

NO SIN CAN BE SO PUBLIC AS THE SECRET SIN WHEN THE SECRET IS OUT.

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

# The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism,  
Missions, and Bible Doc-  
trines.

"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." (Jno. 8:20).

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RUSSELL, KENTUCKY, SATURDAY, JUNE 24, 1944

WHOLE NO. 332

## I Should Like To Know . . .

1. Should other Baptist churches fellowship with a Baptist church that—

(1) Has banquets to raise money? Yes, fellowship the church; but rebuke her evil works.

(2) Suffers a woman to make motions and then speak to the motions.

Yes. Rev. 2:18-29 tells about such a church. The Lord said He would deal with the woman, but did not tell other churches to refuse to fellowship the church.

(3) Thinks all Baptists should take the Lord's Supper together?

Yes. There is a wide difference of opinion as to the Scripture teaching on that subject, even among orthodox Baptists.

2. Is Lord's Supper a church ordinance or Christian ordinance?

Church ordinance. I Cor. 11:18-20.

Can it be observed in any other way?

Yes. There is division or heresy in those who partake. There is always both division and heresy where there is open communion; therefore no Lord's Supper. Read this passage in the Revised Version.

3. Should a close-communion Baptist unite with an open-communion church?

No. For thereby he would endorse the heresy of that church.

4. Suppose all the churches in a city are open communion, what should a Baptist do, who moves into that city?

One of three things: ask the pastor and deacons of the nearest church to give "Thus saith the Lord" for their open communion. May be their failure to find it would lead them to repentance. Second, begin to talk and work for the establishment for an orthodox Baptist church in that city.

Third, move out of the city, and go where there is an orthodox church. No man or woman ought to live for business reasons in a place where they are denied the privileges of church fellowship.

5. Is the baptism of a preacher all right, if he has been ordained, even though he has not been born again?

That depends. Does the church know that he has not been born again and still keep him for pastor? The baptism of a church like that is worthless, for they are the worst of (Continued on page four)

## The Lord's Return

There are stirrings of the tree-tops!

There's a rustling; we discern

A footfall of One approaching,

For whom we devotedly yearn;

Let us set our house in order

In view of the Lord's return.

Are there things to be accomplished?

Some lessons in haste to learn?

Some debt to be met and cancelled,

For which we should toil and earn?

Let us set our house in order.

In view of the Lord's return.

Is something to be amended,

With resolute face and stern?

A quarrel that must be ended?

A letter, perchance, to burn?

Let us set our house in order,

In view of the Lord's return.

Is one of our household seeking

God's counsels to shun, or spurn?

Let our prayers of faith be urgent,

And full of deep concern:

Oh! to set our house in order,

In view of the Lord's return.

— Selected

## "I CHALLENGE GOD"

The outbreak of war in Europe brought fearsome days to Belgium in the early part of 1940. The invading army was poised on the little country's frontiers and an attack was expected momentarily. One of those worried days, as the danger grew more imminent, a group of Belgians gathered in a house in Charleroi to discuss the emergency.

"These be difficult days, niece and nephew," said Lewis. "If the invaders come, there is little that we can do to stop them. We must trust in God and hope for the best."

"Bah! There is no such person as God. You are fools," growled Pierre.

"It is YOU, Pierre, who is the fool. Have we not partaken of God's bounty? Have we not been warmed by His love . . . eh, Annette?" Louis was speaking.

"Oui, Uncle Louis. God has been good to us always. Alas, my husband refuses to believe. He is an infidel."

"Call me infidel, atheist, or what you will. I don't believe such trash."

"Tsk, Tsk, Pierre. These are times when man's help is not enough. We need God's help," said Louis thoughtfully. "God is our refuge and strength."

"It is so, my husband. Won't you be reasonable and listen to proof that God does live?"

"Proof? Huh! What have you for proof?"

"The Bible. If you will but read it . . ."

"The Bible. Yaaaah! A book of myths. Fiction for children and idiots."

"I, too, believe in the Lord. Whatever comes I know that He will be at my side—always," Annette was confident.

"Fools! Imbeciles! There is no God. If there is, let him do something to prove it. I challenge God. If you actually exist, God, when the first bombs fall in Charleroi, let the first one strike me dead . . . and bury me like a dog."

"No!" gasped Annette. And then, a few months later, the invader struck like lightning. A crushing mechanized Army of destruction swept over little Belgium. Daily the sounds of artillery grew nearer and nearer to Charleroi. At first a few planes flew over the city, citizens huddling in their homes as they awaited the bombs. In the house of the infidel . . .

(Continued on page four)

## The Bible's Witness As To Christ's Return

By William L. Pettingill  
Wilmington, Delaware

It need hardly be argued that the second coming of Christ is a matter of prime interest, despite the lack of interest in the matter on the part of the great majority of God's people. When you stop to consider it seriously, it becomes by far the most important of subjects. If it be true, and it is true, that the Son of God, our Lord Jesus Christ, is about to visit the earth in a second advent, that is more thrilling than the outcome of the global war, or the rebuilding of the world after peace is established.

The Voice of the Prophets

The Old Testament demands His second coming. According to I Peter 1:11, the double theme of Old Testament prophecy was "the sufferings of Christ and the glories that should follow." In His first advent, nineteen hundred years ago, the sufferings of Christ fulfilled every Old Testament (Continued on page two)

## Some Quick Notes

Brother Josh Myers of Delray Beach, Florida, who is past seventy years of age, recently sent us a fine list of new subscriptions. How we do rejoice that our friends are constantly on the alert to help make THE BAPTIST EXAMINER grow. This is not the first time Brother Myers has served us, for many times in the past he has sent contributions for our paper.

How about that list of new subscriptions that YOU were going to send in? Ere you forget it, why not do it NOW?

Elder Richard Martin, pastor of the Bryant Station Baptist Church of Lexington, Kentucky, sent us eleven new subscriptions, and said: "The Baptist Examiner is the best paper I have ever received. I know that you are a real Baptist. I'm thankful for the opportunity to get your paper to some of my members as it is hard to find an editor who stands for Baptist doctrine. I hope we will be able (Continued on page two)

## "How To Preach And Convert Nobody"

Sermon by Charles G. Finney

Let your supreme motive be to secure your own popularity; then, of course, your preaching will be adapted to that end, and not to convert souls to Christ.

### Make No Points

Be sparing of thought, lest your sermons contain truth enough to convert a soul. Make no distinct points, and take no disturbing issues with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls.

Avoid preaching doctrines which are offensive to the carnal mind, lest they should say of you, as they did of Christ, "This is an hard saying: who can bear it?" and that you are injuring your influence.

### Keep Law out of Sight

Keep the spirituality of God's holy law, by which is the knowledge of sin, out of sight, lest the sinner should see his lost condition and flee from the wrath to come.

(Continued on page two)

## Questions For Teachers

1. Do you accept literally the statements of Genesis, chapters one and two, as to the creation of man?

2. Do you stand squarely opposed to any evolutionary theory which teaches that man evolved from any lower form of life?

3. Do you believe that salvation is alone by faith in Christ through His blood?

4. Do you believe in regeneration, in which those who believe are born again, instantly, by the Holy Ghost and apart from any works of the flesh?

5. Do you accept the miraculous in the Bible, as taught both in the Old and New Testament, including the Bible account of the Three Hebrew Children in the fiery furnace; Daniel in the lion's den; Jonah three days and nights in the belly of the fish; Christ walking on the water; raising the dead, etc., etc.?

6. Do you hold and herald that the Word of God is the very word of God inspired, and is in its original (Continued on page two)

## A Question: "Who Can Pay So Much?"

The Russian Czar Nicholas loved to disguise himself and mingle with his subjects to hear what they might have to say.

One night he visited the barracks and listened to the conversation of the soldiers.

While passing a tent he observed a young officer sitting with his head on his arm, sound asleep. The Czar tiptoed to the back of the chair and looked over his shoulder. There on the table before him he saw, to his amazement, a loaded revolver. Beside the revolver was a sheet of paper, and on it was a long list of gambling debts.

The Czar noted the total and was about to turn away when, suddenly, he saw that there was something written below the column of figures.

Stepping closer, he read the words: "Who can pay so much?"

Like a flash he grasped the situation. The young officer had gambled everything he had. He was deeply in (Continued on page four)

## Some Startling Questions

Must we have a Christmas that we may remember His incarnation?

Must we have a Palm Sunday that we shall not forget His presentation?

Must we have a Good Friday that we shall remember His crucifixion?

Must we have an Easter that we forget not His resurrection?

Must we have novel programs and special speakers to induce us to His house of worship?

Must we have attendance contests to stir us to meet for the study of His Word?

Must we have chapter counts to (Continued on page two)

## = The First Baptist Pulpit =

### "DESPISING THE CHURCH OF GOD"

"Despise ye the church of God?" — I Cor. 11:22.

There is a tremendous difference between hating and despising. While most of us ordinarily do not make any distinction, both our English dictionary and the Word of God distinguish between hating and despising. Hate is of the heart. To despise is of the

head and mind. Even our Lord Jesus made this distinction Himself. Listen: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon." — Matt. 6:24. Since despising is of the head or the mind, it literally means

"to look down on" or to "subordinate" or to "lightly esteem" or to "hold in contempt." A mother despises her good-for-nothing son because of his trifling habits. She does not hate him. Doubtless in her heart she loves him, yet she looks down on him and lightly esteems him because of good- (Continued on page three)

## World Federation

The Bible predicts A WORLD FEDERATION OF NATIONS.

It will be headed up by ONE MAN. That man will be the ANTI-CHRIST. (Rev. 13:7). His twofold program will be PEACE AND SECURITY. (I Thess. 5:3).

An international program for effecting PEACE AND SECURITY will be inaugurated. Man will make one final effort to solve his problems WITHOUT GOD. The whole world will be REGIMENTED. INTERNATIONAL SOCIALISM will be the form of government in that day. The (Continued on page two)



# THE BAPTIST EXAMINER

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## Some Quick Notes

(Continued from page one)

to send you a good offering for the good work you are doing. I want you to know that there are people who still like the real truth as you surely preach it." Thank you, my dear brother, it is a joy to edit the paper, especially in view of letters such as you have written.

Elder D. L. Brainard of Elizabethton, Tennessee, says: "I am glad to recommend THE BAPTIST EXAMINER to everyone. Therefore I am sending you two more subscriptions. I hope I will be able to send you many more. I don't believe that a man could possibly invest fifty cents that he could get so much good from unless he bought a Bible. I'm always anxious to get the paper and read it."

Elder Jacob Rosenthal, converted Jewish Baptist evangelist, who has filled the editors' pulpit, much to the edification of our people, many times, writes from Rochester, Minn., as follows: "I like your paper. It is good meat, yet it is too hot for the big Baptist 'hind-parts' who have no use for a man who doesn't come with the gang."

Elder Audra Lester, Ft. Gay, W. Va., sends us a nice offering and says, "I surely thank the Lord that you are back on the air. We need more radio programs, like yours where the Truth is preached." Thank you Brother Lester, you are a brother beloved indeed.

## "How To Preach And Convert Nobody"

(Continued from page one)

Preach the gospel as a remedy, but conceal or ignore the fatal disease of the sinner.

### Ignore Man's State

Preach salvation by grace; but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace and feel his need of it.

Avoid especially preaching to those who are present. Preach about sinners, and not to them. Say "they" and not "you," lest anyone should make a personal and saving application of your subject.

### Avoid Searching Sermons

Preach no searching sermons, lest they convict and convert the worldly members of your church.

Avoid awakening uncomfortable memories by reminding your hearers of their past sins.

### Impressions to Avoid

Do not make the impression that God commands your hearers now to hear and obey the truth.

Do not make the impression that you expect your hearers to commit themselves upon the spot and give their hearts to God. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience.

### "No Reason to Fear"

Dwell much upon their inability to obey.

Make no appeal to the fears of sinners; but leave the impression that they have no reason to fear.

### Little About Hell

Say so little about hell that your people will infer that you do not believe in its existence.

Make the impression that, if God is as good as you are, He will send no one to hell.

### Avoid Convicting

Try to convert sinners to Christ without producing any uncomfortable convictions of sin.

Make no disagreeable allusions to the doctrines of self-denial, cross-bearing, and crucifixion to the world, lest you should convert and convict some of your church members.

### Admit Goodness

Admit, either expressly or implicitly, that all have some moral goodness in them; lest sinners should understand that they need a radical change of heart, from sin to holiness.

Do not rebuke the worldly tendencies of the church, lest you should hurt their feelings and finally convert some of them.

### Do Not Rebuke

Do not rebuke extravagance in dress, lest you should uncomfortably impress your vain and worldly church members.

Avoid all illustration, repetitions, and emphatic sentences that may compel your people to remember what you say.

### Avoid Earnestness

Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.

Address the imagination, and not the conscience, of our hearers.

### Be Popular

Make it your great aim to be personally popular with all classes.

Be careful not to testify from your own personal experience of the power of the gospel, lest you should produce the conviction upon your hearers that you have something which they need.

### Do Not be Direct

See that you say nothing which will appear to any of your hearers to mean him or her, unless it should be something flattering.

Encourage church socials, and attend them yourself, because they tend so strongly to levity as to compromise church dignity and sobriety, and thus paralyze the power of your preaching.

### Not by Preaching

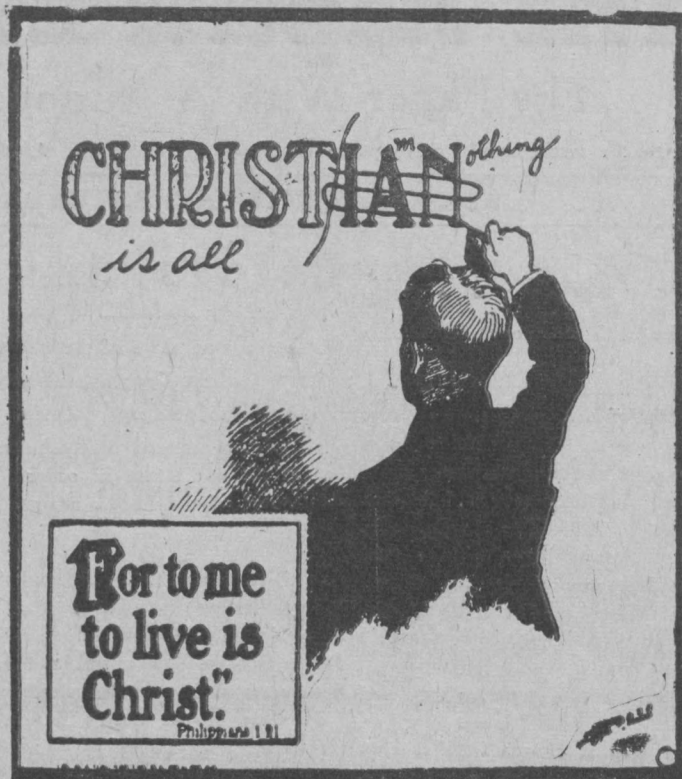
If souls are converted in congregations cursed with such ministry, it will be by other means than preaching. — Christian Beacon.

## World Federation

(Continued from page one)

government will OWN ALL PROPERTY AND CONTROL ALL PEOPLE. Everyone will be compelled by law to WORSHIP THE DICTATOR. (Rev. 13:8). Christianity will be OUTLAWED. The death

## Is this True With You . . .



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sentence will be placed upon all who worship CHRIST. No one will be able to employ or to procure employment without taking the MARK OF THE BEAST. It will be a mark branded in the hand. If the hand is incapacitated, the mark will be branded in the forehead. (Rev. 13:16,17).

The man who will head up that world federation of nations is called, in Bible prophecy, "The Beast" (Rev. 13:4-8). He will be SATAN INCARNATE. (Rev. 13:14).

— Bible News Flashes

## Some Startling Questions

(Continued from page one)

make us read His Word?

Must we have luminous prayer reminders lest we forget to talk with Him before retiring?

Must we have pledges and self denial banks to make us give to Him?

Must we be jollied and flattered to make us sing His praises?

Must we be coaxed and coddled to make us serve Him?

Must we have these and numberless other devices purporting to aid in our worship and service?

If we must, it is because we do not know Him as we ought.

— Faith and Works

## Questions For Teachers

(Continued from page one)

writings, inerrant, God-breathed, and wholly dependable, scientifically, historically and doctrinally?

7. Do you believe that Jesus Christ was born of a virgin, and that He was on earth, and is in heaven very God of very God?

8. Do you believe in the literal resurrection of Christ's body, and in the literal resurrection of all who "sleep in Jesus?"

9. Do you hold to the glorious appearing of our Lord and Saviour Jesus Christ? — Baptist Temple News, Grand Rapids, Mich.

## The Bibles' Witness As To Christ's Return

(Continued from page one)

prediction touching those sufferings, but the far more numerous predictions concerning His glories were left unfilled. These unfilled predictions

must await His return, and in Luke 24:44 He Himself declared that "all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

The Old Testament prophets pointed to a suffering Saviour, to die for the sins of men and to rise from the dead. All such predictions have been literally fulfilled. But they also, and far more often, pointed to a glorious King, to sit upon David's throne in Jerusalem, reigning over the world as King of kings and Lord of lords, filling the earth with the glory of the Lord as the waters cover the sea.

In Jeremiah 23:1, 6 it is written: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Then, in Isaiah 9:6, 7, we read: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

There are many similar Old Testament predictions, but these will suffice to show that our Lord must return to fulfill the prophecies of the Old Testament Scriptures.

### Our Lord's Definite Promise

His own promises demand His return. We have already touched upon this, but attention must be called to His plain and specific promises to come again.

In the Olivet Discourse, recorded in the 24th and 25th chapters of Matthew, He even described the manner of His coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be . . . Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall

appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matthew 24:27-30).

This is only one of the many statements from our Lord's own lips declaring that He would come again. "I will come again" was His promise to His sorrowing friends on the night in which He was betrayed (John 14:3); and the final work of His to John on Patmos, recorded in the very last chapter of the Bible, was "Surely I come quickly"—that is, not soon, but suddenly. Our own hearts ought to respond as John's heart responded, saying, "Amen. Even so, come, Lord Jesus" (Rev. 22:20, 21).

### The Witness of Angels

The testimony of the heavenly messenger on Olivet demands His return. After He had been taken up and had disappeared in the clouds, the two men in white apparel said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). This confirms His own testimony as to the manner of His return: it will be "in like manner" as He went away.

### The Apostle's Doctrine

The testimony of the New Testament book demands His return. It is quite impossible to read the New Testament books without finding scores of promises concerning His coming again.

We Christians are appointed to be serving the living and true God and waiting for His Son from heaven (1 Thess 1:9, 10). We are "waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). We are promised that we shall be confirmed unto the end, "blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8). "We shall not all sleep" (1 Cor. 15:51).

This is the hope of our citizenship. "For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21). This is the hope which is laid up for us in heaven (Col. 1:5). A crown of righteousness is promised to all them that "love His appearing" (II Timothy 4:8). We are to be constantly "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

And so we might go on through Hebrews, the Epistles of Peter and John, etc., but we shall refer only to I John 3:1-3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

A lamp in the night, a joy in time of sorrow; A great glad hope which faith can ever borrow, To gild the passing day with glory of the morrow; Blessed hope of the coming of the Lord.



JUNE 24, 1944

**"DESPISING THE CHURCH OF GOD"**

(Continued from page one)

In like measure, a wife despises her worthless husband. She does not hate him. Her affection for him is proven in view of the love that she manifests in his behalf day by day through the deeds she does for him. Yet, she does hold him in contempt, and she does "lightly esteem" him because he is worthless.

Thus is it that many folk despise the church that Jesus built. They perhaps don't hate it, but they do subordinate or look down on His church.

**THOSE DESPISE THE CHURCH OF GOD WHO THINK OF THE CHURCH AS UNIVERSAL INSTEAD OF LOCAL.**

Jesus said, "I will build my church" (Matt. 16:18). The word "ecclesia" which is translated "church" in this instance, is used in classic Greek many many times, and always without exception it refers to a local assembly. Certainly Jesus would not give to it an entirely new meaning the first time that He used it (Matt. 16:18), but rather, would use it as those to whom He spoke used it themselves.

I preach often on the subject of "Grace" and this audience is familiar with its meaning. Possibly the great proportion of you realize that the word "grace" means "unmerited favor." Because it has been explained so often and defined so frequently from this pulpit, you understand it to mean thus. Well, I certainly would not use it with a different meaning unless I paused to explain the new meaning which I was placing upon it. So it is with Christ's use of the word "ecclesia." As it was used in His day, it meant a local assembly. Certainly Jesus would not use it with a different meaning to this unless He paused to explain this new meaning, and this He did not.

**"ECCLESIA" USED 22 TIMES**

Jesus used this word "ecclesia" twenty-two times. The first usage of it was when He established His church. "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).

His second usage of it was in connection with giving a rule of discipline. "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:17). In this second usage, He undoubtedly meant a local assembly. The wording could not allow any other meaning other than that of a local assembly.

The other twenty times that Jesus used this word were in the book of Revelation, and in each of these instances, He used it as referring to a local congregation. Thus in every instance except the first usage of it (Matt. 16:18), we know that He meant a local church. While this first usage of it may be problematical, the other twenty-one times that Jesus used the word are very definite and positive in their reference to a local body. Thus the odds are 21-0 that he meant a local church when He said, "I will build my church."

Yet, I would remind you, beloved, that those of us who believe that Jesus' church is a local body, are very infinitesimal group in comparison with the great number who believe the church to be universal. The vast multitude of believers today teach that the church is a universal body and

those who do in the light of what we have said relative to Jesus' usage of the word, despise the church of God by speaking of it as being universal instead of local.

**II**

**THOSE DESPISE THE CHURCH OF GOD WHO APPEAL FROM HER AUTHORITY.** Jesus said that there was no higher court than the church itself. In giving His rule of discipline for the church, He made this statement: "And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:17). Then when the Apostle Paul wrote to the church at Corinth, he likewise told the saints at Corinth that there was no higher court than the church itself. Listen:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers." (I Cor. 6:1-8).

**CHURCH "ROWS" IN COURT**

Every once in a while some individual or group of individuals carry a church case to the association for settlement. Even sometimes these church "rows" are carried into court that the laws of the land might decide the right and the wrong. Well, beloved, the one who carries a church case to an association or into court to settle it, says by his action that there is a higher court than the church, and he thus despises the church. By his actions he "looks down on" — he "holds in contempt" — he "lightly esteems" the authority of his own local church.

**III**

**THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER PROSPERITY TO THEIR OWN PERSONAL INTERESTS.** There is in every church organization, a group who are definitely concerned about their own personal interests. Sometimes these are in a minority. Often a church votes on a matter and perhaps some individual isn't satisfied with the way in which the vote is cast. Accordingly, he gets his family and his crowd and his gang and his cohorts together for the next meeting and votes again to over-rule the actions of the church previously. Well, surely such a one despises the church when he subordinates the interest of the church to the personal interest of himself.

We have a good example of such an individual in God's Word. Listen: "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (3 John 1:9-11).

Brother Diotrephas has, of course, died long ago, yet he has left a tremendous spiritual progeny in the world. There are plenty of those individuals

in most all of our churches "who love to have the preeminence." On any occasion they will put personal interests above that of the church, and thereby despise the church that Jesus built.

Since I have been pastor here in Russell, we have never received but one individual into our church without a letter. This woman had been excluded in a rather unusual manner. She was a member of a country church some ten miles from Russell, and one afternoon the church clerk decided he would have a business meeting. It wasn't a regularly called meeting. In fact, he just took the church book and went over to the church building without notifying any one else and proceeded to exclude those from the church according to his own fancy. He made the motions, he seconded them, and, of course, cast the vote which was unanimous since he was the only person present. Usually we refer to such a one as a "long horn deacon." The Bible calls such a one Diotrephes. Regardless of who is guilty of thus acting, he despises Jesus' church when he puts his personal interests above the prosperity of the church.

When I was in Georgetown college, a friend of mine that was pastor of a Baptist church a short distance from college, went out to preach one Saturday afternoon at his appointment, but found that on that morning a little group had met secretly and voted him out. The church knew nothing at all of the action of this little group as it wasn't a regularly called business meeting. Well, certainly such a group considers the church exceedingly small in comparison to themselves.

**EXPERIENCE IN RUSSELL**

We had a similar experience here in Russell. On a certain Monday night in the early part of September in 1942, a group met illegally to demand the resignation of the present pastor. The middle name of each of this group should be "Diotrephes." In the group were worldly immoral folk, heretics, and lodge members. Of course, this is ancient history now, for instead of accomplishing their purpose, they themselves were the ones who were "fired." Had they succeeded in their dastardly plot, it was their intention to put in new officers as well as a pastor and thus get control of the church. It wasn't the prosperity of the church that was at stake, but rather, their own personal interests. All of us know now as we knew then, that this group, by their actions, despise the church.

**IV**

**THOSE DESPISE THE CHURCH OF GOD WHO ESTEEM LODGE MEMBERSHIP AND LODGE FELLOWSHIP ABOVE CHURCH MEMBERSHIP AND CHURCH FELLOWSHIP.** I am sure that you have seen these individuals many many times. For fear you have not, let me describe them to you: They are regularly at the lodge, but seldom at church.

They are in front at the lodge, but they are in the rear of the church. They go early to lodge, but late to church. They are forward at the lodge, but they are backward at church. They are at home in the lodge, but they are a stranger in church. At the lodge they call each other "brother" but at the church they speak to one another as "mister." They are proud of their lodge but ashamed of their church. They give to their lodge, but they withhold from the church. They attend their lodge even when church services are in progress. Such a group, certainly despises the church

that Jesus built. How I thank God that we don't have them to contend with in this church any longer. Yet, three weeks before this self-appointed group determined to end my pastorate in 1942 — three weeks prior to this, the outstanding leader of this mob, the one who shouted "dictator" at this pastor the loudest — the one who walked up the aisle with his fist clinched to strike the pastor — this same individual, less than three weeks before, told this pastor that he thought more of his lodge than he did of his church. There isn't any question but what this was true, for he would always attend his lodge in preference to his church. Whenever there was a lodge meeting in conflict, I always knew where to expect him to be. Such an individual who thus puts lodge membership above his church membership, despises the church of God.

**V**

**THOSE DESPISE THE CHURCH OF GOD WHO REFUSE TO FELLOWSHIP WITH A TRUE NEW TESTAMENT CHURCH WHEN THEY MOVE INTO A COMMUNITY.**

I have always contended that there is an abundance of Scripture as to why one should move his church membership when he himself moves. Listen: "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matt. 5:15). In this, Jesus said that the proper place for a candle was on the candlestick. Of course, the candle represents your life, and what does Jesus say represents the candlestick? Listen: "The seven candlesticks which thou sawest are the seven churches." (Rev. 1:20). Here Jesus declares that the candlestick represents the church. In other words, we are to put our candle on the candlestick, and since the candlestick represents the church, this would mean to say that each individual ought to have his candle on the candlestick in the community where he lives.

I heard Brother Boyce Taylor say years ago that in his long pastorate at Murray (34 years), one of three things, happened to those individuals who moved to Murray and would not fellowship with the church of which he was pastor. First of all, they had a lot of sickness. In the second place, they had financial loss, and finally, their children went to the devil. Well, I have seen those same three things happen here in Russell during these better than fifteen years that I have been pastor here. In some instances, I have seen all three of them happen in the same home. Certainly God will not trifle with those who despise His church.

In this connection, I want to make a very definite exception. You will notice that I have said that the individual despises the church who refuses to fellowship with a True New Testament Church. Note that word "true." No man has any business becoming a member of any church unless it be a true church. I would not be a member of a church that was Arminian in its theology. I would not be a member of a church which participated in union meetings. I would not be a member of a church that dragged individuals up to the front either to a mourner's bench or just to intelligently receive them in a cold spiritless way. I would not be a member of a church where the women were unbridled to teach, pray, make motions and testify, contrary to God's Word. I would not be a member of a church that received alien immersion or that practiced open communion. If I moved into such a community, I

would leave my letter in the community from whence I had moved. Never for one moment's time would I ever become a member of a church which violated the doctrines of God's Word. In this connection, it is well to remember the words of the apostle Paul. Listen: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." (2 Tim. 5:22). Yet when an individual moves into a community where there is a true New Testament church, it is his duty to become affiliated therewith, and when he refuses to do so, he despises the church of God.

**VI**

**THOSE DESPISE THE CHURCH OF GOD WHO WITHDRAW THEIR LETTERS FROM THE CHURCH AND HIDE THEM IN A TRUNK.** This is a common experience on the part of many supposed-to-be Christians, who, because of a difference with the pastor or some member of the church, subordinate the church and look down upon it.

We have many different kinds of Baptists. When I was over in Indiana sometime ago, I found a new species, namely, the "lily Baptists." You remember that Jesus said of the lilies, "they toil not, neither do they spin." Well, over there I found "lily Baptists" — they toiled not. Then here in Eastern Kentucky we have another group who contend that a preacher should drink intoxicants before preaching for his stimulation. These folk who thus "wet their whistle" before preaching, are called the "Forty Gallon Baptists." Then of recent date I heard of another group — namely, the "Forty drop Baptists." It just takes forty drops of water to scare them into staying away from the house of God. Well, here's another group — "trunk Baptists." They keep their church membership in the trunk.

I was making a call here in Russell some months ago, and when the woman told me that she was a "trunk Baptist," I asked to see her letter. When she went up stairs to secure it, she found that the rats had gotten into the trunk and the letter was eaten into shreds. When she came back down stairs, her little six year old boy said, "Mamma, the rats have ruined your religion." Well, beloved, that's just about true of all that crowd who withdraw their letters from the church and hide them in the trunk, — something has ruined their religion. I insist, beloved, when an individual takes this action, he despises the church of God.

**VII**

**THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO WILL NOT BE BAPTIZED NOR ADDED TO THE CHURCH.** On the day of Pentecost, three thousand souls were saved and from all indications, were baptized. The Word of God declares that all those who were saved in that period, were not only baptized, but added to the church. Listen: "And the Lord added to the church daily such as should be saved." (Acts 2:47).

Yet there are individuals today who profess that they have been saved for months and even for years who refuse to follow Jesus in baptism and join His church. They are unlike the Philippian jailor of whom it is said: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts 16:33).

When I first became pastor in Russell, a woman told me she had been saved for sixteen years, but had



not followed the Lord in baptism. That was fifteen years ago and she has never been baptized yet. Well, such an individual despises the church which Jesus built, and by his actions says that he knows more than the Lord Jesus Who established His church and Who commanded all believers to follow Him in baptism.

#### VIII

THOSE DESPISE THE CHURCH OF GOD WHO PROFESS TO BE SAVED BUT WHO LIVE IN THE WORLD. This certainly comes home to many of us for the world has a tremendous hold upon the child of God. The exhortations of all the Bible are that we shall come out from among the world and live a life of separation. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:14-17).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

"He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:6).

#### WORLDLY CHRISTIANS

In spite of these Scriptural injunctions, the majority of professing Christians are worldly beyond description. The Sunday profession and the week day lives of most of the professing Christians are poles apart. Instead of being transformed to the things of God, the majority are conformed to the things of the world. The majority of professing Christians live like the world, act like the world and yet are surprised when the world has no confidence in their profession of faith. Such a one who is a member of a church but who lives in, for, and like the world, despises the church of God.

#### IX

THOSE DESPISE THE CHURCH OF GOD WHO DO NOT ATTEND HER MEETINGS. There are three very pertinent Scriptures that have to do with church attendance. Listen:

"Why is the house of God forsaken?" — Neh. 13:11.

"Not forsaking the assembling of ourselves together, as the manner of some is." — Heb. 10:25.

"Thou shalt be missed, because thy seat will be empty." — 1 Sam. 20:18.

In the New Testament, we have an example of a Baptist preacher who did not go to church. His name was Thomas. When the rest of the brethren told him that they had seen Jesus alive from the dead, he did not believe it. He had not gone to church and as a result, he doubted. Whenever a saved person does not go to God's house regularly, that individual, like Thomas, will find it easy to doubt. His life will be far different, and everybody who associates with that individual will know that he has not been regularly in the house of God. There are multiplied thousands today like Thomas who find many things to take them away from God's house on Sunday. It may be a visit, or it

may be an excursion, or they may just lounge at home. It may be the weather, or it may be that they are visiting some other church member and thus keeping the second individual away also. It may be a headache or it may be the lack of new clothes, or it may be one of these godless singing conventions — regardless of what it is, the individual who fails to attend all the meetings of his church, is thus despising the church that Jesus built.

"I love Thy church, Oh God Her walls before Thee stand Dear as the apple of Thine eye And graven on Thy hand.

For her my tears shall fall For her my prayers ascend To her my toils and cares by given Till cares and toils shall end.

Beyond my highest joys I prize her heavenly way Her sweet communion solemn vows Her hymns of love and praise.

Sure as Thy truth shall stand To Zion shall be given The greatest glories earth can give And brighter bliss of Heaven."

#### X

THOSE DESPISE THE CHURCH OF GOD WHO SUBORDINATE HER SERVICE. There is a choice and a decision which every Christian has to make. The church must be served. The world also demands our service, and even much that it demands, is legitimate and right. Now when these two conflict — the church and the world — which do you serve? Be very careful lest you subordinate your church to the YM-CA, the Red Cross, the PTA, or some other social service organization.

#### PASTOR WORKS GARDEN

Suppose a pastor stays home from the house of God and works his garden at the hour of meeting. A member of the church passes by and the preacher says that his garden needs his attention and therefore he can't go just now to God's house. Why, of course, it would be terrible for a preacher to do that. Yet how would it appear if the preacher passed by and the deacon said that his garden needed his attention, and accordingly he could not go to God's house. Doubtless you would say that the pastor is paid for his service and that it is more pertinent that he be there than the deacon. Possibly it is true that he is paid, and yet, beloved, remember that the members themselves promised to serve without pay, out of love.

Regardless of what you subordinate the service of your church unto, whether it be your garden, or irrespective of what type work it may be — in spite of this, you despise the church of God when you do so.

#### XI

THOSE DESPISE THE CHURCH OF GOD WHO WITHHOLD THEIR SUPPORT. The Word of God is very explicit in its demands as to our financial support. Listen:

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Mal. 3:8-10.

"Ye pay tithe of mint and anise and cummin, and have omitted the

weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." — Mt. 23:23.

In contrast, there are many things in the world which need and deserve our support. Sometimes there is a conflict, and when this conflict arises, which do you neglect first? Which do you neglect most? Which is it that gets the most of your support — the lodge or your church — the theater or your church? There is many a Baptist who pays more for whiskey and tobacco and cosmetics than he does to his church each year.

Well, beloved, such an individual who withholds his support, or who subordinates the support of his church to any other organization, thereby despises the church of God.

#### XII

THOSE DESPISE THE CHURCH OF GOD WHO PREFER THE CHURCHES OF MEN. I insist upon the fact that there is only one church of God, namely, a Missionary Baptist Church. All others are churches of men. Only a Missionary Baptist Church is God-planned. All others are Devil-inspired and man-planned.

In this world there are multiplied thousands who have deliberately chosen a church which they knew was started in modern times and by uninspired men, and have preferred this to an institution which was set up by Jesus and which He Himself called "My church."

All of these man-made churches are sure to perish. Jesus Himself thus prophesied: "Every plant which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13).

In the book of Revelation, after giving a description of the old whore and her harlot daughters, which represent Roman Catholicism and the Protestant churches which came out of Rome, John then 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). Thus, all of these man-made churches are sure to perish. Yet, Christ's church will remain forever. Listen: "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). In view of this fact, the man who stays in a man-made church thereby despises Jesus' church and by his attitude, shows that he is looking down on and lightly esteeming the church that Jesus built.

In closing let me ask you a simple question: Are you despising — are you looking down on — are you holding in contempt the church that Jesus came to establish? May God help each of us to honor and magnify His church and to make it the greatest thing in this community.

And if you know Him not as a Saviour, I beg you in Jesus' name that you be reconciled to God and thus having been saved, don't despise the church that Jesus built but immediately follow Him in baptism and become a member thereof. Suffer the words of my text again: "Despise ye the church of God?"

#### "I CHALLENGE GOD"

(Continued from page one)

"Fear not, Annette," said Louis calmly. "We must be brave . . . and trust God."

"Yes, dear Uncle. But I do not fear for myself. It is for my husband, who will not even believe there is a God."

"Yes, and he has blasphemed . . .

dared to challenge God. He's hopelessly stubborn."

"I have tried in every way to make him see the light, but he refuses."

"Yes, he is a stubborn man. Even at this moment he stands down the street, watching for planes . . ."

"Listen," cried Annette. "Planes are coming . . . now . . . they come nearer . . ." A bomb explosion drowned her words.

"Uncle, Uncle! Oh . . . it fell near . . . it shook the house . . . like an earthquake."

"It was close, Annette. But we're safe. Listen! The planes are leaving. Yes, I see good neighbor LaRue coming this way. I shall open the door for him . . ."

"All safe here, neighbors?" questioned LaRue.

"Yes," answered Louis. "All safe in this house . . . thank God."

"But Pierre, my husband. He was standing out in the street. Is he there now, LaRue?"

"Madame, your husband is . . ."

"I know . . . you needn't tell me. He dared God to send a bomb . . . and strike him and . . . it did."

"I'll come with you, neighbor," Louis said. "We will recover his body for burial."

"That . . . is impossible. The bomb was a direct hit . . . There is nothing to bury."

"Terrible!" gasped Louis. "But . . . it is as he requested. He has been buried . . . like a dog."

Yes, the railing of an infidel was answered by God. Still, God does not always reply in this fashion — even though judgment is sure for all who reject Christ. "The wages of sin is death, but the gift of God is eternal life" (Romans 6:23). — Miracles and Melodies.

## A Question: "Who Can Pay So Much?"

(Continued from page one)

debt, and he had no way of meeting his obligations. Hence his decision to blow his brains out and end it all.

But, after writing the words, "Who can pay so much?" he had fallen asleep. Soon he would awaken, and then—

The Czar at first decided to report him. Then, remembering he was a friend of the young man's father, he changed his mind.

Taking up the pen that had fallen from the hand of the young man and dipping it in the ink, he looked for a moment again at the question before him:

"Who can pay so much?"

Then, stooping over, he wrote one word underneath—this:

"Nicholas."

Quietly he turned away.

Presently the young officer opened his eyes, picked up the revolver and slowly raised it to his brow. But, just before pulling the trigger, he glanced for the last time at the list of his debts. Then he read once more what he had written: "Who can pay so much?"

Suddenly he bent nearer. There was another word on the paper. He read it — "Nicholas."

In amazement he dropped the revolver. He recognized the hand-writing. His Czar had been there. With joy he read again the answer to his own departing question: "Who can pay so much?" "Nicholas."

Next morning, sure enough, a messenger came with a bag of money from the Czar. His debts were paid and his life saved.

Friend, you too have accumulated debt, a debt that you can never hope to pay — a debt of sin. And, when you realize it, you too will cry: "Who can pay so much?" and then God will answer,

"JESUS."

Yes, Jesus settled the account. He became the payment for your debt of sin. This is what is written:

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

Isn't that glorious? "Not imputing" (charging against or reckoning to their trespasses (sins) unto them."

And why not? Because He imputed charged against, or reckoned, their trespasses or sins to Christ. Your sins were placed to Christ's account when He died on Calvary. Therefore you can go free. Your debt has been paid. "Jesus paid it all." What wonderful news!

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:18-21).

Oh, my friend, believe God and accept His Son, the Lord Jesus Christ as your Saviour. Don't delay. Take Him now, for He has paid your debt of sin that you might go free.

"Who can pay so much?" "Jesus!"

Why, then, should you pay when He has paid?

"As many as received Him to them gave He power to become the sons of God" (John 1:12). Will you receive Him? Do it — now. — Leaflet.

#### I SHOULD LIKE TO KNOW

(Continued from page one)

heretics themselves as to regenerate church membership. We will have to know more about the case.

6. What of a Baptist, who attends and supports a lodge, in which there are members who think it a Divine institution, second to the church and are depending on it for salvation?

We think they are "blind leaders of the blind" — lots of them. We think the balance are "partakers of other men's sins" and that "the blood of these lodge brethren, whom they by belonging to the lodge help to damn, will be required at their hands."

7. Were John the Baptist and John the Beloved members of the Masonic lodge?

No. Only the ignorant and uniformed Masons say such false and foolish things as that. The informed know better.

8. How can a woman keep silent in the church, and yet make a public confession of her wrong-doing, if she is guilty of a public offense?

Most of them do it through the pastor or some other brother, who has been appointed by the church to see them about their sins. If not that way, just like they made a public confession of their faith, when they first joined the church.

9. Should churches have B. Y. F. Us, where both sexes take part?

No. "We ought to obey God rather than men." 1 Cor. 14:34-37 and Tim. 2:8-13 plainly forbid such.

Mrs. Virgin Thompson of Norcross, Georgia, and her soldier son-Norman, located in Utah, sent us \$26.00 for THE BAPTIST EXAMINER. God's blessings on these noble, unselfish friends in Christ, who love the Truth and this paper stands for.