

IT IS A SAD RELIGION THAT IS NEVER STRONG EXCEPT WHEN ITS OWNER IS SICK.

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, SEPT. 9, 1944

WHOLE NO. 343

Poet Expresses His Wish In Behalf Of Movie Stars

Religious Background of 'Lovely Lady' Swain

Backgrounds are always inter-
esting. Religious backgrounds are
especially so.

In this respect it is most inter-
esting to notice the religious back-
ground of Mrs. Leslie E. Swain,
the new president of the Northern
Baptist Convention.

Mrs. Swain is a member of the
historic First Baptist Church of
Providence, R. I., and her present
pastor is A. C. Thomas, who in the
recent meeting of Northern Bap-
tists at Atlantic City served as
chairman of the Program Commit-
tee and also chairman of the Com-
mittee on Order of Business (Wa-
tchman-Examiner, June 8, 1944).
Thomas is a rank unionist
of the worst type. The following
clippings eloquently testify to that
fact.

"Dr. Albert C. Thomas, of First
Church, Providence, and Rev. Rob-
ert H. Schacht, Jr., of First Con-
gregational Church, Providence, ex-

changed pulpits on a recent Sun-
day." (Watchman-Examiner, May
18, 1944)

"First Church, Providence, will
be the place of meeting for sum-
mer union services of First and
Central Baptist, Beneficent Con-
gregational, First Universalist,
Westminister Unitarian, First Con-
gregational, Central Congregation-
al, and Universalist Church of
America." (Watchman-Examiner,
June 29, 1944)

EVERYBODY THERE BUT GOD

This last clipping surely char-
acterizes the church of which
Mrs. Swain ("lovely lady") is a
member. Baptists, Congregation-
alists, Unitarians, and Universalists,
— all unionized together. It is bad
enough for Baptists and Congre-
gationalists to get together, but to
add Unitarians, who deny the per-
sonality of Jesus Christ, and the
(Continued on page four)

The following poem is signed 'T.
E. B.' and appeared in the Chicago
Tribune.

We reproduce it, feeling that
many will appreciate the deep
wish so poetically expressed.

Milk baths are taken by our movie
stars
To render the skin delicate and
white,
And soothing creams erase the
little scars
That make the body noxious to
the sight,
A little tint of crimson is applied
To give the cheeks the freshness
of a flower,
And soon the actress, sweet and
starry-eyed,
Will go forth down her lily-
scented bower.

O, that our stars would take just
half the time
To cleanse their precious souls
from inward stains!
Washing in tears of penitence the
grime

Of every evil habit that remains!
For soon their flesh will in cor-
ruption lie,
But their neglected souls will
never die.

Actresses are not the only ones
who tend the body and neglect the
soul.

For too many persons have
clean bodies with stained souls.

The poet wished that the stars
would devote just half the time
which they spend on their bodies
to "cleanse their precious souls
from inward stains." But it would
not require that much time.

There is such efficacy in the
precious blood of Christ which was
shed upon Calvary for the remis-
sion of sins, that it can cleanse
the foulest instantly!

When the woman of the city
"which was a sinner" heard the
Lord Jesus say: "Thy sins are for-
given — thy faith hath saved
thee; go in peace" (Luke 7:37-50),
it took her but a moment to be-
lieve she was cleansed and to act
upon it.

— Now

In Times Of Trouble, God's Trusting Child May Say

FIRST: He brought me here; it is His will I am in this
strait place: in that will I rest.

NEXT: He will keep me here in His love, and give me
grace in this trial to behave as His child.

THEN: He will make the trial a blessing, teaching me the
lessons He intends me to learn, and working in
me the grace He means to bestow.

LAST: In His good time He can bring me out again—how
and when He knows.

Say: I am here—

- (1) By God's appointment,
- (2) In His keeping,
- (3) Under His training,
- (4) For His time.

"And call upon me in the day of trouble: I will deliver thee,
and thou shalt glorify Me" (Psalm 50:15).

—Andrew Murray

A Startling Question For All Christians: Does God Want You To Be A Lodge Member?

By Rev. Rudolph Prange Little Rock, Arkansas

You are a Christian, are you
not?

You love Him who first loved
you.

Because you love Jesus you desire
to do His will. You try to avoid
everything that might displease
Him. In your conduct you do not
merely ask, Will I get to heaven
if I do so and so? Even though
you should have the direct and
personal assurance from God that
you would get to Heaven in spite
of some transgression of His will,
you would still refrain from that
transgression lest you become gull-
ty of offending Him who loved you
unto death. As a Christian you
wish to do what God wants you to
do, merely because you want to
escape hell and inherit heaven,
but chiefly because you want to
prove your love to Him who first

loved you. Or do you feel other-
wise?

Have you thought of joining a
lodge? Have you perhaps already
taken that step? Have you ever
thoroughly considered the ques-
tion whether God is pleased with
such a step?

Does God Want You to Be a Lodge Member?

A true Christian will not brush
aside that question. He will want
to make a study of it in the light
of the Bible. May God bless your
study of that question! May He
lead you to see His will in the
matter. May He move you to do
His will! May He give you much
joy in doing it!

Clear the Atmosphere

In studying the question, Does
(Continued on page two)

Why Two Boys Died

Two lads of tender years, bro-
thers, were deeply impressed by
the preaching here in the home-
land, of Bishop Thoburn, of India.
They declared in enthusiasm to
their mother that they intended
to be missionaries in India when
they grew up.

"Now, get this absurd idea out
of your head," their mother would
say. "Don't you know well enough
that one of you has got to take
the bank, the other the factory so
that your father's name, after he
(Continued on page four)

= The First Baptist Pulpit =

"HOW THE WORLD MAY KNOW THAT I AM A CHRISTIAN"

"If we say that we have fellow-
ship with him, and walk in dark-
ness, we lie, and do not the truth."
— I John 1:6.

In the light of this text, many
then brand their profession a lie
by the life they live.

I am not talking about how I
can know that I am a Christian. It
is a fact that I know it, for I was
present the day the Lord saved

me. I, like Paul, can say
"... I know whom I have believ-
ed, and am persuaded that he is
able to keep that which I have
committed unto him against that
day." — II Timothy 1:12.

When Naaman came up out of
the Jordan River after dipping
himself seven times therein, where-
by his leprosy was removed from
him, there was no guessing about

the reality of God in his life. In-
stead, we hear him say:

"And he returned to the man of
God, he and all his company, and
came, and stood before him: and
he said, Behold, now I know that
there is no God in all the earth,
but in Israel: now therefore, I
pray thee, take a blessing of thy
servant." — II Kings 5:15.

(Continued on page three)

God Uses Broken Things

God uses most for His glory
those people and things which are
most perfectly broken. The sacri-
fices He accepts are broken and
contrite hearts. It was the thor-
ough breaking down of Jacob's na-
tural strength at Peniel that got
him where God could clothe him
with spiritual power. It was by
breaking the surface of the rock at
Horeb by the stroke of Moses' rod,
that it let out the cool waters to
thirsty people.

It was when the three hundred
(Continued on page four)

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A Startling Question

(Continued from page one)

God want you to be a lodge member? make sure that the atmosphere is clear. See to it that other questions, which have no direct bearing on the matter studied, do not get in the way. To be able to see clearly the issue before you, rule out of the discussion at the outset the questions below, which are so often raised when the matter of lodge membership is discussed. Yes, rule them out, for regardless of how they are answered their answers cannot furnish the answer to the question, Does God want you to be a lodge member?

1. The question is not: Does your Church want you to be a lodge member? Does your Church have a right to forbid what God permits or to permit what God forbids? Does the Church's attitude toward lodge membership indicate God's attitude toward it?

2. The question is not: Will your Church tolerate you as a lodge member? Suppose it does; if God is displeased with your lodge membership, have you gained anything by the fact that your Church tolerates you as a member? Suppose your Church will not tolerate you as a lodge member; if God has no fault to find with lodge membership, has your Church's refusal to tolerate you hurt your standing with God?

3. The question is not: Will some other church tolerate you as a lodge member? Suppose it does; can you run away from God by running to another Church? If God says lodge membership is wrong, does it become right by a change of church affiliation?

4. The question is not: Will your church some day change its stand on the lodge? Suppose it does; would that induce God to change His stand, assuming of course that the lodge does not change? Would a change in the church's stand have anything to do with the right or wrong of lodge membership?

5. The question is not: Do good people belong to the lodge? Is a wrong thing made right because good people approve it? Cannot even good people be in error at times? Which decides the right or wrong of a matter, what good people think or what God says?

6. The question is not: Can you

see anything wrong in lodge membership? Have you ever been mistaken in anything? Have you ever changed your mind? Is there no possibility of your having been mistaken until now with regard to the right or wrong of lodge membership. Suppose you should find that what God says disagrees with what you have thought until now, is not God's verdict final and decisive, regardless of what you may think?

7. The question is not: Do you need the lodge for your business or profession? Are you true to your lodge if you seek membership in it for financial reasons? Must you not declare — at least when you want to join the Masonic Order — that you are "uninfluenced by mercenary motives" (that you are not joining to obtain some financial gain?) Do you want to make that declaration on joining the order and later ignore it? But regardless of that declaration, would the mere fact that lodge membership might bring you financial gain justify you in taking that step if God, for other reasons, should object to it? Does God approve certain steps merely because they seem to assure you of financial gain. Has God promised you financial gain as a reward for being a Christian? Must you not be willing to sustain losses in material things if you would be a Christian? How do you interpret the words of Jesus in Luke 9:23-26: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it. For what is a man advantaged if he gain the whole world and lose himself or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory and in His Father's and of the holy angels?" As a Christian, can you disregard the will of God merely because material gain is involved. Jesus ignored personal gain and comfort when He came into the world to save you. Can you now let material gain or loss determine your conduct?

8. The question is not: Are lodges doing good? Suppose they do; does that settle the matter? You know people who do good things. Do you conclude from this that they never do anything wrong? If a lodge does something that is good and commendable, does this in itself prove that everything it does is good?

9. The question is not: Can you be saved if you are a lodge member? The one malefactor on the cross was saved. Do you conclude from this that everything in his life was God-pleasing? Should you stop when you have asked, Can I be saved if I am a lodge member? Should you not go on to another question, equally important: Can I please God if I am a lodge member?

Keep the atmosphere clear. Ignore other questions for the present. Stick to the one vital question until have found the correct answer from the Bible: Does God want you to be a lodge member?

Does God Care Whether Religious Teachings You Promote or

Approve?

How has God expressed Himself with respect to promoters of a religion that conflicts with the Bible? "Behold, I am against the prophets, said the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, said the Lord, and do tell them and cause My people to err by their lies," Jer. 23:31, 32. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8.

How does God want you to act toward promoters of a religion that conflicts with the Bible? "Beware of false prophets," Matt. 7:15. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17. "Be ye not unequally yoked together with unbelievers. . . Come out from among them, and be ye separate, saith the Lord," 2 Cor. 6:14-17. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11. "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. . . 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. "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 Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds," 2 John 9-11. Does God care which religious teaching you promote or approve?

Speaking of lodge membership, how does Masonry, for example, in its rituals and other official literature, express itself regarding religious teachings that conflict with the Bible? A Mason whose desire it was to enlighten the writer of this tract on the principals of Freemasonry brought to the writer a volume entitled "A New and Revised Edition, an Encyclopedia of Freemasonry and Its Kindred Sciences," by Albert G. Mackey, M. D., 33. Published by the Masonic History Company, Chicago, New York, London, 1921. The Masonic friend who brought the volume of Mackey's Encyclopedia remarked, "Now, this is authentic." With that comment agrees what the Missouri Freemason, September 3, 1927, page 11, says concerning Mackey: "That distinguished Masonic jurist, Albert G. Mackey."

From Mackey's Encyclopedia is quoted the following, under "Bible":

"The Bible is used among Masons as a symbol of the will of God, however it may be expressed. And therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar and Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, then Pentateuch to the

Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea — that of the symbolism of the divine will revealed to man.

Under "Koran": "In a lodge consisting wholly of Mohammedans the Koran would be esteemed as the Book of the Law and take the place on the altar which is occupied in Christian lodges by the Bible."

Under "Landmarks": "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly 'Book of the Law' because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume, which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries the 'Book of the Law' is composed of the Old and New Testaments, in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient and this tract on the principles of in in Mohammedan countries and among Mohammedan Masons the Koran might be substituted."

Under "Scriptures, Belief in the": "Although in Christendom very few Masons deny the divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary initiation, the declaration of such a belief is directly in opposition to the express regulations of the order which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests."

According to the foregoing quotations, what stand does Masonry take over against religious systems that differ from the Bible? Does Masonry oppose them, as the Bible wants you to do? Or does it give to them a standing equal to the religion of the Bible?

Can you take seriously the statements of the Bible calling upon you to oppose and avoid every religion in conflict with it and at the same time support by your membership an organization which officially gives to false religious systems a standing equal to the religion of the Bible? Would you not by your membership in such an organization lend your endorsement and support to false religious systems? Does God want you to do that?

Having compared the quotations of Scripture which I have pointed out a few pages back with the quotations from Masonic literature which followed, what do you think Does God want you to be a member of the Masonic order or of orders having the same or similar features as indicated in the foregoing?

Does God Care Whether He Is Honored As the Only True God?

The true God is the God of the Bible, the Triune God, Father, Son, and Holy Ghost. Does that true God care whether any one else is honored as God. "Thou shalt have no other gods before Me." Ex. 20:3. "The Lord, He is God; there is none else beside Him," Deut. 4:35. "I am the Lord; that is My name; and My glory will I not give to another, neither My praise

to graven images." Is. 42:8. "I am the First, and I am the Last and beside Me there is no God." Is. 44:6. "What say I then? That the idol is anything or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God; and I would not that ye should have fellowship with devils," 1 Cor. 10:19, 20. What do you think does God care whether you support those who give to false gods the same standing as to the true God?

How does Masonry, in its rituals and other literature, express itself on the identity of God? More quotations from Mackey's Encyclopedia:

Under "God": "The religion of Masonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. 'Be assured,' says George Higgins, 'that God is equally present with the pious Hindu in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church.'"

Under "Religion of Masonry": "The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving for his peculiar faith."

In the "Petition for Degrees" which the applicant for membership is required to sign, the declaration is made that "subscriber . . . is a firm believer in the one living and true God." That sound, good. But under that designation of God also such persons are admitted to membership as are known to reject the God of the Bible. Does that mean that in the Masonic Order the term "one living and true God" may be applied to other conceptions of God besides the one in the Bible? What does it mean anything else?

But can you as a Christian port with your membership in an organization which officially permits other conceptions of God to be placed on the same level with the one true God, the God of the Bible? Does God, who has told you to "have no other gods," want you to support such an organization by your membership?

Does God Care Whether Jesus Is Honored As True God?

What did Jesus mean when He said (John 5:23): "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent him?"

Can the official utterances of Masonry be harmonized with the foregoing statement of Scripture?

Still quoting from Mackey's Encyclopedia, under "Cross": "It is the revival in 1717, when the ritual was remodified and differed very greatly from that meager one in practice among the medieval Masons, all allusion to the cross was left out because the principle of the religion of Speculative Masonry was not sectarian but universal." Does that mean that in official Masonry the cross of Christianity is a non-essential feature of religion and can be omitted without doing any real harm to religion? What else can it mean?

(Continued on page four)

HOW THE WORLD MAY KNOW THAT I AM A CHRISTIAN

(Continued from page one)

Many today guess and hope as to their salvation. Many do not have the assurance of security; and when you ask one of these individuals if he is saved, his answer is: "I think so," or "I hope so," or "I guess so." I do not preach a "think so" or a "hope so" or a "guess so" religion. I have only a "know so" salvation to offer. I feel very badly concerning these individuals who thus think and hope and guess concerning their salvation. I personally believe that they are all lost. If a man does not know that he is saved, that is the best evidence in the world that he is unsaved. If one is saved, he knows it.

I often think of the lad who had been eating green apples. When asked how he knew that they were green after having eaten them, he replied that he had "inside information." Beloved, I have "inside information" that I am a child of God.

"The Spirit himself beareth witness with our spirit, that we are the children of God." — Romans 8:16.

While it is true that I can know I am saved, I am not interested in that today. That about which I am concerned today is that I may so live that others may know that I am a Christian. It is not enough that I know it! I want the world to know it. That which I am interested in for myself, I am, in like measure, interested in for each of you.

I

FIRST OF ALL, THE WORLD WILL KNOW THAT I AM A CHRISTIAN, IF I AM UNCOMPROMISING IN THE MATTER OF SIN. Most of us compromise badly. That is why the world thinks so little of our profession.

The most uncompromising in all the Bible, outside of Jesus, was Moses. God gave him the Herculean task of leading the children of Israel out of the land of Egypt. When he asked the permission of Pharaoh that the children of Israel be allowed to go to offer sacrifices to their God, Pharaoh immediately proposed that they offer their sacrifices in the land of Egypt.

"And Pharaoh called for Moses and Aaron, and said, Go ye, serve your God in the land." — Exodus 8:26.

"And Moses said, It is not meet for us to do; for we shall sacrifice the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and say, 'We will not stone us?'" — Exodus 8:26.

It is thus that the Devil seeks to persuade God's people to compromise. This compromise which was proposed by Pharaoh is one of Satan's most effective weapons of God today. In effect, he says, "Be a Christian if you will, but not a narrow one." Just as Pharaoh wanted the children of Israel to stay in the land of Egypt, the Devil wants to live a broad, compromising life here in this world. World conformity, and world pleasing will logically follow.

Then after Moses rejected this proposed compromise of Pharaoh,

the latter offered a second compromise, whereby he agreed that the children of Israel might go out into the wilderness to offer their sacrifices, provided that they did not go very far away.

"And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away intreat for me." — Exodus 8:28.

Of course, this second compromise was but a modification of the first. As Satan makes similar proposals to us today, it would mean: "Do not be too unworldly." Just as Pharaoh insisted that Moses not go very far away, so the Devil insists that there be not too much difference between God's people and the world.

At a later date, Pharaoh made a third proposal. This compromise was on the basis that Moses go out into the wilderness to worship, but that the Jews should not take their children with them. Listen to this: "And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go serve the Lord your God: but who are they that shall go?"

"And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord."

"And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you."

"Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence." — Exodus 10:8-11.

Of course, Pharaoh realized that if they left their children in the land of Egypt, they would eventually come back. It was merely a subtle scheme to hold the children of Israel; and for believers, it is the most subtle compromise that the Devil ever proposed. It is the most successful of all the schemes of Satan. Even the most Godly parents desire worldly prosperity and worldly position for their children.

Before the last plague came, Pharaoh proposed a fourth compromise. He told Moses that they could go out of the land, go as far as they want to, and take their children with them; but that they should leave their flocks and herds behind.

"And Pharaoh called unto Moses and said, Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you."

"And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the Lord our God."

"Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come thither." — Exodus 10:24-26.

This fourth proposal on the part of Pharaoh, when applied to believers, offers a dangerous snare. Just as Pharaoh asked that they leave their flocks and herds in Egypt, so the Devil asks that we leave our business for him to operate. He knows that if he gets a chance to direct our businesses, it won't be long before he will have

us and our children right back in the world. Yet when this compromise was proposed, majestically, with the poise of a Christian statesman, Moses waived it aside with one of the grandest and most eloquent utterances in all the Bible, when he said, "There shall not an hoof be left behind." In Moses' day, they had never learned the value of the hoof. Nothing was known as to the commercial importance of the hoof from standpoint of making glue. The hoof was just a worthless, useless waste to be thrown away. However, Moses declared that that which was worthless and useless would not be left behind in the land of Egypt.

Here, then are the four proposed compromises of Pharaoh.

First, sacrifice in Egypt.

Second, don't go very far away.

Third, let your children remain here in Egypt.

Fourth, leave your business here in Egypt.

To the children of God, these have a spiritual counterpart. The Devil says:

First, "Be a Christian, but don't be a narrow one."

Second, "Don't be too unworldly."

Third, "Be a Christian, but let me look after your children."

Fourth, "Be a Christian, but let me operate your business for you."

When Moses finally and completely rejected each of these proposed compromises, I am sure that there wasn't any doubt but that Pharaoh realized that Moses was a Christian. He was so uncompromising that Pharaoh doubtlessly knew that Moses belonged to the Lord. If God's people, in like measure today, would be uncompromising with sin as was Moses with Pharaoh, then the world would know beyond any peradventure of a doubt that the professor was really a possessor and that Christ was truly real to the professing Christian. Other texts declare the same truth.

"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." — II Corinthians 6:14-17.

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

Sometime ago a lad here in town asked us if it were wrong to play base ball on Sunday. I asked him what he thought Jesus would do if He were here. Of course, this test will answer any argument as to the world, the flesh, the Devil, and the sins which affect us. Only as we apply this test and we wage an uncompromising warfare against sin — only then will the world know that you and I are Christians.

II

FURTHERMORE, THE WORLD WILL KNOW THAT YOU AND I ARE CHRISTIANS BY THE WAY IN WHICH WE WAGE WARFARE AGAINST OUR BESETTING SINS. Each of us has some besetting — and sometimes upsetting — sins. Well, only as we wage warfare against these besetting sins will the world know that we belong to Him. This is especially true, in view of the fact that the world knows what our besetting sins are. It is so hard to keep them hidden, and so easy for the world to see them. Therefore, since they are known by the world, only as we war against them will the world realize that we belong to Him.

There is a great Scripture in the Old Testament which illustrates this very truth.

"Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

"But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell." — Numbers 33:52,55.

When the children of Israel went into the land of Canaan, there were seven nations dwelling there which were more mighty than the Jews themselves. God told Moses and the Jews to dispossess these nations. He declared that if they failed to do so, these nations would be thorns in their flesh and pricks in their eyes. Well, surely the same is true with each of us as to our besetting sin or sins. If we fail to war against these, — if we cease in our attempt to uproot them, — if we are slack in our warfare against them, these sins will truly become thorns in our flesh and pricks in our eyes too.

Thus, as we wage warfare against these besetting sins, the world will know that we are Christians. We know about these besetting sins which possess us, and the world too is pretty well aware of them. Therefore, as we wage such a warfare against them, the world will know that we are saved.

III

IN THE THIRD PLACE, THE WORLD WILL KNOW THAT WE ARE CHRISTIANS BY THE LOVE WHICH WE SHOW FOR OTHER CHRISTIANS. It is a marvelous text taken from the words of Jesus which declares this truth.

"By this shall all men know that ye are my disciples, if ye have love one to another." — John 13:35.

It is rather interesting to note that one of the tests whereby we can know that we are saved is by our love for the brethren.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." — I John 3:14.

That which proves to us that we are saved likewise proves to the world that we are saved, through our love which we manifest for one another.

In a previous pastorate I heard one deacon say concerning another, "I hate him." It is no wonder that under such an experience, the Word of God did not run and was not glorified. In many churches today a similar spirit exists.

One reason why the world has such a poor conception of our Christianity is the fact that there is so little love manifested and so little of the spirit of Christ shown on the part of those who profess to belong to Him. Only as a spirit of love exists in our hearts and as the world observes this spirit of love — only then can we prove to the world that we are Christians.

IV

IN THE FOURTH PLACE, THE WORLD KNOWS THAT WE ARE CHRISTIANS BY THE WORKS WHICH WE DO. In two instances in His sermon on the mount, Jesus made such declarations:

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — Matthew 5:16.

"Wherefore by their fruits ye shall know them." — Matthew 7:20.

It is an evident fact that our works prove to the world the fact that we are saved.

Of course, no one is saved by his works. Paul makes that clear again and again. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." — Ephesians 2:8,9.

While our works do not save us, yet our works prove the fact that we are saved. In fact, the Bible declares that our faith is a dead faith if it does not produce works.

"Even so faith, if it hath not works, is dead, being alone."

"Yes, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

"But wilt thou know, O vain man, that faith without works is dead?" — James 2:1-20.

Of course, you bear in mind that James is not talking about the works which justify us before God, but rather works which justify us in the eyes of the world. The illustration which he uses is sufficient to prove this thought.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" — James 2:21.

You will notice that he declares that Abraham was justified by works, and he names in particular one work — namely, that of offering his son upon the altar. Forty years before that experience, he had been saved.

"And he believed in the Lord; and he counted it to him for righteousness." — Genesis 15:6.

Then it was that he was justified by faith; then it was that he was justified before God. Then forty years later he offered Isaac upon the altar. This time he was justified by works — in other words, his works justified him before men and by his works the world knew that he belonged to God. The very fact that he held back nothing

from God, but was willing to offer his only son as a sacrifice, this fact was enough to convince the world that he was a Christian.

When the Jews entered the land of Canaan, they circumcised all of their male children while encamped at Gilgal. They did this for one purpose only. They wanted to impress the heathen that they were different. Thus their works justified them before men and proved that they belonged to God and were thereby different from the heathen nations of Canaan.

So it is with our works. Our works prove to the world as to whether or not we are Christians.

God expects saved people to tithe; He expects them to be baptized; He expects them to live for Him; He expects them to do the works which are in accord with His Word; He expects them to do those things which are Scriptural. Thus our works prove to the world whether or not we are Christians.

V

IN THE FIFTH PLACE, AND FINALLY, THE WORLD WILL KNOW THAT WE ARE CHRISTIANS BY THE THINGS THAT SATISFY US.

One of the best illustrations of this truth is found in the experience of the rich farmer of whom Jesus spoke.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and all my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" — Luke 12:16-20.

Here was a man whose satisfaction was found only and solely in his farm, his barns, and his produce. He thought only and solely in terms of himself. The pronouns **I, my, and mine** were the biggest words in his vocabulary. God was ruled out of his life, and he lived only for self. It was the material things, rather than the spiritual, which satisfied him. There isn't any doubt but that he was unsaved, in view of that which brought satisfaction to him. The world observes us in this respect. By the things which it takes to satisfy us, the world knows whether or not we are Christians.

You can watch an old hog that falls into the mud, and you will see that he wallows there completely satisfied, while a sheep that falls in gets out immediately. In our churches today there is an awful lot of the old hog-unregenerate nature. When a church member falls into, and wallows in, sin and finds satisfaction therein, it just proves that he was never saved. The things that satisfy a hog prove that he is a hog, and the things that it takes to satisfy a sheep prove that he is a sheep. Likewise, that which satisfies us proves whether or not we have been redeemed.

ed. When Noah sent forth the raven and the dove from the ark, the raven never came back. He enjoyed dabbling around in the mud. He enjoyed feeding on the putrid, decaying, rotting carcasses floating around in the water. The raven was thereby satisfied with what he found, and he never came back into the ark. Yet the dove did not want to get the sole of her feet dirty. The food that would satisfy the raven was distasteful to the dove. Everyone on board the ark knew which one was the dove and which one was the raven by what it took to satisfy each of them. Thus it is with church members. The world knows whether we are Christians or not by the things that are required for our satisfaction. If we can be satisfied by the world, it then proves that we are of the world; but if it takes the things of God to bring us satisfaction, then the world knows that we are Christians.

Everyone's heart is more or less triangular in shape. A round world can never fill such a heart. It takes a triune God to fill and satisfy a triangular heart. Thus by the things that satisfy us — whether they be material or spiritual — the world can tell whether we are Christians.

May God grant that you and I shall so live that the world will know that we have been redeemed.

And if you have never put your trust in Him, may you receive Him now as your Saviour and Lord and begin to live that the world may know that you are a Christian. May God bless you.

A STARTLING QUESTION

(Continued from page two)

Under "Sectarianism": "Masonry repudiates all sectarianism and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life." Does that mean that to official Masonry a religion without Christ is just as good as the religion with Christ as its center? What other meaning can be intended? Persons known to reject Christ as the Son of God and Saviour of sinners are welcomed into Masonic membership. Does Masonry, which lays so much stress on religion otherwise, regard it as a matter of great importance whether or not you honor Jesus Christ as true God?

Can you consistently honor Christ as the eternal Son of God and at the same time support with your membership an organization which officially treats faith in Christ as non-essential feature of religion, a feature that may be omitted without injury? Could you support such an organization and at the same time live up to the words of Jesus (Matt. 10:32,33): "Whosoever therefore shall confess Me before men, Him will I confess also before My Father which is in heaven?" but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven?" Does God want you to be a member of a lodge which sanctions the religion of those who deny to Jesus

Christ the honor of being true God?

Does God Care What You Believe Concerning the Way to Heaven?

What does the Bible say about the way to heaven? "Go so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16. "Sirs, what must I do to be saved? . . . Believe in the Lord Jesus Christ, and thou shalt be saved," Acts 16:31 "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. "Jesus saith unto him, 'I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.' John 14:6. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 4:12. In the light of the foregoing passages, what do you think, Does the Bible leave room for the possibility of a man's being saved who rejects Jesus Christ as his Saviour? How many ways lead to heaven according to the above Bible statements? Does the Bible leave it open to a man to believe what he wants to in matters of religion, to believe or not believe in Jesus as the Son of God and Saviour of the world, whatever he happens to choose?

What has official Masonry to say regarding the way to heaven?

Does Masonry, in its rituals and other literature, hold out to its members the hope of heaven? The following quotations are again taken from Mackey's Encyclopedia:

Under "Acacia": "The sprig of acacia, then, in its most ordinary signification, presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him, by its ever green and unchanging nature, of that better and spiritual part within us, which, as an emanation from the Great Architect of the Universe, can never die. And as this is the most ordinary, the most generally accepted, signification, so also is it the most important; for thus, as the peculiar symbol of immortality, it becomes the most appropriate to an order all of whose teachings are intended to inculcate the great lesson that life rises out of the grave."

Under "Death": "Masonry, deriving its system of symbolic teachings from these ancient religious associations, presents death to its neophytes as the gate, or entrance, to eternal existence. To teach the doctrine of immortality is the great object of the Third Degree. In its ceremonies we learn that life here is the time of labor and that, working at the construction of a spiritual temple, we are worshipping the Great Architect, for whom we build that temple. But we learn also, that, when that life is ended, it closes only to open upon a newer and higher one, where, in a second temple and a purer lodge, the Mason will find eternal truth."

Under "Definitions of Freemasonry": "The definitions of Freemasonry," says Oliver in his Historical Landmarks of Freemasonry "have been numerous; but they all unite in declaring it to be a system of morality by the practice of

which its members may advance their spiritual interest and mount by the theological ladder from the lodge on earth to the lodge in heaven."

Under "Future Life": "The belief in that future life is the object of Freemasonry, as it was of the ancient initiations, to teach."

Under "Master Mason": "As a Master Mason he is taught the last, the most important, and the most necessary of truths, that, having been faithful to all his trusts, he is at last to die and to receive the reward of his fidelity."

Under "Resurrection": "The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Masonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree." What do you think, does Masonry hold out to its members the hope of heaven?

You have already seen that Masonry welcomes as members adherents of every shade of religion as long as the existence of a god is acknowledged. It is a matter of record that persons known to reject Jesus Christ as the Son of God and Saviour of the world are welcomed into membership—their rejection of Jesus Christ does not bar them from being Master Masons.

What conclusions must such persons draw when they hear the repeated references to a happy hereafter?

Are you still in doubt as to just what God wants you to do in the matter of lodge membership? Consider once more the statements of Scripture quoted in this tract and compare them with the quotations from Masonic sources. THINK IT OVER!

Why Two Boys Died

(Continued from page one)

is dead and gone, will continue to be identified with the industries he has built up?"

This was like a wet blanket to the enthusiasm of those two boys. Soon afterward they went out into the country to the mill pond with a party of playmates. They went in swimming, and when the younger boy was seized with a cramp his older brother went to his assistance. But they both sank, never to rise again. The other boys finally recovered the bodies, lifted them as they were, locked in each others arms, into an old express wagon, covered them with branches of trees and wild flowers, and drove into town, halting at the front gate of their home. One of them ran in and rang the door bell.

"The boys are out here in the wagon," he said, and the mother, with a dreadful apprehension, and yet with the hope that it might be all a joke, ran out and looked over the wagon bed. Seeing it, she fell back fainting.

Perhaps God took them home to keep them from growing up to be Absaloms under such home training. — Banks.

God Uses Broken Things

(Continued from page one)

elect soldiers under Gideon broke their pitchers, a type of breaking

themselves, that the hidden light shone forth to the consternation of their adversaries. It was when the poor widow broke the seal of the little pot of oil, and poured it forth, that God multiplied it to pay her debts and supply means of support.

It was when Esther risked her life and broke through the rigid etiquette of a heathen court that she obtained favor to rescue people from death. It was when Jesus took the five loaves and broke them, that the bread was multiplied in the very act of breaking, sufficient to feed five thousand. It was when Mary broke the beautiful alabaster box (rendering it henceforth useless) that the repent-up perfume filled the whole house. It was when Jesus allowed His precious body to be broken to pieces by thorns and nails and spear, that His inner life was poured out, like a crystal ocean, to thirsty sinners to drink and live.

It is when a beautiful grain of corn is broken up in the earth to death, that its inner heart sprouts forth and bears hundreds of other grains. And thus on and on, all history, and all biography, and all vegetation and all spiritual life. God must have BROKEN THINGS.

Those who are broken in self-will, and broken in their ambitions, and broken in their beautiful ideals, and broken in worldly reputation, and broken in their affections, and broken in times in health, and those who are despised, and seem utterly helpless and forlorn, the Holy Ghost is seizing upon, and using for glory. It is "the lame that the prey," Isaiah tells us. It is weak that overcome the devil. It is waiting to take hold of failure and nothingness and shine through them.

"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." — I Cor. 1:25.

Religious Background Of 'Lovely Lady' Swain

(Continued from page one)

Holy Spirit, — this smell to Heaven. But on top of it, even the Universalists are in this hot lodge — Universalists who believe that there is a Hell and who believe that all will be saved. It was seem on reading this press note that everybody would be there God.

And yet this is the church which the present president of Northern Baptist Convention is member.

HERE IS HOW EVERY READER CAN HELP US

(Continued from page one)

week it seems until we can have our own printing plant.

We thank God for the response we have had thus far, in that we now have in excess of \$2100. However, it would seem that we ought to be able to raise the balance needed within a few weeks. The Lord lead you to have a large or small, in this work of propagating the Truth. Won't you send in your offering today!

YOUR OFFERING IMMEDIATELY WILL BE GREATLY APPRECIATED!