

A REAL CHRISTIAN WILL NOT FIND IT HARD TO CHOOSE BETWEEN CHRIST AND A POOL ROOM.

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 367

RUSSELL, KENTUCKY, SATURDAY, APRIL 28, 1945

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Enjoying Religious Sprees

TRAPPED



How many, like Reynard, have stepped into the snare of the Devil! Paul prayed for such as that, "they may recover themselves out of the snare of the Devil, who are taken captive by him at his will"—II Tim. 2:26. David said, "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth"—Psalm 124: 7, 8.

UNSAVED READER: PAUSE! GOD WARNS YOU NOW

If the motorist sounds his horn, you get out of the way; if the tram-driver rings his bell, or the fireman clangs his gong, you hasten to safety, yet when God warns you to "flee from the wrath to come," you are indifferent. Is not God's warning worth as much to you as the warnings of men?

If the cook says the food is tainted, you throw it away; if the druggist tells you a thing is poisonous, you beware of it; if the health authorities serve notice that the drinking water you are using is contaminated,

HEAVEN'S CABLEGRAM

A merchantman who was a Christian was asked to help by a contribution in a certain work of a church. He gladly wrote a \$250.00 check and gave it to the visitor.

At that moment a cablegram was brought in. The merchant read it and looked troubled.

"This cablegram," said he, "tells me that one of my ships

We have heard of men who make their wives a meagre "allowance" for the upkeep of the home and the provisions of the family table, and who then periodically go off with their friends and lavishly entertain themselves and others with highly-flavoured, strongly-spiced dinners, served with intoxicating or semi-intoxicating stimulants. But when their physical systems have become surfeited with such unhealthy diet, and their gluttony and drunkenness have produced the inevitable reaction in the impairment of health and the reduction of energy, they return to their homes and their faithful wives, that they may, by the wholesome food they supply and by plain home-cooking, nurse them back to their normal health again.

This has its parallel in religious life. Marriage is a divine institution, and was instituted for the propagation of the race; and the family was established for the nurture, rearing, and training of children. Similarly, the local church was instituted for the propagation of the gospel, for the propagation of a spiritual race, for the rearing of families composed of persons who have been born again, and for their nurture and training in the things of God.

But there are some professing Christians, like some women, who do not want to keep house; they refuse the responsibilities involved in house-keeping. They prefer to go about from one "tabernacle" restaurant to another, and leave the cooking and dishwashing, and all the responsibilities connected with the getting of meals, to others. Writing thus we do not include permanent organized New Testament Churches which give their buildings the name of "tabernacle" but rather the mushroom over-night creation, a thing quickly made, not grown.

And there are religious restaurants which cater to religious irresponsibility. They have no membership, they have no spiritual family, they produce no children. They provide a highly-seasoned religious menu, accompanied

you immediately stop drinking it; yet when God tells you that "the wages of sin is death," you go right on sinning.

If a painter puts up a notice "Wet Paint," you move cautiously; if a workman hangs out a

-- The First Baptist Pulpit --

"THE TWO NATURES"

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.

Of recent date while conducting a revival meeting, several times questions arose relative to the two natures which each believer possesses. Of course, such questions are nothing new, as constantly in making calls and in personal contacts with both saints and sinners, such questions arise.

Thinking doubtlessly there may be many who need Scriptural teaching on this subject, I therefore bring this message.

EVERY PERSON IS POSSESSED WITH AN OLD NATURE. This old nature, sometimes called the "old man" in the Scriptures, was received from our parents. There are numerous Scriptures, which make it clear that this old nature came as a result of natural generation. Listen:

"Behold I was shapen in ini-

quity; and in sin did my mother conceive me."—Psa 51:5.

"The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies."—Psa. 58:3.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Rom. 5:12,

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Nature Knows No Novelties

"The modern church has all things new —
New prayers, new hymns, new preaching;
And though they read the Old Book through,
They found therein new teaching!
For in their notion of revival
The ancient things had no survival.

So when the spring came back to earth
The church had half expected
New flowers and trees would spring to birth
And old things be rejected.
But lo, old buttercups and daisies
Came as of yore, to show God's praises.

The leaves came on just as before,
With just the same unfolding;
The fruit-less trees just the same bloom bore.
No leaf through shame withholding,
And once again in woodland bowers
We saw anew the dear old flowers.

The blackbirds sang the same sweet song
Among the same old bushes;
The cuckoos spring call heard so long
The music of the thrushes
Were just the same, and sweet as ever,
For Nature's gospel changes never.

So as I only know one God
In Bible and creation,
I doubted of the path men trod,
Their new found revelation.
And 'till the meadows bear new daisies
I'll preach old truths and sing old praises."

—Author Unknown.

IMMERSION A PREREQUISITE TO THE LORD'S SUPPER

In answer to the question, "Is immersion a prerequisite to the Lord's table," we quote the following men, who are recognized theologians and experts in their field:

"Baptists, with comparatively few exceptions, have ever considered baptism a prerequisite to the

Lord's table. They have so regarded it, because they have recognized its indispensableness to church-membership. They have reasoned this way: The Lord's Supper is an ordinance to be observed exclusively by the members of a visible church of Christ. As the Lord's Supper is a church ordinance it is not proper to administer it to persons in their individual capacity—for example, to the sick at their homes. The meeting of a church is indispensable to scriptural observance of the solemn feast. None can be members

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ON BELONGING

A pastor once said to a member of the church, "Now I hope to see you at prayer meeting."
"No," was the reply, "you see, I belong to the lodge, and that is lodge night."

"Yes," returned the preacher, "I noticed that you belong to the lodge. You are a member of the church, but you belong somewhere else."

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THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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SOME-WHERE IN GERMANY

Lindsey E. Harrell, formerly of North Carolina, but now with the forces of Uncle Sam in Germany, sends us a five dollar contribution saying, "I don't receive very much doctrine or Truth over here. THE BAPTIST EXAMINER has more truth in it than anything else that I ever read except the Bible. It does me a lot of good."

Hon. B. C. Eakle, Clay, W. Va., who has written us several times in the past, and who has subscribed for many of his friends, sends us another fine contribution (\$10.00), and says, "I am still enjoying THE BAPTIST EXAMINER. When I receive a copy, I generally read it through at one sitting". Thank you beloved for these kind words, and since our Brother Eakle is a lawyer, let me say that it is amazing how many of our readers are lawyers and doctors. Thank God also for 3500 Baptist preachers who get the paper.

Our dear friends at Burnside, Ky., Brother and Sister Hugh Massey, have just sent us another fine contribution, saying:

"Yes, it is nothing more than the thing we Christians ought to do to share the burden with you on this great work you are doing in spreading the Gospel, and when I say Gospel, I mean the unadulterated Gospel. So many of our preachers over this land of ours are compromising with every

thing that comes along, but I thank God that you don't. I get so sick of some things that I hear come from the lips of some of the preachers. I am a strong believer in being something definite, not wishy-washy."

From Putnam, Conn., Harry C. Norman writes as follows: "I find THE BAPTIST EXAMINER most helpful and instructive as well as interesting". And then he proves this with an offering.

"THE TWO NATURES"

(Continued from page one)

19. Most parents strive to leave some heritage for their children. Yet in the pursuit of a fortune, the majority are unsuccessful. However, one thing that each parent transmits to his progeny is an old sinful nature. From the days of Adam, every one of his fallen descendants have received from his own parents a sinful nature, and in turn has passed this on to his posterity.

This old nature which each of us possesses not only from the hour of birth, but even from the hour of our conception, grows worse daily until the time of regeneration. Listen:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." — 2 Tim. 3:13.

I have heard many individuals declare that when they got better they expected to turn to the Lord. Yet, beloved, such a one will never turn to the Lord if he waits until he gets better, for no man gets better without the Lord Jesus Christ. The only way any one can ever be one whit better is to come to be at peace with the Saviour and let Him thereby make you better.

It is said concerning the poor unfortunate in the story of the Good Samaritan that "he went down from Jerusalem to Jericho." This certainly describes the spiritual experience of everyone who is unsaved, since each unsaved person goes downward day by day. The normal course of the unsaved man is a downward course both morally and spiritually. He never gets better but rather worse until the day of regeneration.

This old nature which one receives from his parents and which grows worse day by day, is never removed. Even after conversion the old nature is still present, with the result that the believer still sins. This was the experience

of the apostle Paul even after he had been saved for nearly thirty years. He said:

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18.

That which was true with Paul in that he never got rid of his old nature, is likewise true of all believers. The apostle John declared:

"If we say that we have no sin, we deceive our selves, and the truth is not in us." — I John 1:8.

I am sure that you have heard many professors say that at the time of conversion the old nature was completely removed. Several months ago I heard a man tell of a horribly sinful life that he lived before he was saved. Then he declared that when the Lord Jesus saved him, God took away all the sinful desires from his life immediately, and that he had never committed a sinful deed, nor had he had a sinful thought nor motive since the hour he was saved. In the light of God's Word, such an individual is not only most definitely confused, but is deceived as well. The chances are that he has never been saved. Yet, if he has experienced regeneration and has been misinstructed in God's Word afterward, then the fact remains that the Devil has completely deceived him as to the teachings of the Word of God and his own status in God's sight. God's book most positively declares that the old nature is never completely irradiated nor removed.

Thus the old nature which is received from one's parents and which grows worse every day until regeneration, and is never removed, wars against the new nature which God puts in us the day He saves us.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." — Gal. 5:17.

We are used to thinking in terms of war today since the newspapers are filled with reports of an all out war in Europe, the Pacific, and practically all the world. Yet, there is no war existing today nor has there ever been a war fought that is equal to that which goes on within each believer daily. What a battle it is that takes place with the new nature on one side, opposed by the old nature on the other. There is nev-

er a cessation of hostilities. There is never a let up in the fight. Day by day the old nature wars against the new.

This old nature likewise hinders our Christian growth and work. Many of us fail to do the things which we ought to do. The work of the Lord which has been committed to us, is slack in our hands. Even our own Christian growth is retarded and we fail to develop like children of the Lord should. Well, beloved, it is the old nature which thus hinders our work and our growth. This was true in Paul's experience. He declared:

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I: If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." — Rom. 7:15-21.

Now isn't this your experience? Isn't it true with you that you do many things that you don't allow. Isn't it likewise true that there are many things you want to do that you are not able to do; and also the things that you hate are they not actually the things that you do? This was the experience of the apostle Paul, and I'm sure that it is the experience of each of us, since the old nature hinders our Christian growth and our progress.

Later when Paul wrote to the churches of Galatia, he warned them that this was true for he said:

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.

This old nature produces much evil in our lives. Listen:

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, seditions, strife, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in the time past, that they which do such things shall not inherit the kingdom of God." — Gal. 5:19-21.

In these verses are some twenty-two works of the flesh. In addition to these, Paul says, "and such like." (Vs. 21).

In these days many city dwellers are thinking in terms of victory gardens. With a great many, about all that will be raised will be a splendid crop of blisters and sweat. At the same time, in each of those victory gardens there will be many obnoxious weeds that will have to be removed. Surely the same is true of each of us in view of the fact that the old nature produces a tremendous crop of obnoxious works of the flesh in the lives of each of us.

This old nature makes the Christian most unhappy. All the restlessness, discontentment, and unhappiness which each of us experience, comes as a result of this old nature. It surely made Paul most miserable since he declared:

"O wretched man that I am! who shall deliver me from the body of this death?" — Rom. 7:24.

"The body of this death" allud-

ed to the ancient practice of chaining a corpse to a live prisoner. If the prisoner were able to survive the stench of "the body of this death" as it decomposed, then he gained his freedom. Of course, usually it resulted in the death of the prisoner himself. Paul looked upon his old fleshly nature as a corpse that was chained to him. He thought of it as such, and when he thus remembered it, he called himself a "wretched man."

It was Simon Peter's flesh which caused him much unhappiness. After he had denied his Lord, and Christ looked at him, it is said that Simon Peter went out and "wept bitterly." (Lk. 22:62).

Thus, this old nature which is received from one's parents, and which grows worse daily until the hour of regeneration, and which even then is never completely removed, which wars against new nature and thereby hinders our Christian growth and work, which produces much evil in our lives, and makes the Christian very unhappy, can only be handled in one manner. It is to be starved out. "Make not provision for the flesh." — Rom. 13:14. If I make no provision for my family, then humanly speaking, my

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UNSAVED READER BEWARE

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sign, "DANGER", you keep away; if the authorities post a notice, "No TRESPASSING", you observe the warning; but when God tells you that "the soul that sinneth it shall die", you turn a deaf ear.

If the doctor says a certain person has a very contagious disease, you do not need to be told twice to stay away; if an electrician tells you that an electric cable is a "live wire," you step back and let it alone; if a lecture bureau says "No admission without a ticket," you make sure and get the kind they require before you approach the entrance yet when Christ says "Except a man be born again he cannot see the Kingdom of God," you close your mind against Him and go on in sin.

If a merchant put a sign over some article saying "Take one," you push your way in with the crowd and get it; if a druggist advertises a "free sample" of anything you hasten to get one before they are all gone; but when Holy Spirit announces that "The Free Gift of God is eternal life through Jesus Christ our Lord," you say: "Not just now," although you need it more than anything else in the world. THAT IS WHY MEN ARE LOST.

The Bible says: "If we receive the witness of men the witness of God is greater... He that believeth not God hath made Him a liar because he believeth not the record that God gave of His Son" (1 John 5:9, 10). Believe God NOW and accept Jesus Christ as your Master and Lord.

If you perish it will be because you have deliberately and defiantly rejected God's only way of escape from coming doom. The gift of God is eternal life through Jesus Christ. Have you received eternal life? Religion, good deeds, morality, respectability, culture and ordinance will not save you. You must be born again! FORSAKE SIN, turn to Christ, flee from wrath to come and receive Christ as your personal Saviour now. "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. — Revival News.

WILL JESUS BE THERE?

"You ask me to go to the party:

You say there'll be lots of fun —

Card-playing and music and dancing

And pleasures to suit everyone.

But there's something I want to be sure of

(And I think you'll agree it is fair);

Before I can give you an answer,

Tell me truly — will Jesus be there?

You ask me to go to the movies,

The players, you tell me, are great;

There's a thrill and a kick every moment,

And an interest from early 'till late.

But even now as I am pondering,

And seeking an answer with care,

There comes a grave doubt, for I am wondering

How often would Jesus be there?

You want me to go with you Sunday,

For a ride in your beautiful car,

Far away to some place where there's boating

And swimming, and all pleasures are.

But my Saviour for me will be calling,

Where the people are gathered for prayer:

Do you think I could really be happy

When I know Jesus waits for me there?

Now I am going to give you a secret,

It's a key to the only true way,

To be happy and in the right spirit,

With peace and contentment each day;

I've a Friend — such a Friend. It is Jesus;

No other with Him can compare;

Wherever I go, He is with me —

We two — He and I — everywhere.

I am sure you would like to be happy,

And you can — it is easy to be;

If you only will try this same method

By using the very same key.

Just get well acquainted with Jesus;

He will teach you the glad way to live;

His peace passeth all understanding —

Far sweeter than this world can give.

He will lead you beside the still waters,

Where the atmosphere always is pure;

He will help you through every temptation,

And give you strength to endure;

He will fill your cup with rejoicing,

O'er-flowing with blessings of health;

He will make your life happy in living;

For others instead of yourself."

"THE TWO NATURES"

(Continued from page two)

family will starve. Furthermore, if I make no provision for my fleshly nature, it too will starve. However, the sad thing about each of us is that even after conversion we still continue to pamper our flesh. Accordingly, it can be said of each of us that we make abundant provision for our fleshly nature so that there is never a danger of the old fleshly nature being completely starved.

When the Jews were getting ready to enter into the land of Canaan, they were commanded to exterminate completely all the nations they found within the land of Canaan.

"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."—Num. 33:52, 55.

If the Jews failed to exterminate these enemies, the enemies would themselves become "pricks" in their eyes and "thorns" in their sides. Surely the same is true of the old nature which each of us possesses. If the believer fails to starve it out, he is due some hard falls.

Here then is the only way the old nature can be handled — it must be starved.

II

In contrast to the old nature which each of us possesses, THE BELIEVER ALSO POSSESSES A NEW NATURE, OR THE NATURE OF GOD.

This new nature is received from God. It comes as a result of being born again.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Peter 1:23.

Jesus emphasized the fact that one must receive the new birth, in his conversation with Nicodemus. He declared:

"Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Verily, verily I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again."—John 3:3, 5, 7.

No one can ever see the kingdom of God nor enter into the kingdom of God unless he is born again, and that new birth comes entirely from God. Listen:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1:4.

This is a most marvelous Scripture in that it tells us that each one who is saved has actually partaken of a divine nature. Thus it is that there is something of God inside each believer. These Scriptures would therefore indicate that this new nature, this divine nature, this nature of God, is to be received from God.

There is quite a contrast between the old nature and the new nature in this respect: Whereas the old was received from one's parents, the new is received from God. The old came as a result of natural generation, while the new comes as a result of regeneration. The old comes of

WORLD'S BUSIEST HIGHWAY



Over such highways—230,000 miles of them—more freight and passengers are moving today than ever moved before. In 1944, the railroads hauled nearly three times as much intercity freight and nine times as much war freight as all other carriers combined. Yet we know of a far greater highway, — greater than railway, water-way, or motor-way, Jesus said, "I am the way . . . no man cometh unto the Father but by me." — John 14:6.

the earth while the new comes from heaven.

This new nature which we receive from God is likewise never removed. In this respect it is like the old nature. Just as the old nature persists with us as long as we live, so does the new nature — this nature of God remains with us. Again and again God declares that it can never be removed. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

What marvelous Scriptures are these which tell us that this nature can never be taken from us. Paul even goes so far in this passage in Romans to declare that there are nine agents and agencies — internal, infernal, and external — and that none of these nine, nor any other creature, shall be able to remove that new nature which has been received from God.

However, I came upon two new Scriptures this week which indicate this truth even more forcibly. "For the which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."—2 Cor. 4:16.

Here then is a statement that

the inward man—the new nature is renewed day to day. There is not one doubt then that we shall fail nor that we shall be complete-cast down. God declares that there is a day by day process of a renewal that goes on within us.

Listen to this Scripture: "They go from strength to strength, every one of them in Zion appeareth before God."—Psa. 84:7.

Here is a verse which gives us a most blessed assurance in that we are told that the believer goes from "strength to strength." The Arminians and all those who believe in falling from grace, say that one may go from strength to weakness in backsliding, and may eventually utterly fail. Yet, God declares in contrast that the believer goes from "strength to strength."

This new nature which we receive from God, and which is never removed, delights in spiritual things. While the flesh finds its delight in the world, the new nature enjoys the things of the spirit. This was surely the experience of the apostle Paul, for even though he had his old flesh to contend with, his new nature really enjoyed the service of God.

"For I delight in the law of God after the inward man."—Rom. 7:22.

The first truth that is presented to us in the Psalms has to do with the believer finding his delight in spiritual varieties.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night."—Psa. 1:2.

This new nature produces good fruit. While the old nature produces much evil within our lives, the new nature is capable of producing good fruit. Listen:

"But the fruit of the Spirit is

love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22, 23.

I do not say that all nine of these fruit of the spirit will be found in the life of every believer, but I am convinced that some of these, and perhaps all of them will sooner or later be found in the life of each true believer. These are the fruit which the Holy Spirit produces.

This new nature which we receive from God and which is never removed, which finds its delight in spiritual things, and which produces good fruit is to be fed.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—I Pet. 2:2.

It is interesting to notice the food which the new nature is to be fed on—"the sincere milk of the word." The word "sincere" means "pure." In other words, the believer is to search the Scriptures and find therein the pure word of God and thus is to feed the new nature in this manner.

While the old nature is to be starved out, the new nature is to be fed. Yet the majority of Christians reverse the order, for many continue to feed the old nature and virtually starve the new. Any Christian who does not read his Bible, pray and meditate on the things of the Lord from day to day is "starving" that which ought to be fed.

If a bomber were to take off in the morning with only a few gallons of gasoline left over from the day before, and with only a small supply of ammunition and bombs remaining likewise from the day before, you would declare that they were crazy. Well, the

same is true of each believer who fails to take time for morning devotions. Such a believer is trying to run his life on a little bit of grace that may be left over from the day before, and is therefore taking a chance that when he needs to use the sword of the spirit that that sword may not be ready. Surely we need to get the habit of feeding the nature each day.

IN CONCLUSION

Both natures cannot be ascendant at the same time. One or the other will be paramount. Listen:—"No servant 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. Ye cannot serve God and mammon."—Luke 16:13.

I'm told concerning these big railroad engines that on each side there is a part of the engine called a "port." If the port on the right side opens, the one on the left automatically closes. If the one on the left opens, then the one on the right closes. In other words, when one opens, the other has to close. Surely this is true concerning our two natures. Either the one favoring the flesh, or the other favoring the new nature of God is opened all the time, and the other is likewise closed.

Likewise, we need to remember when the old nature continues to control us, that God often removes us from this earthly sphere of activity. Listen:

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:2.

Moses disobeyed God in striking the rock a second time when God commanded him to speak to it. As a result God took him from this earth in what we might speak of as a premature death.

The same was true of the Christians at Corinth, who abused the Lord's Supper by an observance of open communion. We read:

"For this cause many are weak and sickly among you, and many sleep."—Cor. 11:30.

God had chastened many of them, and many of them had even died. Well, that which was true of Moses and the saints at Corinth, is true of all of God's children. He often removes those who continue to be completely dominated by the old nature.

Finally, let it be remembered that each believer has a great day in store when the old fleshly nature is completely removed. Death, while dreaded by the most of us, will bring each of us to a place of greater spiritual richness than we have ever known, in that our old nature will be completely taken from us.

During the depression, a man who wished to borrow some money from me, in order to make his case more plausible, told me of the wealth of his father, and said, in referring to his father, "When my old man dies, I will be immensely rich." After he had left my office, his words continued to echo in my ears: "When my old man dies I will be immensely rich." Well, that certainly is true of each believer. When our old man—our old nature—when it dies, each of us will be immensely rich. We are rich now in Christ, but we will be immensely richer then.

In view of these two natures which each believer possesses, then may I urge those of you who have never received Jesus, to repent of your sins, trust in Him, and be saved. May you who possess only one nature become a possessor of the Divine nature through Christ. May God bless you.

How True!

An old itinerant preacher characterized the treatment lots of ministers receive from their congregations in this way:

The first year it's "Nice pussy! Nice pussy!"

The second year it's "Poor pussy!"

The third year it's "SCAT!"

K. L. Hall of Erin, Tennessee in renewing his subscription says, "The Baptist Examiner is the best paper I ever read. I take three others and it is the best of them all."

A CABLEGRAM FROM HEAVEN

(Continued from page one) has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check"

The visitor understood and handed back the check for \$250, and the merchant wrote out another and gave it to him. When he read it he was utterly amazed. It was for \$1,000.00.

"Haven't you made a mistake?" the visitor asked.

"No," said the merchant, "I haven't made a mistake." Then with his eyes filling with tears he said, "That cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourselves treasures upon earth.' —Church Chimes.

ON BELONGING

(Continued from page one)

It is well for all of us to consider to whom we actually belong. Some people are church members, but they belong to the world. Some are church members, but they belong to the devil. Every church member should belong to the Lord.—The Presbyterian.

IMMERSION, PREREQUISITE TO THE LORD'S SUPPER

(Continued from page one)

of a visible church of Christ without baptism. Therefore baptism is a prerequisite to Communion at the Lord's table." — (Church Manual by J. M. Pendleton, D. D., pages 89, 90).

"In proof that baptism is a prerequisite to the Lord's Supper, we urge the following considerations:

(a) The ordinance of baptism was instituted and administered long before the Supper. Matt. 21: 25, "The baptism of John whence was it? from heaven or from men?" Christ here intimates that John's baptism had been instituted by God before His own.

(b) The command of Christ fixes the place of baptism as first in order after discipleship. Matt. 28:19, 20, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you." Here the first duty is to make disciples, the second to baptize, the third to instruct in right Christian living. It is said that there is no formal command to admit only baptized persons to the Lord's Supper. We reply that there is no formal command to admit only regenerate persons to baptism. In both cases, the practice of the apostles and the general connections of Christian doctrine are sufficient to determine our duty." — Systematic Theology, A. H. Strong, D. D., LLD., page 959).

"The view of Zwingli, now almost universally held by Baptists,

is that the bread is simply appointed as the symbol or memento, which we take in remembrance of the Saviour's body, and that the natural effect of such a memento or symbol in vividly reminding of the Saviour, and kindling grateful affection toward Him, is blessed to the devout participant. A memento of the departed may be a very simple thing, and yet deeply move the heart. But the blessing thus received is not supposed to be essentially different in kind from other spiritual blessings, or to be associated by mere divine appointment with this particular means of grace. Hence no spiritual loss is necessarily inflicted by failing to invite to this ceremony persons who have made a credible oral profession of faith, but have not yet submitted to the prerequisite ceremony" (baptism). — (Commentary on Matthew, by John A. Broadus, D.D. LLD., page 529-530).

"Who ought, and who have a lawful right to come to the Lord's table will be seen by a careful study of the Scripture narratives. From these it is manifest that baptized believers, walking orderly in the faith of the Gospel, and in the fellowship of the church, constitute the proper subjects for

religious restaurants have the "most" salt, the "most" sugar, the "most" pepper (sometimes abbreviated to "pep"), the "most" mustard, the "most" sauce, the "most" noise, the "most" excitement—and, incidentally, the "most" collections of any institutions on earth.

The theatre and the circus can scarcely compete with their sensations. If they haven't the biggest elephant, they have the greatest "orator"; if they haven't the cutest monkey, they have the most scholarly anti-monkey, anti-evolution "scientist"; if they haven't the "most" thrilling parachutist, they have the most daring elocutionary aviator who never takes the air without breaking all previous oratorical altitude records; if they cannot announce the visit of some renowned explorer, they exploit "missions" in the interests of a "Cook's Tour" to Europe.

Some people estimate a restaurant by the number and colour of the bottles of condiments on the tables. And there are religious people who try to live on stimulants. They want the church to be like a midway, with merry-go-round, and everything that is spiritually abnormal. They would rather pay their money for a shot at a religious rifle-range, in

is utterly demoralizing to normal church home life. It is as when the children come home from the circus and set up a miniature circus in their father's backyard. The growing plants are trampled down, the furniture is taken from the house and either scratched or broken; and unless parental authority intervenes, the usually well-ordered home is soon reduced to the vulgarity of a circus ring. Thus "tabernacle" habits are doubtful assets to any church. People, especially young Christians, return from these "tabernacle" sprees with utterly abnormal, and, hence, unscriptural views of the proper function of the church, and of normal Christian growth and development. They have developed "itching ears", and nothing but religious jazz will please them.

"What!" says one, "itching ears developed in orthodox tabernacles?" Yes, most decidedly, if by "orthodox" you mean the opposite of Modernistic anti-supernaturalism—namely, ultra-supernaturalism. "The magicians did so with their enchantments." The devil is both Modernist and Fundamentalist by turn. He will play any role to defeat the purpose of grace in

mic inoculations which leads so nondescript novice to write extended epistles on how to substitute enervating stimulants for wholesome food, and render of self as useless as he has proved to be. We never read beyond the first page of such epistles.

But to continue our argument it has been proved again and gain that neither the body nor the soul can be built up on stimulants. It has also been demonstrated that neither physical nor spiritually can life be proportionally developed, or enriched, or made useful, without regular exercise and constant industry—in a word, without work.

The "tabernacle" type of religious activity provides a grandstand seat for the accommodation of those who would witness a religious performance, but the spectators have no opportunity to participate in the performance except when the collection is taken. The "tabernacle" type have described is a parasite. It preys upon other religious bodies. It is particularly injurious to small churches, which, if they would do their work must for while at least be content with small things. The "tabernacle" spirit holds small things in contempt: better a big shell than a smaller structure of solid enduring construction. Hence small churches patiently do their work in school and church, and bring young people to Christ and the "tabernacle" calls them with its promise of big things.

But at the end of a circus day even children grow tired and want to go home. Thus, too, God's true children, who by reason of their spiritual birth, "desire the sincere milk of the Word that they may grow thereby", sooner or later weary of the religious merry-go-round, and go home to their church family. That is well. And then it is the church's task to nurse them back to normal spiritual health.

The chief virtue of a circus is that it stays but a short time in one place. It is "cosmopolitan" and a major portion of its staff spend their time in putting up tents and taking them down again. No community could endure a circus long, hence it must keep on moving. So also of the theatre. Even the most popular plays wear out, and the players must move on to find other people to pay to fill the seats.

So the chief virtue of these "tabernacle" movements is that they are short-lived. They wear out and move on. They usually make a spectacular beginning, because their authors have, by experience, become experts at beginning, because they have spent their lives beginning things. But the inoculations lose their effect, and the patients refuse to respond. Hence, they become as "cosmopolitan" as a circus. Then when a pious profession of having prayed much, and being "wonderfully led," they move on and make another beginning.

"Then had the churches rest—and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." We had better abide by the Lord's programme which is to edify and multiply the churches. The family must be the social unit of the state if the state is to prosper. And the church as a spiritual family, the church founded and fostered by New Testament principles, is the social unit of the kingdom of God through which God will be pleased to propagate a spiritual race, "a holy nation", until, at His coming, that kingdom shall be manifested in glory.

—The Gospel Witness.

IF

1. The Bible is only human
2. Man came up through the monkey
3. A believer can lose his salvation
4. There is no Hell
5. The world is getting better
6. Children of God are perfectly protected by their Heavenly Father
7. Our works would help at all to save

THEN

1. Why does it defy all human attempts at destruction or repudiation?
2. Why are there no monkeys on hand today?
3. What must we conclude about Him who said, "They shall never perish?"
4. How can we be sure the Bible tells the truth about Heaven?
5. Why is the heathen population on the increase?
6. Why do so many of them give heed to silly superstitions?
7. Why should Christ have made such an infinite sacrifice?

—Faith And Works.

this privilege. And no others." — (The New Directory for Baptist Churches, by Edward T Hiscoc, D.D.)

In Article 14 of the New Hampshire Confession of Faith we find this declaration, "We believe that Christian baptism is the immersion of a believer in water, in the name of the Father and Son and Spirit, to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour, with its purifying power; that it is PREREQUISITE TO THE PRIVILEGES OF A CHURCH RELATION; AND TO THE LORD'S SUPPER, IN WHICH THE MEMBERS OF THE CHURCH, BY THE SACRED USE OF BREAD AND WINE, ARE TO COMMEMORATE TOGETHER THE DYING LOVE OF CHRIST; PRECEDED BY SELF-EXAMINATION." — E. V. Howell, Portsmouth, Ohio.

RELIGIOUS SPREES

(Continued from page one)

panied by all sorts of religious jazz. They hang their menu cards out in front. They advertise their successive cooks as "the most wonderful (what would empty heads do without that word, "wonderful?"), the "greatest", the "most dynamic" (whatever that is), "the most scientific", etc., etc. Everything is in the superlative degree. These

an attempt to exhibit their religious marksmanship, than actually to wrestle with principalities and powers for the subjugation of evil in their lives. They would rather pay to see some self-advertising religious giant (being in reality a dwarf on concealed stilts) than patiently cultivate their own souls so as to be "rooted and built up in Christ".

To this spiritually morbid taste for the unusual, abnormal, spectacular, sensational, these "tabernacle" purveyors of religious stimulants especially cater.

If the "tabernacle" type of religion made its appeal only to the religious toppers, to those whose religious experience consists of a succession of sprees, it would not be so serious. But the small boy is invariably more interested in the circus when it comes to town than in his school books. So, too, religious infants, babes in Christ, whom the Scripture describes as "carnal", that is, those in whom the old nature is as yet more prominent than the new, are ever attracted by the spectacular and extraordinary. The passion for "signs" is ever an evidence of spiritual immaturity. Hence the advertised promise of "tongues" and healings, and extravagant—and untrue—professions of perfection, constitute a real menace to the life of young Christians.

The religious circus penchant

the believer's life. Thus the "tabernacle" pabulum indisposes its guests for constant and patient soul-culture by steady study of God's Word; it indisposes people for the mastery of difficult lessons, and especially for the hard, regular, faithful, work of daily witnessing for Christ. The "tabernacle" habits are served, at least occasionally, with a diet of semi-profanity and gross vulgarity; and are encouraged in the development of an ultra-pious, ultra-spiritual, ultra-unctuous, superiority complex that approximates the ludicrous figure of a circus clown. Under such quackery a novice become an expert of great authority over night.

This writer humbly confesses his innumerable shortcomings; he recognizes and acknowledges that his ministry falls immeasurably short even of his own ideals, to say nothing of the exalted standards of God's Word, which like the lofty peak of a great mountain, seem to grow higher and higher, and more and more challenging, the nearer they are approached. For that reason he is grateful to many truly humble and spiritual friends who pray constantly that he may know more of divine power in his life and ministry. But while we would do justly, love mercy, and walk humbly before God, we regard with a holy contempt the insufferable insolence engendered by these "tabernacle" hypoder-