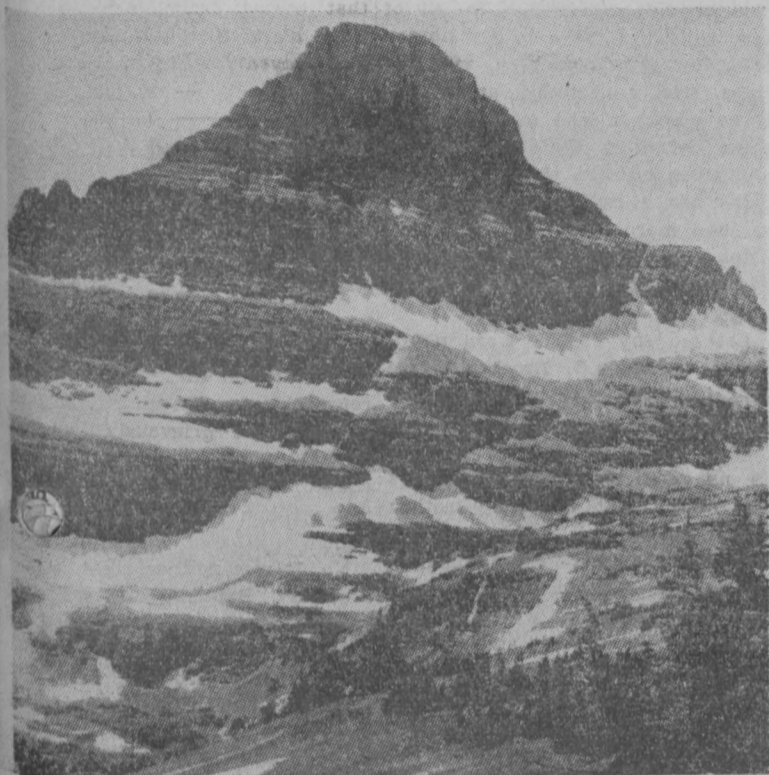
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

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RUSSELL, KENTUCKY, SATURDAY, FEBRUARY 12, 1944

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The Rock . . .



"Lead me to the Rock that is higher than I." - Ps. 61:2.

### A GREAT MAN SLANDERED

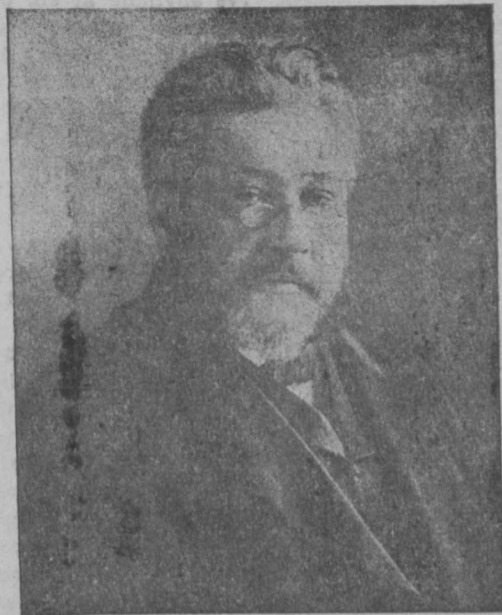
There are few men for whom I have greater respect than A. D. Muse, who is an evangelist of national prominence, the editor of The Harvester, and who lives at 1270 Carr Avenue, Memphis, Tennessee. (Write him for a copy of his paper).

I love him first of all because of what he preaches. He is one of the very few evangelists who believes in, and preaches, the old fashioned doctrine of election. He can make the plan of salvation as plain as any man whom I ever heard. He has been a loyal friend to this editor. I respect him; I honor him; and I love him as one of God's greatest servants.

Yet in spite of my affection for him, he stands guilty of slandering Charles Haddon Spurgeon. Well, here's how it happened.

Some one had criticised Brother Muse for holding meetings for Independent churches. I don't know as to whom he refers, but if no one else pleads guilty to the charge I will. I hadn't criticised him publicly, but in my heart, I had been

grieved because of some of his activities which savored of unionism. I do severely criticise him for holding a meeting for Soul's Harbour in Columbus, Ohio. I also criticise



Charles Haddon Spurgeon

him for holding a meeting for the Church of the Open Door in Los Angeles, California. Both are un-denominational; neither is a New (Continued on page two)

### Is The World Really Growing Better?

Raymond Keith, Somerset, Ky.

Any thinking person must surely admit that this question is one of more than passing interest. Out of this question grow issues of vital importance. It presents the fork of the roads at which we all must conclude whether we shall be Pre or Post Millennialists, Evolutionists and Modernists or (what may be called) Fundamentalists, Unionists or Denominationalists.

All popular issues have two sides. We who is unwilling to face both sides is either over-prejudiced, or else he is mentally incapable of thinking for himself. We must face both sides of this question — Is the world growing better?

Some say, yes, the world is growing better in many ways. Our education, they tell us, can be very limited, and yet we can know this truth. They argue that it is easily proved from History that the Apostle Paul died in prison because he preached that Jesus saves; and (Continued on page two)

### "Why I Left The Masons!"

By Col. George R. Clark

(Founder, Pacific Garden Mission)

I have been a member of several secret societies. I was a 32nd degree Mason in Chicago before the fire; also belonged to the Blue Lodge and other intervening orders. I did not leave Masonry because I got out with anybody. I had many warm friends in the lodges; but the fire came and burned up the lodge-rooms. The Blue Lodge to which I belonged was given up, and before the consistory was reorganized, having lost my regalia, and moving out of the city where they had no lodges, I did not reunite with any of the orders. The Lord soon after met me and revealed Himself to me and opened my eyes. For the same reason I was prevented from uniting with my old comrades in arms in

the Grand Army of the Republic. I suppose its objects are in the main good and calculated to help the surviving soldiers of the Rebellion; but I think, though not as harmful as some, it is one of those things which stand in the way of the coming of Christ in the world. Consequently, as one loyal to the precious Son of God who has suffered for us, we must place it with all other secret organizations as harmful and retarding the growth of our religion. Anything that antagonizes the coming of our Lord and the completion of His work ought to receive our opposition.

There may be secret societies that only take into them the most devoted and sincere Christians. I do not know whether there are

any such. I have never been a member of such a one. In all those that I belonged to, the association was with the men of the world, without respect to their religion, whether they had any or had none at all. Such men as atheists, infidels, Mohammedans, Catholics and Protestants can all unite together in these secret associations on an equality in a bond which they call the "bond of brotherhood." Now these things led me to see that I was going contrary to the Word of God. I will read to you a Scripture which impressed me — 2 Cor. 6:14-16: "Be ye not unequally yoked together with unbelievers," etc. Now, believing this Scripture as the inspired Word of God, given to (Continued on page four)

### One Saved On The Verge Of Eternity

Years ago in Los Angeles I heard Dr. W. M. Stearns tell this story. A dear old lady in Philadelphia had a very wayward sailor son, who had drifted away from every holy thing. One night this mother was awakened with a very deep sense of need upon her heart. When she became fully awake, she thought of her son, and she was impressed that he was in great danger, and so she got up and threw on a dressing-gown, got down by her bedside, and prayed earnestly that God would undertake for the boy, whatever his need was.

Several weeks passed, and then one day there was a knock at the door, and when she went to it, there stood her boy. As soon as he entered the room he said: "Mother, I'm saved." Then he told her a wonderful story. He told how a few weeks earlier they had been tossed in mid-Atlantic by a terrific storm, and at last it looked (Continued on page two)

### The First Baptist Pulpit

#### "HOW CAN ONE DISTINGUISH A SCRIPTURAL CHURCH?"

"Having a form of godliness, but denying the power thereof: from such turn away." — 2 Tim. 3:5.

One lesson I learned in my early life was to always respect my elders, and if I had no other reason for respecting this text, I would do so because it was spoken by Paul as an aged servant of the Lord Jesus Christ. He was writing to young Timothy, and like Timothy,

I should respect what Paul, the aged, has to say.

Likewise, the apostle Paul was writing under inspiration, so that every word which he gave was verbally inspired, and therefore I ought to accept it from that standpoint too. Thus, irrespective of age, I ought to accept the counsel which Paul gave concerning this present generation when he said that there

would be those who would have a form of godliness but would deny the power thereof.

I Now, beloved, in this entire chapter, the apostle Paul foretold the future of apostasy. He says concerning them, "This know also, that in the last days perilous times shall come." (V. 1). Therefore, (Continued on page three)

#### Masonry, A Religion

Some of our enemies say that Masonry is not a religion. That shows their colossal ignorance. Masonry has a worshipful Master. Worship belongs to a religion. Masonry is a religion because it has a worshipful Master. Every blue lodge has one.

He is often a blasphemous infidel, but they have worship and prayers and burial services and (Continued on page two)

#### A Question And An Answer

Is it right for any member of a Baptist church to select a preacher and solicit votes for him without the consent of the church? This proceeding was never mentioned at a business meeting of the church. As a result of the next call day the present pastor received fifty four votes and the selected man received forty-three votes. The pastor realized that this was (Continued on page two)

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IS THE WORLD REALLY GROWING BETTER?

(Continued from page one)

that from his day down through the Dark Ages, and even into the nineteenth century, we see a trail of blood witnessing to the fact that multiplied millions of human lives of both sexes and of all ages, have been cruelly murdered, some "stoned" or "sown asunder," still others "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy); they wandered in deserts, and in the mountains, and in dens and caves of the earth." — Why? Because they believed and preached that Jesus saves.

On the other hand, where are the Negroes of today? Ask the opposition. They tell us that we live in the Golden Age and in the land of the free and the home of the brave, where the pulpit orator can vehemently denounce the President of these United States, and the officers of the law will yell, "Amen."

Again, some affirm that inventions prove the world is growing better, because they have been of priceless moral value to us. They exclaim, "Where would the world be if it were not for printing!" Hundreds of years ago, our faithful forefathers had to travel some times hundreds of miles to get to see an imperfect copy of just part of the sacred Scriptures, and then it was probably written in a foreign language. They were for only the wealthy and educated. The common people had to take others' word for what the Scriptures said and meant. While today, the orphan on the street, who must beg for his bread, can, if he so desires, own a good copy of the entire Bible, written in his own language.

Those who advocate that we are now living in a "Golden Age" seek to prove their contentions by praising modern religious scholarship. Even when Spurgeon was a boy, they reason, preaching in his London Tabernacle, he had to dig out most of his Spiritual knowledge for himself; but in this generation, when, besides our seminaries and other Christian training institutions, we have an endless number of reliable commentaries, Bible dictionaries, periodicals, and books on every imaginable subject, surely we can easily understand why it is possible for a young preacher to have a knowledge of the Bible, in some ways equal, and in some ways superior, to that of

Spurgeon at his death. Ah! who can estimate, they demand, the moral and Spiritual value to the world Bible scholarship has been. Some will even plead Scripture proof for this argument when they quote, "... in the multitude of counsellors there is safety."

However, as I have said, there are two sides to this question. Is the world growing better? I do not believe it is. In fact, I believe the world is growing worse. I am not convinced that the world is growing better as a result of religious liberty, inventions, and scholarship. These very arguments, if they prove anything at all, prove that the world is growing worse.

Religious liberty? Who has ever heard of a church, a community, or a nation that has improved morally because of religious liberty? Religious liberty has always meant Spiritual decline, religious persecution has always meant Spiritual growth. Of the seven churches of Asia, our Lord commended the little church at Philadelphia the most, while it had suffered more persecutions than all the rest. On the other hand, He censured the church of the Laodiceans the most, and they were the most at ease, having need of nothing. Where are the Neroes? Well, we have them. They may not be rulers with drawn steel swords in their hands, dipped in blood, but many times they are preachers in the pulpit, wolves in sheep's clothing leading away the simple. They may not be taking physical lives, but they are doing far worse — they the leading multiplied millions of lost souls down to Hell. Besides, let us not be too sure that religious persecution is a thing of the past. Remember, History often repeats itself. A glance at the present conditions in Germany may give us warning.

I cannot see how inventions are purifying the world, least of all the art of printing. There may be many more Bibles than ever before, but they are not necessarily making the world better. There are hundreds of thousands of American scholars who never open the Bible except to condemn it; while the world contains many more who praise with their lips the work of God, yet know nothing about the new birth. God has preserved for His own glory only a remnant who have been true, and shall be true, unto the end. And we must remember that printing presses do not confine themselves to turning out Bibles and other good literature, but they print many thousand times more of heretical teachings, lying newspapers, and impure books and magazines.

This century's advancement in scholarship has certainly proved that the world is not growing better. Any man who makes any claim to scholarship, and does not believe in the theory of Evolution, is branded as a back number. And even in the religious world, almost all the people would rather hear a Cadman, a Darrow, or a McPherson than a consecrated, faithful Bible preacher.

There are plenty of Scripture passages to prove the world is growing worse instead of better. I shall confine myself to two. Our Lord said in the Sermon on the Mount: "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait

is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." And then the Apostle Paul wrote unto Timothy these inspired words: "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, trucebreakers, 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."

If the world is not growing better, then Modernism is a joke. It lifts its hydra head and boasts of great things; but the world is going downward, instead of upward. If the world is growing worse, then Unionism is foolishness. Why leave the narrow road, and travel with those on the broad road? And, last of all, since the world is growing worse instead of better, then Post-Millennialism is a farce. Its numbers are dreaming of a time of peace, when the Supreme Peacemaker is far away; they hope for a reign of righteousness without the Righteous Judge.

We, who believe the world is growing worse instead of better, are not pessimists. We, too, are looking forward to, and longing for, the Golden Age, when there will be universal peace and universal righteousness. But this time will not be until the Giver of peace and righteousness has come, in person, to live with us. That time may not be far away. Who can tell? But whether it be in the near future or hundreds of years away, we want to say with the disciple whom the Master loved: "Even so, come, Lord Jesus."

A GREAT MAN SLANDERED

(Continued from page one)

Testament Church; neither is true to the commission of Mt. 28:18-20; neither is sound on the ordinances, but rather make fun of, and ridicule those who are sound; both are feministically inclined. In fact, there is nothing Baptistically sound about either, other than they preach salvation by grace.

Now in order to defend himself, he says:

"But these same men are inconsistent. Every Baptist preacher in the south raves on about Brother Hyman Appleman, the Jewish Christian and Baptist evangelist, and we believe he is the greatest actual preacher in the pulpit we have ever listened to in all our life. We never hear him but we feel that there is the nearest to the very kind of preaching that Spurgeon did of anything that has ever been this side of Spurgeon himself."

Well, bless my soul, Brother Muse, you or I one have listened to the wrong man. What similarity have you noticed existing between Spurgeon and Appleman? Brother Appleman tells a lot of pathetic stories; he plays on emotions; he makes as many fleshly appeals as any man to whom I have ever listened; he is not a Bible preacher; he does not give expositions as Spurgeon did; and worse than all else, he not only does not preach election, he knows

nothing of it, and even denies it.

He held a meeting nearby some short while ago and one evening said in substance: "Some of you are troubled about election, but it's easy to understand. God votes for you; the Devil votes against you; and you cast the deciding vote."

That is not true! That is as big a lie as ever came out of Hell! The sinner does not cast the deciding vote. It was cast by God before the foundation of the world. Listen: "According as he hath chosen us in him before the foundation of the world." — Eph. 1:4.

Charles Haddon Spurgeon never said anything like that in all of his ministry. I have in my library 32 volumes by Spurgeon, which I have read repeatedly, and there is no preacher who ever preached more definitely the doctrine of particular election than he.

Brother Muse, you either need to read more of Spurgeon or else listen more to Appleman. In either event, you owe Spurgeon an apology for slandering him.

Let me say just a word about "union meetings." Brother Muse says that the men who criticize him for holding Independent meetings are inconsistent in that they do not criticize others. He says that they don't criticize Brother Appleman for his unionism. He says that Brother Truett held a meeting in Knoxville within the past two years in which fifteen denominations united, and yet no one ever criticized Brother Truett.

Well, Brother Muse isn't talking about this editor for I have spoken openly as to the "Unionism" of both Appleman and Truett. In a most recent issue I spoke of "unionism" of John R. Rice. Though I love Brother Muse, I criticize him and Appleman and Truett and Rice, or anyone else for union, undenominational meetings for therein they minimize the church which Jesus built.

Let any man who is tainted with the virus of Unionism read the sermon in this issue of The Baptist Examiner and then regulate his life in the light of the Scriptures therein.

One Saved On The Verge Of Eternity

(Continued from page one)

as though there was no hope of their riding it through. One of the masts had snapped and the captain called the men to come and cut it away. They stepped out, he among them, cursing and reviling God because they had to be out in such an awful night. They were working, cutting away this mast, when suddenly the ship gave a lurch, and a great wave caught this young man and carried him overboard.

He was a very powerful swimmer, but as he struggled in the sea, he went down deep, and the awful thought came to his mind: "I'M LOST FOR EVER"

Suddenly there came to him a hymn that he had often heard sung in his boyhood days:

"There is life in a look at the crucified One,  
There is life at this moment for thee;  
Then look sinner, look unto Him and be saved;  
Unto Him who was nailed to the tree."  
He cried out in the agony of his

heart: "O God, I look, I look to Jesus." Then he was carried up to the top of the waves and lost consciousness.

Hours afterwards, when the storm had ceased and the men came out to clear the deck, they found him lying unconscious, jammed up against a bulwark. Evidently while one wave had carried him over, another brought him aboard the ship again. There he was; they took him into the cabin, gave him restoratives. When he came to, the first words that came from his lips were: "Thank God I'm saved." From that time on he had an assurance of God's salvation that meant everything to him. Then his mother told him how she had prayed for him that night.

— H. A. Ironside

A Question And An Answer

(Continued from page one)

a plot to get rid of him and he resigned.

The members who knew nothing of this proceeding until after the votes were cast, are confused and they feel that this act has brought reproach upon the church and that the act has grievously wronged the pastor who is a member of that church. Were those the right steps to be taken and is it church discipline?

No. It was neither right, ethical, brotherly, Baptist nor scriptural. It smacks of more dirty, ward politics than of a New Testament church. The brother owes the church and the pastor a public apology.

Masonry, A Religion

(Continued from page one)

other things, that belong to ritualistic religion. In one of the higher degrees above the blue lodge, they have a high priest. The New Testament says "One your Master" and Jesus is our only High Priest. Masonry is a religion, a ritualistic religion, a pharisaic religion, because it deifies the Lord Jesus, who is our only Master and our only High Priest, and puts wicked, depraved, sinful, ignorant men in the place of the Lord Jesus. Masonry is a Christless religion, a Spiritless religion which teaches that even a Mason (including Voltaire, Aaron Burr and Benedict Arnold) was to "the grand lodge above" because they were Masons and that without Jesus Christ.

Yes, Masonry is a religion, according to its own claims, Christless, Spiritless, bloodless, immoral, heathen religion, that teaches, as we showed sometime ago, that initiation into the blue lodge is the new birth.

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THE BAPTIST EXAMINER

Russell, Ky.

February 12, 1944

**"HOW CAN ONE DISTINGUISH A SCRIPTURAL CHURCH?"**

(Continued from page one)

what we have to read and study in this third chapter of 2 Timothy is nothing more or less than a prophesy as to apostasy concerning the last days of this dispensation. Then if you will notice in the fourth chapter of this book of 2 Timothy, he gives us another forecast as to apostasy when he says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables." Thus, beloved, in this third and fourth chapter, the apostle Paul foretold the apostasy that was to come upon this world in the latter days of this dispensation.

Over in New York city there is a preacher who used to be a Baptist and then turned Presbyterian, and then like a chameleon turned Baptist again. He has been pastor for a number of years of the most fashionable, aristocratic church in America. I'm speaking of Harry Emerson Fosdick. It is known by all that Fosdick is a modernist and that he does not believe the Word of God. On a pedestal in his church auditorium is the image of Darwin. A little farther on is an image of Huxley. A little farther on is an image of Spencer and other evolutionists, modernists, rationalists, and modern thinkers. To me, to see these statues around the auditorium of that building, is a grave indication that we are in the last days that Paul spoke of.

I'll give you another illustration. Down in a Southern city they have a school for preachers in connection with the university located in that city. In a class in hymnology, when they were discussing various hymns, the hymn, "There Is A Fountain Filled With Blood," came up for discussion. The professor, talking not to infidels, nor atheists, nor agnostics, nor skeptics, but talking to preachers, said: "That hymn isn't fit to be sung in a slaughter house." I say beloved, this, to me, is a grave indication as to the times in which we are living.

A few years ago the Northern Baptist Convention was in session. W. B. Hinson was then a notable and outstanding figure of the Northern Baptist Convention. He presented a resolution to that body asking that they require of every outgoing missionary that he sign a statement saying, in substance: "I believe the Bible as it is written; I believe the virgin birth, the deity of Jesus Christ, I believe the blood atonement, and the resurrection of Jesus Christ, I believe the miracles as they are recorded in the Bible; I believe that men need the new birth." Yet, beloved, when that resolution was presented to the Northern Baptist Convention, it was voted down by a majority of two to one. To me, this is a grave indication of the drift of the times and an indication that we are living in the last days that Paul speaks of in this third chapter of 2 Timothy.

I give you another illustration. A few years ago, possibly ten years, I was walking down Main Street in Lexington, Kentucky, and I came face to face with a man who had just graduated from the Southern Baptist Theological Seminary at Louisville. It happened that

he and I were in college together, and when I met him, I congratulated him on the fact that he had just finished school, and expressed some little measure of regret that I had not been permitted to continue with him and go on to school. What do you suppose he said? He said: "Brother Gilpin, the only thing you have missed is the doubts." He said: "I never preach a sermon any more, nor do I ever discuss any doctrine out of the Bible but what there is a doubt comes in my mind as to the truthfulness of the message which I preach. I tell you, beloved, that, to me, is a grave indication of the drift of the days; when a graduate of the world's largest seminary says, on his graduation, 'There isn't a doctrine but what the professors have shot through and through with doubts.'"

In all of our Southern Baptist Conventions, things are drifting. A man in Canada sometime ago said to me: "It looks from Canada as though things in the Southern Baptist Convention were on a toboggan-slide, going down hill, and somebody has failed to put on the brake." I agree with him. The Lord in giving to us the Commission, told us to preach the gospel. Yet, in our Southern Baptist Convention we are majoring on hospitals and education and ministerial relief. The preaching of the gospel in home missions and in foreign missions is relegated to a secondary place.

In every one of our states, we have so-called denominational organs or Baptist papers. I get the majority of them every week, and frankly, beloved, there is not enough Bible nor Bible doctrine in all of the papers published by the Southern Baptist Convention every week but what a man could read it as he is eating his breakfast every morning. This, to me, is just an indication of the times in which we are living.

But this isn't all. All over the South our churches are cluttered up with organizations. For example, the B. Y. P. U. an organization in which our young people are being told that they are being trained for Christian service. Yet, beloved, they are being trained to go 100 per cent contrary to the Word of God, for the Bible, first of all, says: "Let your women keep silence in the churches." Yet, they are being trained by precept and by example that women are to take an active position in the forefront as far as churches are concerned.

Look again at our own Southern Baptist Convention to get an indication as to the drift, in the light of Paul's prophesy. In this state and in every state of the Southern Baptist Convention, the corresponding secretary of missions and the enlistment men under him, are virtually more or less bosses and the pastors and churches must "toe the mark." You don't find but mighty few preachers and churches today who are free to listen to the Holy Spirit, for the majority of them have their ears to the ground listening to the voice of the corresponding secretary or to some of the enlistment men, just like a galley slave listens to the voice of his master.

I think of my friend, Roy Mason down in Tampa, Florida, who used an expression recently in which he referred to our Baptist churches as "chain store proposition." He said that the denomination was

planning and organizing every church exactly alike, just like the chain stores are planned and organized alike, with the result that it was making cowards and hirelings out of the preachers, with no room for the Holy Spirit. When I read that in Brother Mason's paper, I said, "Amen, Brother Mason, that's exactly right."

The result of all this, beloved, is that our denomination is drifting into an heirarchy, and a Baptist heirarchy is not one bit better than a Catholic heirarchy. Our churches, beloved, are absolutely devoid of freedom as far as the Holy Spirit is concerned. Personally, I long to see the day when every church and every pastor shall be set free from the shackles and the hobbles of the denominational machinery; when every pastor and church shall be set free from the shackles, and the blind bridles, and the martingales, and the check-reins and the hobbles; set free, beloved, to listen to the still small voice of God and to preach the glorious gospel of the Lord Jesus Christ.

But, I think this morning, beloved, of Paul's prophesy as to apostasy that I have read to you, and then I remember how that churches all around us and all over the South are practicing open communion, alien immersion, and union meetings. When I think of this I say, "What under God would T. T. Eaton, J. R. Graves, John A. Broadus, J. N. Hall, and men of that calibre who lived a generation or two ago, — what under God's heaven would they think if they were to come back and visit our modern churches today?" To me, it is just an indication that we are living in the light of this Scripture which I have read you concerning the latter days.

## II

That leads me to say, beloved, in the second place this morning, that my text indicates that there will not only be apostasy, but it says that there will also be a form of Godliness. Listen to it: "Having a form of Godliness."

You know, there are three kinds of churches, — Baptist churches, Catholic churches, and Protestant churches. Don't forget that Baptists and Protestants are not alike. They are poles and poles apart. Baptists were the crowd that Jesus started with over 1900 years ago. Alexander Campbell, who never had any love for Baptists, said: "Public monuments of their existence in every century can be produced."

Into every library of any reputation that you enter you will find Ridpath's History of the World. Ridpath himself was a Methodist but he said: "I would not so readily admit that there was a Baptist church as early as 100 A. D., though without doubt there were Baptists churches then as all Christians were then Baptists." I say, beloved, Christ started the Baptists 1900 years ago when He said: "I will build my church and the gates of hell shall not prevail against it."

If I had never seen a Bible I would still believe that Jesus Christ established a Baptist church in the days of His flesh and no other.

I say there is a tremendous difference between Baptists and Protestants.

You folk remember Brother Fred Nowak. Well, I got the best illustration of Protestantism from Fred that I ever had in my life. We used

to go out to preach a great deal together, and occasionally it was necessary that Brother Fred and I occupy the same bed. He weighed about 235 lbs. and I weighed at that time about 135. That big fat Dutchman could wrap up in more blankets and covers than anyone I ever saw. Every morning I woke up a "protestant" — protesting because I was frozen to death due to Brother Nowak's taking all the cover. A Protestant is one that protests. Baptists never had to protest against the Catholics, for Baptists were here before the Catholics ever got here. Protestants are those individuals who have come into existence since the days of Catholicism.

Our text says that we will have a form of Godliness. Every Baptist church, every Catholic church, and every Protestant church there is in America today has a form of Godliness. That's exactly what it is, — it's a form of Godliness of one type or another, yet it is a form nevertheless.

Did you ever stop to think how many different animals there are in the cat family? You take the little fluffy Angora, the Maltese, and the Persian. They all sound peaceable don't they? However, there is also the wildcat, and the civet cat, and the ringtail cat, and the bobcat, and the jaguar, and the puma and the tiger and the leopard and the cougar and also Mr. Pole Cat. They are all in the cat family. Ever last one of them have a form of cattiness, but there is a lot of difference. You take that little fluffy Angora with the pink ribbon around her neck, and side by side. Mr. Tiger and Mr. Pole Cat. They are all in the same family but there is a lot of difference in the family traits.

It may be true, beloved, that Baptists and Catholics and Protestants all have a form of Godliness, but, brother, there's as much difference between Baptists and Catholics and Protestants as there is in the cat family between the various species that go to make up the members of that family.

## III

Now in view of the fact that there are so many species of churches, I ask the question: How can you distinguish a Scriptural church? My text doesn't leave us in doubt. My text gives to us the one and only infallible rule for distinguishing a Scriptural church: "Having a form of godliness, but denying the power thereof." Any so-called church organization that denies the power of God places itself thus as being an unscriptural and an anti-scriptural church.

In the plan of salvation there are plenty of churches who deny the power of God because they say that we are saved by works instead of by the power of God. Let's see what the Bible says concerning this:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." — 2 Tim. 1:9.

"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.

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the

work of God, that ye believe on him whom he hath sent." — John 6:28,29.

Now, beloved, there are three Scriptures, and I might multiply them, which tell us that salvation is not a matter of works on the part of man, but is a matter of grace in Jesus Christ. Listen, beloved, any church today who preaches salvation by works, marks itself off immediately that it isn't a Scriptural church because it denies the power of God. Instead of depending upon the power of God for salvation, they are depending upon the works of man. My text says: "Having a form of godliness, but denying the power thereof."

Then there are those individuals who, in the realm of salvation, deny that men are saved by grace and say that men are saved by baptism. Do you know there is just one direct question in the Bible as to how a man can be saved, and only one direct answer. Here it is: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." — Acts 16:30, 31.

Listen again: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:10.

Notice we are not the workmanship of baptism, but we are His workmanship.

Listen again: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." I Cor. 1:17.

I say to you my beloved friends, men are not saved by baptism. The thief on the cross never had a drop of water even sprinkled on his head, and yet on his repentance and by his faith, the Son of God stopped dying long enough to say to him: "Today shalt thou be with me in paradise." The man who preaches that you are saved either entirely or partially by water, is denying the power of God. The Bible says that's a test as to whether or not a church is a Scriptural church.

I wish you would notice my text again: "Having a form of godliness, but denying the power thereof." In the majority of the so-called churches, Baptist, Catholic, and Protestant all alike, — in the majority of these so-called churches of the church family, there is a heresy preached that a man can be saved today and lost tomorrow. We usually call this "falling from grace or apostasy." What does God say about it? Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them

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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 heighth, 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.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

Yet, beloved, in spite of these Scriptures and a hundred more that we could quote you this morning, the majority of this group of so-called churches of the world preach that a man can be saved and then lost again after he has been saved. And that in spite of what the Word of God says. As such, they deny the power of God.

Thus, beloved, those churches which deny the power of God, are not Scriptural churches. The majority of these so-called churches of the world don't deserve the name of church. They are unscriptural, man-made, devil possessed, human organizations because they deny the power of God in the matter of God Almighty's keeping ability after that a sinner has been saved.

Note again and see how they deny the power of God. If there is anything today that is clearly taught in this Bible, it is the perpetuity of the church which Jesus built. Listen to what Jesus said: "And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18.

Listen again: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." — Eph. 3:21.

He refers to the church as continuing age without end. In other words, beloved, that church shall never cease. Yet the majority of these so-called churches of the world deny the power of God in that they say that the church ceased during the Dark Ages and it had to be re-begun by Luther and Calvin and other reformers that came on about the 15th century.

Suppose I drop a chip into a stream of water and I lose sight of that chip. That stream flows under ground for a long distance and of course I don't follow that chip through the under-ground cavern. I merely drop it into the water and that's the end of it as far as I'm able to determine until it comes into sight again over at the other end of the cavern. I know, beloved, that it has had a continuous progress from the time I dropped it in to the stream until it comes into sight at the other end of the cavern. Let me say to you that that very thing is true as far as the church of Jesus Christ is concerned. There were Baptist churches in the first century and there are Baptist churches today.

We may not be able to trace them through the period of the Dark Ages, but we know their progress has been a continuous one because they were back yonder and they are here, identically the same. The man who says that the church of Jesus died out in the Dark Ages and that the reformers had to start it over again, denies the power of God, for God says, "I

will build my church, and the gates of hell shall not prevail against it."

Now, beloved, you can distinguish a Scriptural church by taking this one criterion: If they deny the power of God, they are anti-scriptural, and beloved, everything in this world today except Missionary Baptists, and a lot of them included, deny the power of God.

#### IV

My text tells us that there is a form of godliness in a world of apostasy, and it further tells us how we can distinguish which churches are scriptural and which are unscriptural. Then it goes on to tell us what attitude we are to take toward these unscriptural churches. It says: "From such turn away." In other words, we are to stay away from the unscriptural churches. That is, if a church teaches salvation by works, or salvation by water, or if a church practices the mourner's bench, or if a so-called church teaches that you can lose your salvation after you have been saved, or if one of these so-called churches teaches that the church that Jesus built did not continue through the Dark Ages, — if such a church is to be found, then the Word of God says, "from such turn away." Just leave it alone.

That's what you find all the way through the Word of God. Listen:

"Can two walk together except they be agreed?" — Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines 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.

Beloved, that's just as true of Baptist heretics as it is of Catholic or Protestant heretics. God says that we are to have no company with them that they may be ashamed. Here's another Scripture:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeh him God speed is partaker of his evil deeds." — 2 John 1:9-11.

I tell you this morning, beloved, these Scriptures would indicate what should be the proper attitude of a church or an individual who tries to be Scriptural toward an unscriptural church or an unscriptural individual. It tells us we are to draw a line of demarkation and absolute separation. Otherwise, Baptists would be compromising Baptists truths; we would be recognizing these human organizations as true churches; we would be saying that one church is as good as another, and beloved, one church is not as good as another. A Scriptural church is the only church that stands and amounts to anything in the sight of God.

In bringing this message to a close this morning, may I cite to you two Scriptures:

"Beloved, when I gave all dili-

gence to write unto you of the common salvation it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." — Jude 3.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." — 1 Pet. 3:15.

May God help you to take these two verses of Scripture this morning and thus meet every enemy that arises. May you stand firm for the true church that Jesus built which has been preserved through this present age.

There was a funny thing happened recently. I say funny because it was to me. A supposed-to-be preacher this past week said: "We have got to get Gilpin out of this town because if we fail to do so, if he's cleared by the courts, he'll make a come back, and it will him the greatest boost in this world to get every member we've got. We've got to get rid of him or he will ruin our churches." This did not come second or third-hand, but I heard it myself. I sent word back to him: "Don't worry about Gilpin; just get God off His throne and the Bible out of town. You don't have to worry about Gilpin. It's the Bible Gilpin preaches, you have to worry about." God bless you all. May you always be true to Him.

#### WHY I LEFT THE MASONS

(Continued from page one)

me as a Christian man to follow, how could I enter into such binding relations, under oath, with saloon keepers, infidels and professed unbelievers in Christ?

The third point that addressed itself to me was the unlawful oaths which I was required to take. I saw that these oaths of themselves were blasphemous. These oaths, some of them, bound people to do unlawful acts, unlawful so far as the laws of the country are concerned, and unlawful so far as the laws of God are concerned. I saw that these organizations were harmful. They placed these oaths to do unlawful acts without regard to the laws of the country. So there we are — placed between two fires and that is no place for any man who wants to be right with God and men. Therefore I could not take these obligations upon myself any longer. I want to read to you the Scripture that opened my eyes. "For I say unto you, swear not at all," etc. Matthew 5:34. Now how could I go and take an oath that would almost curdle my blood to take — how could I take it upon myself to do things which my conscience as a Christian said that I could not do? How could I do it in the face of that Scripture and commandment, and in view of my Christian standing with the Lord Jesus Christ? I simply could not do it; and I had to say I could not take another oath. If I had to join a society where I had to take an oath of secrecy, I could not do it and live a Christian life. I will not join such a society.

My chief duty as a Christian man was to serve God, to engage in His services, to give Him all my mind, soul, heart and strength, and to love my neighbor as myself. I could not be a Christian

man ignoring that command of God, and it was my duty as a Christian to do all I could for the coming of the kingdom of the blessed Lord. Now I could not do that and belong to some of these secret organizations. Why? Because my organization required my attendance on certain nights under certain pains and penalties. If I violated the rule, I was liable to be disgraced. If my church had a prayer meeting on Friday night, and the lodge had a certain meeting on the same night, it makes no difference how much the cause of Christ requires my attendance; or if God says, "There is your place where you must go tonight," and the lodge says, "I demand you to come here," my oath requires me to give up my prayer meeting and go to the lodge. How could I then be loyal to God and to my oath?

You understand that these organizations are not for building up spiritual life. They do not make any pretensions to save the souls of men; they are founded on the principle that men are saved already; and that all mankind are the children of the same great Father, and are on the way to heaven. Such is the great idea of all that I have belonged to. A great many of the people particularly young men, believe that the organization is good enough to save men here and hereafter; and they have an idea that they themselves are good enough if they live up to the demands of the Masons and Odd-fellows. They say that when they die they expect to go to heaven. And when they have a funeral the minister will preach a sermon that will give the idea that all will go to the same place who belonged to their society. Thus I saw that they were antagonistic to the Gospel, for the Saviour of men declared that we must be born again that we must be born out of this old carnal life in order to be saved. The world is pushing God out of it. When people rely upon the organization as their church, I saw they would neglect the great interests of their souls' salvation; they would neglect to make their peace with God, thinking that they were all right anyhow. And so I found that these things were antagonizing Christian life and growth. Scripture comes right in here. "No man can serve two masters." You cannot serve two masters. I found that I could not serve my God and the lodge.

Now what should I do? What would you say any honest Christian man would do? Give up heaven or give up the world? To consent to be among the despised; or for the sake of popularity to hold on to the secret organizations and have the favor and praise of men? My eyes were opened when I saw that this was the tendency — to lead men away from God, and to keep them out of the church and away from Christianity. They might talk evil against me; but I made up my mind that, as for me, I will stick to the truth, I will stick to God, and I will stick to Him who paid the penalty of my sins on that cross. And on that line I have been blest, wonderfully blest. On that line I have had friends raised up by the thousands. The old friends of the lodges take me by the hand and say, "You are doing good work;" and God's children come and flock around me and help me in the work. I have the

joy of seeing thousands of dear souls brought to realize the blessings of God's love. Twelve years we have been engaged in this work with no vacations. We have a meeting every night and two meetings every Sabbath, and not one meeting but some poor lost soul has found the light, and taken the Lord Jesus Christ for his Saviour, given up his life of sin and shame, and gone on his way rejoicing, a blessing to men and an honor to God. I never saw one of those dear men saved in a lodge. I never saw a drunkard lifted up from the gutter by a lodge. I never saw a man lifted up into the highest plane of religious life in the lodge. But the tendency, my dear friends, if you will believe me, is in the opposite direction.

Now, dear friends, I do believe if I joined all the secret societies in Chicago, and were as favored as I could be in them, I could not produce such a result as that. The question is the use of giving up the better for the worse; of giving up the higher for the lower life? The best of all things is that God offered us His dear Son and eternal life through Him. If the men of the world want to tie themselves up among the tares, let us leave them with a heart of love. I say, "Come over with us. This is the best way." Let us all decide to take this path that leads to heaven and happiness.

#### BOOKS FOR PREACHERS

"The hired man can blame day's work on his dull plow or his worn-out hayrack. The surgeon can refuse to risk his professional reputation in an inadequately equipped operating room. But the preacher can neither make excuse nor quit. Think of a pastor resigning because his library was inadequate!"

"The church which adds to its pastoral budget a set ranging from two to five per cent of the present salary, this amount to be spent by the pastor, at his discretion, in the purchase of books as the tools of his trade, will not only have the joy of the pioneer, but it will begin to draw dividends on that investment from the first week." — Northwestern Advocate.

(Editor's Note): If you want make your pastor a better preacher, then enable him to get more books. What could be a better more appreciated gift than a good book? The following ought to be in the library of every preacher.

- Jamieson, Fausset, and Brown Commentary on the Whole Bible, Price, \$4.95.
- Smith's Bible Dictionary, \$2.50.
- Cruden's Concordance, \$2.50.
- The New Topical Text Book, The Seven Dispensation by G. Rice, \$1.00.
- The First Baptist Church of America, By Graves, \$1.00.
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