

The Baptist Examiner

The Paper With a National Circulation

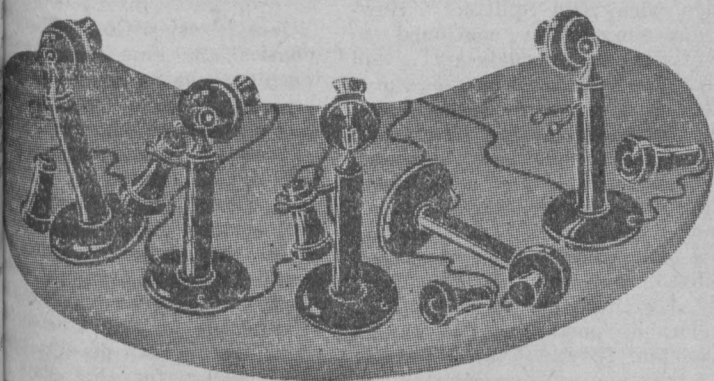
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

SOLE NO. 431

RUSSELL, KENTUCKY, SATURDAY, AUGUST 3, 1946

VOLUME 15, NO. 27

Everybody Is Asking . . .



What is the Voice of Prophecy? The Voice of Prophecy is a program sponsored by the Seventh Day Adventists. It has a national hookup of radio stations covering the entire country. The program very cleverly hides his identity so that the unwary listener is long deceived. With the program they carry on a correspondence Bible study course which has as its objective the bringing into the fold of Seventh Day Adventism all those who enroll as students. If you do not want to be led into error, have nothing to do with this cult. Do Seventh Day Adventists believe in Hell? They do not believe in the

literal kind of Hell that God's people have accepted as Gospel fact from the time of the apostles. The early church and the present-day believers in the Bible accept the literal teaching that there is a Hell and that the unrepentant sinner will suffer in the place of torment for all eternity. The Seventh Day people teach that Hell will last but for a moment and that all who are not Sabbath keepers will go there to be destroyed by one consuming judgment of God. From then on the sinner will be no more. He has passed out of existence. Their explanation that Hell is eternal is that it is eternal only in the sense that judgment has been (Continued on page four)

How Spurgeon Came To Know Christ and Thereby Was Gloriously Saved

Written By Himself

It had been about five years in the most fearful distress of mind, a lad. If any human being could indeed pity and sympathize with him. Bunyan's "Pilgrim's Progress" contains, in plain, my history. Some abysses he went into I never trod; but into which I plunged he seems to have never known. I thought the sun was blotted out of my sky — that I had sinned so against God that there was no hope for me. I prayed—Lord knoweth how I prayed; I never had a glimpse of answer that I knew of. I searched the Word of God; the promises were more alarming than the threatenings. I read the scriptures of the people of God, with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land, I had Christian parents, but I did not fully understand the freeness and sim-

licity of the gospel. I attended all the places of worship in the town where I lived but I honestly believe that I did not hear the gospel fully preached. I do not blame the men, however. One man preached the divine sovereignty. I could hear him with pleasure; but what was that to a poor sinner who wished to know what he should do to be saved? There was another admirable man who always preached about the law; but what was the use of plowing up ground that needed to be sown? Another was a great practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the" (Continued on page four)

AN-HONORING TITLES

We have just gone through another season of school closings, and in many of our so-called Christian schools we have had honorary degrees conferred on various preachers. Now they can be called "Doctor" (So-and-So, D.D.) and swell with pride as they go along the lesser people. All of this business is purely of the flesh, and is roundly condemned by the Lord Jesus Christ. The use of the term "Doctor" as an honorary title is identical with the use of the title "Rabbi" in the days of our Lord upon earth. He said, "Be not ye called" (Continued on page four)

Baptists And The Bible

By E. Y. Mullins

(Ed. Note: This is a wonderful treatise on God's Word. What a shame that Mr. Mullins ever strayed from the positions stated herein.)

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." — Hebrews 1:1-2.

For Baptists there is one authoritative source of religious truth and knowledge. To that source they look in all matters relating to doctrine, to policy, to the ordinances, to worship, and to Christian living. That source is the Bible.

Baptists hold that there are at least three assertions which must be made about the Bible in order to state its position in our belief and life. The first is that the Bible is sufficient for our religious needs. The second is that it is certain in its deliverance. The third is that it is authoritative for belief and conduct.

Sufficient

The Bible is sufficient for our religious needs. I do not mean thus to disparage other sources of religious knowledge. God has spoken to mankind in many ways throughout human history. Paul clearly shows that nature reveals some of the attributes of God, his "eternal power and Godhead" (Rom. 1:19-21). But he shows also that men do not follow the light of nature. Sin blinds them to much of the truth in nature. Conscience also teaches us concerning God. Its action is based on the distinction between right and wrong. No other explanation really explains conscience. God is the source of the ideal of right, and yet a bare knowledge of right is not enough. Again, the re-

Mused Uncle Mose

On de trains men used to go into de smoker to smoke. Now dey goes in dar to keep from gittin stagnated by de women's seegrets.

-- The First Baptist Pulpit --

"The Christian And The Ouija Board"

(Read I Samuel 28:1-25)

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." — Isaiah 8:19,20.

Spiritualism is practically as old as the human family. The first spiritualistic medium was the serpent in the Garden of Eden. When the devil spoke

through this "subtle" beast, spiritualism, or spiritism, had its beginning.

It was through believing this spiritualist medium that the world has been overwhelmed by sin, sorrow, disease, and death. My conviction is that if Satan could take possession of the body of the serpent and thus through it delude and deceive innocent, un-fallen humanity—then surely he still has the same power to deceive and delude fallen humanity today.

However, though spiritualism is practically as old as the human family, modern spiritualism

What Sort of Church Government Is Authorized Within The Scriptures?

ROY MASON
Tampa, Florida

In a previous lesson we noted some of the forms of government in the different churches and denominations. These we noted, ranged from absolute monarchy, as exemplified by Catholicism, to anarchy as



illustrated by Holy Rollerism. Then we looked into the Scriptures and found that the government of the New Testament churches was in the nature of a democracy. In this — each member had a vote, and the divinely authorized officers in this democracy were PASTORS AND DEACONS. (Phil. 1:1) For many

centuries Baptists functioned as a democracy, but in recent years very dangerous tendencies have been at work among them, which threaten their democracy. Let us remember that back in the early centuries the tendency towards centralization of authority turned Baptist churches into the great Roman hierarchy. The Roman and Greek Orthodox Churches are outgrowths and perversions of Baptist democracy. Catholics came from the Baptists—not Baptists from the Catholics.

DANGERS TO BAPTIST DEMOCRACY—AND PERVERSIONS OF THE SAME.

1. THE DANGER OF SUPERCHURCH ORGANIZATIONS. In this classification we have Associations, Conventions, Boards, Commissions, etc. These were originally formed for the purpose of enabling churches to co-operate together in doing their work, but it has come to the place where these often presume (Continued on page four)

BREAD OR BEER

Every Christian worthy of the name is concerned about sharing food with the starving millions of war ravaged Europe and Asia. But, our willingness to eat less bread got an awful bump the other day when we read a news item that beer was to be provided for the Germans in the zone occupied by the United States army, and that 39,000 tons of barley had been set aside for the purpose. No Christian wants to have the grain he shares with hungry people used to make that which breeds more hunger, misery and want. God says, "Woe unto him that giveth his neighbor drink," (Habakkuk 2:15. —The Clarion

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance-----50c

(Domestic and Foreign)

Send Remittances to Russell, Ky. Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

BAPTISTS AND THE BIBLE

(Continued from page one)
ligious struggles and beliefs of men, even where they are defective or false, witness to God. men have a belief in God which nothing can uproot. It is practically universal in extent. Sometimes it is belief in many gods. But even this shows that man cannot escape from the idea.

Now it is clear that none of these other sources of religious knowledge, nor all of them combined, are sufficient for our needs. We need more than they give. The Bible gives the additional truth about God. In it we find not so much man seeking God as God seeking man. In and through the Bible, God reveals Himself to us. God's power for redemption is pledged to us in the Scriptures. In Jesus Christ, God spoke finally to mankind. The Bible is God's record of His gradual revelation leading up to the final revelation in Christ. No element of truth is wanting for our religious needs when we have really obtained the message of the Bible.

Certain

The Bible is a certain source of religious knowledge. Of course certainty is a relative term. As applied to the Bible as a source of religious truth it means that we can depend upon it. Science speaks with great certainty sometimes. There are certain physical laws which men frame as a result of their scientific studies which are in a measure final. Yet they are always subject to revision. Philosophy builds up world-views and general theories, but none of these are absolutely certain in their appeal to the human reason. Other theories are easily conceived to set them aside. But in the case of the revelation of God in Christ the matter is different. Christ's appeal to men does not leave them wavering and uncertain. When He comes into the heart and life He satisfies. Men at once recognize the certainty and finality of His Word, and His person as the revelation of God to man.

Authoritative

The Bible is authoritative. Indeed, this follows very obviously from what has been said. But a few words are needed as the grounds for the assertion of the authoritativeness of the Scriptures. The Bible is not authoritative on account of human decrees about it. Church councils in the early centuries did not create the authority of the Bible. Early Christians did make certain dec-

HE HAS STOOD BY THE GRAVE OF EVERY OPPRESSOR



—Courtesy Gospel Publishing House.

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:2, 3.

larations about the canon of Scripture, but the books of the Bible do not derive their authority from these decisions. The early councils simply recognized the books which bore in themselves the marks of their authoritativeness.

The Biblical writers of both the Old and the New Testaments claimed to speak for God. They declared that they were moved by the Holy Spirit. Jesus gave His own endorsement of the Old Testament revelation. He also promised the presence and guidance of the Holy Spirit to His disciples. The New Testament writers recorded and interpreted the facts of the life and teaching of Jesus under the guidance of the Holy Spirit.

After all has been said, however, our own Christian experience is to each one of us the most convincing witness to the truth of the Scriptures. They "find us," as Coleridge expressed it, more deeply than any other writing. They go into the innermost recesses of our souls. They satisfy. They bring redeeming truth. They reveal the redeeming power.

The Whole Bible

It is clear, then, that the Bible is an inspired book. There have been numerous theories of inspiration. But men never have been able to fathom fully the process by which God moves through His Spirit upon the hearts and minds of men. The great fact, however, is clear. God has given us a revelation of Himself which is clear and authoritative. The Bible is not inspired in the sense in which a poet is "inspired." There are clear marks of special divine guidance in the revelation God gave us in the Scriptures.

One point needs elucidation here. Is the Old Testament authoritative equally with the New? The answer is not difficult. The Old Testament is authoritative for its purposes equally with the

New. The Old Testament is authoritative as God's preparatory revelation. The New Testament is authoritative as God's completed revelation. All that is permanent in the Old Testament is carried over into the New. The moral law and the ceremonial law are fulfilled in Christ. The Ten Commandments all remain in force in the New Testament. But they are enforced in new ways. They are written on the heart. New motives are behind their observance. Practically all of them are repeated in one form or another in Paul's epistles. But now they are a part of the larger life in Christ.

I repeat, then, that the Old Testament is as authoritative as the New for its own end and purpose. It was a preparatory revelation. As such it is authoritative.

The Bible And Science

The Bible, then, is sufficient, and authoritative for us in all matters of religion. It is to be kept clearly in mind that the Bible is the book of religion. It is a mistake to think of it as a textbook on science or any other subject except religion. In conveying religious truth the writers of the Bible could gain a hearing for their inspired religious message only by employing the means of conveying ideas in common use. It is astonishing, indeed, how the Bible statements conform broadly and generally to the teachings of science. But the Biblical writers had to use the language of appearances, of things as they looked to the ordinary eye, not the language of exact science. Suppose Job, for

(Continued on page four)

CAN WE TALK WITH THE DEAD?

(Continued from page one)
rappings commenced with greater violence than usual. Mr. Fox arose and tried the window sashes and finding them all secure was about to return to his rest when

Kate, observing that when he shook the sashes the rappings seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger, at the same time exclaiming, "Here, Old Splitfoot, do as I do."

The rappings instantly replied and frightened the girls so that they had no further desire at the time to continue the conversation with "Old Splitfoot." However, the mother continued to cultivate his acquaintance, and from him received a message professing to come from the spirit of Charles B. Rosma, which told her that he had been murdered in that very house some years ago. An exact location in the cellar of the house was given as the place where his body had been buried, and when the Fox family dug there, they found a considerable portion of a human skeleton. It was later ascertained that a man answering to the description given had visited the house and had not been seen since.

Margaret Fox soon developed remarkable occult powers in her continued intercourse with the spirits. Many questions were asked the spirit and the answers in the main were found to be correct. Thus lost articles were found. When neighbors came to the Fox home to investigate, and other questions were asked and answered, many became convinced that the Fox girls were actually in communication with the spirits of the dead. From this time the movement spread like a prairie fire.

However, the greatest impetus which modern spiritualism received, came as result of World War I. Many who had lost sons in battle became tremendously interested as to their spiritual welfare, and accordingly began to inquire concerning them at the hands of spiritualistic mediums.

MUCH OF THE PHENOMENA OF SPIRITUALISM IS FRAUD, PURE AND SIMPLE. In this respect, may I cite two experiences. First of all, I knew of a college professor who wished to communicate with a departed friend, who also was a college professor. After repeated rappings, he asked if this were his friend and the answer came, "I am." He left the seance completely disgusted. He knew at once that it was a fraud for his friend who had been an English teacher in college would at least have used correct English.

Another experience showing the fraudulent side of spiritualism grew out of a spiritualistic seance here in our town. The spiritualistic medium said, "The spirit of your departed husband is present and wishes to speak to you." The widow immediately left the house, saying, "It is an entire fraud; my husband never had any spirit."

Doubtless many of the erudite and simple have been deceived by fraudulent so-called spiritualistic mediums. However, though much of it may come und-

DEFINITIONS OF DOCTRINES

This is the title of one of the best books ever printed. Order a copy today at \$1.25 from Elder C. D. Cole, Morton's Gap, Ky.

er this classification, there is also much that must be explained otherwise.

II
GOD'S WORD PROPHECIES THAT THE WORKINGS OF SATAN SHALL GROW. Satan as a fallen angel was cast out of Heaven and from that hour the

earth has been his abode.

"Now there was a day the sons of God came to present themselves before the Lord. Satan came also among them."—Job 1:6.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—Peter 5:8.

As he goes about in this he propagates his false and malicious heresies. God's Word prophecies that his working teachings shall continue to the end of the world. Accordingly, many shall be over to terrible delusions.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ will come. Let no man deceive you by any means; for that day will not come, except there come a falling away first, and that the man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."—II Thim. 2:1-4.

"Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—I Tim. 4:1.

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

Eventually the man of sin, the last great deceiver before Christ sets up His kingdom, shall be manifested. Prior to his manifestation many deceivers will bring many deceptive delusions upon the world. Thus, near the end of this age, we can expect the working of Satan to grow.

III
WE NEED EVER TO BE MINDFUL THAT THERE IS A KINGDOM OF DARKNESS ABOUT US. Long ago, Satan, from his position as an angel of light. When he fell, a large number of the angels of God fell too and were likewise cast out of Heaven.

"For if God spared not angels that sinned, but cast them down to hell, and delivered into chains of darkness, to be reserved unto judgment."—Peter 2:4.

"And the angels which kept their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 1:6.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."—Revelation 12:4.

"The third part of the stars of Heaven" refers to the angels which fell with Satan and are referred to in these other references. This would indicate at least one-third of the angels of God were turned into demons at the fall of Satan.

These form a vast confederacy of evil.

"And having spoiled principalities and powers, he made a show of them openly, triumphing in them in it."—Col. 2:15.

This refers to the work of Satan at Calvary. The revised version translates this a little more fully. (Continued on Page Three)

Grace

Grace when the sun is shining, Lord;
Grace when the sky is black;
Grace when I get the unkind word;
Grace on the too smooth track.
Grace when 'Im elbowed into a nook;
Grace when I get my turn;
Grace when the dinner will not cook;
Grace when the fire won't burn.

Grace when my duties go all wrong;
Grace when they seem all right;
Grace when 'tis gladness, praise, and song;
Grace when my dress is fresh and new
Grace when it's worn and old;
Grace when my purse is empty, too;
Grace when it's full of gold.

Grace when the saved ones don't act saved,
And lay all the blame on me,
Grace when the grace I've asked and craved
Seems denied to me, Lord by Thee.
Grace when the midnight hours I tell;
Grace when I'm healthy, strong, and well;
Grace when I come to die.

—Anon.

communications, they have no power to interfere with the spirits of the departed.

IV

THE WORD OF GOD IS MOST PLAIN AS TO GOD'S TESTIMONY AGAINST SPIRITUALISM. I want us to notice several instances wherein spiritualists and other like workers of Satan are definitely condemned by the Scripture.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do."—Deut. 18:9-14.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God."—Lev. 19:31.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my

CAN YOU SAY THIS?

"The service of Jesus is the vocation of my life.

"The will of Jesus is the law of my life.

"The presence of Jesus is the joy of my life.

"The glory of Jesus is the crown of my life."

face against that soul, and will cut him off from among his people. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them."—Lev. 20:26,27.

"And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Malachi 3:5.

"Therefore hearken not yet to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish."—Jer. 27:9, 10.

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

V

THERE IS JUST ONE CURE FOR SPIRITUALISM—JESUS. Of course, it is true that Jesus is the only cure for every sin. It

might also be said that He is the cure for all sin. Irrespective of the deepest dye of sin, Jesus is the cure.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

However, in a special way Jesus is presented as a cure for spiritualism. Listen:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. 18:15.

This great prophecy of the Messiah follows immediately after the idolatrous practices are forbidden by Moses.

After condemning all such, including spiritualism in the preceding verses, then Moses speaks of Jesus as the one to whom we are to hearken. In other words, we are not to hearken to those who are given over to idolatrous practices but rather unto the one prophesied which is Jesus.

What a blessing it is to know that He is the cure for every ill of the world, and that every sinner can find salvation from all sins in Him.

IV

IT IS RATHER INTERESTING TO NOTICE THAT WHEN A SPIRITUALIST IS SAVED THAT HE IS THEREBY RENDERED POWERLESS AS A SPIRITUALISTIC MEDIUM.

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers."—Acts 16:16-19.

Here is one who evidently had occult powers. Beyond a shadow of a doubt she was demon possessed. Apparently she must have been unusually "good" in her line of divination. However, when she was saved, she was absolutely powerless.

While many may sell themselves into the hands of Satan to do his bidding and may thereby work as spiritualistic mediums, yet no individual is ever able to do anything further as a spirit-

ualist after Jesus Christ has come into his heart to reside. For this reason no Christian might ever become a spiritualist. Spiritualists may, and often do, become Chris-

DEFINITIONS OF DOCTRINES

Have you bought your copy yet? Order today from Elder C. D. Cole, Morton's Gap, Ky. The price is \$1.25.

tians, yet a Christian may never become a spiritualist.

In the beginning of this message I called attention to Saul's experience with the witch of Endor. It is rather interesting to notice that after she had succeeded in calling up Samuel that she insisted upon cooking and serving dinner to Saul.

"But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed. And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof: And she brought it before his servants; and they did eat. Then they rose up, and went away that night."—I Samuel 28:23-25.

When Saul had eaten this fatted calf, which he ate without joy and definitely apart from any happiness, the feast came to an end and he went into the night. There is only one other reference to the fatted calf in God's Word and that is in connection with the parable of the prodigal son. When the prodigal son came home, we read:

"And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."—Luke 15:23, 24.

What a contrast between this and the experience of Saul. Whereas Saul ate without joy, the prodigal son feasted in an environment of positive mirth. Though Saul's feast came to an end, there is not any indication that the feast of the prodigal son ever ended. In fact, it doesn't end. When a sinner comes to Jesus Christ, he not only begins to feed on Jesus, but rather there begins a day by day fellowship which never, never ends.

Regardless of your sin may you receive Him now as your Lord and Saviour and may you thus begin to walk with Him, feasting upon Him and fellowshiping with Him as the days go by. Just one more Scripture in closing:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

When To Go To Church

A distinguished man used to say that there were four occasions when he made it a point to be in his place at church. These occasions were:

1. When it was a stormy Sunday.
2. When the church was without a pastor.
3. When a stranger preached.
4. When his own pastor preached.

—selected

CAN WE TALK WITH THE DEAD?

(Continued from page two)

ally in that it says, "Having cut off from himself the principalities." This would indicate that there is a vast domain or confederacy of evil headed up by Satan. A still more clearly stated reference to this truth is found in Ephesians.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

While it is true that there is a confederacy of evil spirits, we also be reminded that each child of God has an attending angel in the courts of Heaven. The Catholics call this "The Guardian Angel." While I would not say that each of us has a guardian angel, I do believe that all of us have many guardian angels. At least two Scriptures indicate this truth.

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—Matt. 1:10.

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for glad-

DEFINITIONS OF DOCTRINES

To the end of time you'll thank this editor for telling you of the above named book. Order a copy for \$1.25 from Elder C. D. Cole, Morton's Gap, Ky.

ness, but ran in, and told how Peter stood before the gate. And he said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, Continued knocking: and when they had opened the door, and saw him, they were astonished."—Acts 12:12-16.

While each child of God thus has an attending angel for good, without doubt each one of us has

an evil angel constantly attending us. This one is under the direction of Satan. He knows all that we have ever done. He knows all that we have ever said. He knows all of our secrets.

It is this evil angel which impersonates one at the spiritualistic seance. I am sure that there are spirits which actually appear at the seance but that these spirits are not the spirits of the dead, but rather the spirits of devils or fallen angels. If it were the spirit of the dead one that appears, then we must believe that the whole host of the dead are not now in Heaven or Hades but rather kept on "tap" and are always subject to be called from their resting places at the bidding of the spirit medium. Such a belief is absolutely untenable in the light of the teachings of God's Word. Therefore, my conviction is that at a seance, it is not the spirit of some dead one that is called up, but rather that it is the spirit of some demon who intimately knows of the life experiences of the individual in question.

There seems to be one exception to this in the experience of the witch of Endor. We read:

"Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up?"—I Sam. 28:11-15.

In this case the witch got something she never expected, when she actually succeeded in calling Samuel from the dead. Her fright shows that this was something vastly different from what she was accustomed to. To me this is proof positive that the medium is not in touch with the dead themselves but with demons. This one experience proves that while mediums may receive demoniacal

BAPTISTS AND THE BIBLE

(Continued from page two)

example, had been inspired to use the Newtonian law of gravitation in his debate with his friends. Would it have helped on the argument? Would it not have discredited him more than ever?

We have no right to declare that the Bible teaches us science and a hundred other things, when it professes only to be God's revelation for our religious needs. It is equally foolish to find so-called "contradictions." We do not demand of a watch that it prescribe for our sickness, nor of a compass that it tell us the time of day. For its own ends the Bible is our only sufficient, certain, and authoritative guide. Those ends are religious.

Every Man's Creed

Baptists hold that the Bible is for all. The right of private and individual interpretation is an alienable right. We have no creeds which we put in the place of the Bible. For us the Bible is final. Hence we seek to produce the best scholarship and the greatest possible intelligence among our people in order that we may understand the Bible. The Bible requires interpretation. Many contradictory views have been drawn from it without warrant. We are to obtain its real message only by careful, wise, sympathetic, and patient toil under the guidance of God's Spirit.

The Final Word

Jesus Christ is the crown of the revelation recorded in the Scriptures. In Him all is unified. The lordship of Christ is a fundamental Baptist teaching. In all our doctrine of the Bible we seek to express the meaning of Christ as disclosed therein.

It follows from all the preceding that the Bible is final for us on all questions of doctrine and polity and Christian living. The doctrines of salvation, of the church, of the ordinances, of polity, and of the Christian life, we derive from the Bible. In its teachings alone do we find our sufficient, certain, and authoritative source of knowledge concerning all these matters.

The Only Basis Of Unity

In conclusion, it may be said that the one sure and certain road to agreement among all Christians is obedience to the New Testament teachings in all matters of doctrine, polity, worship, and life. To seek unity or view on any other basis is in effect an effort to uproot the fundamental principle of evangelical Christianity, videlicet: the finality and authority of the Bible. Loyalty to the Bible would very soon destroy any form of unity other wise established. For Baptists, then, it seems a hopeless undertaking to seek unity of view on any other principle. If the Bible is final and authoritative, why set forth plans of unity based on expediency or mutual concession of vital teachings? They can be only round-about paths to new issues so long as the Bible remains authoritative and final. Baptists long and pray for complete agreement among Christians of all names. They are second to none in their desires in this direction. They especially desire that it be accomplished on a stable and lasting basis. They firmly believe that the Bible alone is such a basis.

For all Christians there should be one authoritative source of religious truth and knowledge. To that source they should look in all matters relating to doctrine,

When Folks Get Jittery



"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." —Rom. 8:28.

EVERYBODY IS ASKING

(Continued from page one)
wrought by an eternal God.

Q. Is the Roman Catholic Church the church of Revelation 17?

A. Yes, we believe that it is. From the days of the Reformation until this present time the majority of Bible teachers have believed that God is speaking of Romanism in that chapter. The sin and wickedness of Romanism through the centuries is brought to light in that chapter. God reveals that He knows what is taking place and charges that church with all her filthiness and blasphemy. He reveals the judgment that shall come upon her when the days of the Tribulation the civil powers shall turn against her. God's judgments may be slow sometimes in falling but they are terrible when they do fall.

Q. When a man is saved, can he do all kinds of sin and still be saved?

A. The teaching that after a man is saved he can steal, drink, and even commit murder and still remain a child of God is very dangerous doctrine. When a man is saved he repents of his sin and Christ has said, "Except ye repent, ye shall likewise perish." To repent of sin is to turn away from the wrong that has been done, the sin that has been committed, to follow the Lord in the path of righteousness. If a man commits all kinds of sin, gives himself to iniquity, we have every right to question whether he is saved for the Bible tells us, "If any man be in Christ he is a new creature." The fact that a man does such things is evidence enough to prove that he is not saved.

Q. If a Christian discovers that his pastor is a Modernist, what should he do?

A. He should refuse to give him any support of any kind. Our

to polity, to the ordinances, to worship, and to Christian living—that source is the Bible.

Lord has said, "Take heed what ye hear," and so he should refuse to listen to any more of the sermons of such a man. God expects His people to separate themselves from all those who do not hold to the truth. His command is clear and unmistakable, "Come out from among thee and be ye separate." For any person to have a share in modernism by supporting a man by his money or attendance makes himself guilty in just the same measure as the one who holds to error. God cannot bless a Christian who gives any kind of support to the modernist.

—J. M. Carlson

MAN-HONORING TITLES

(Continued from page one)
Rabbi; for one is your Master, even Christ; and all ye are brethren." The use of any title that honors man, or sets him off from his brethren, violates this plain command of the Lord. —The Clarion.

WHAT SORT OF CHURCH GOVERNMENT DOES THE BIBLE AUTHORIZE?

(Continued from page one)
to direct the churches and to dominate them. The Sunday School Board is especially dangerous in this connection. For a church to presume to study the Bible without the "literature" is for that church to be almost blacklisted. Many look upon the Southern Baptist Convention as the real power, and the churches as subsidiary. Less and less independence is exhibited among Baptists. In some states of the north, where the state mission boards have helped churches on buildings in the past, when those churches have failed to jump at the crack of the denominational whip, the convention agencies have sued and taken the church property from the church.

2. THE DANGER FROM PERVERTED CHURCH ORGANIZATION. N. T. churches were very

simply organized. Read the N. T. and see. Didn't Jesus, the Holy Spirit, the apostles, or the first churches have enough sense to properly organize? Many of today think not for they have thought to greatly "improve" on N. T. organization. Look at the modern church with its complex organization. Then look at its spiritual powerlessness. Then look at its empty pews. The modern methods introduced into churches and the complex organization DOESN'T WORK. So-called Christianity is on the wane because the spiritual has been supplanted by the mechanical. The whole auxiliary system is so much excess baggage. Our church in Tampa is a demonstration that a church can be better run without it.

3. THE DANGER OF INDIFFERENCE. Democracy in state or church works properly only in so far as people take an interest and exercise their proper rights. We often have bad government because we don't even take the trouble to vote. Democracy isn't worth anything if we don't exercise it. Here in our church it is the privilege and the duty of all members to have an interest and a vote in all matters. Yet, we always have a slump in attendance on business meeting night. And if we bring up essential matters at any other time, many can't stay fifteen or twenty minutes to attend to it. They could perhaps stand around and talk for half an hour, but can't stay and attend to business for fifteen minutes. Is not the Lord's business worth one hour a month of our "precious" (?) time? No apology should ever be made for taking a little time to attend to necessary business.

4. THE DANGER OF LACK OF CO-OPERATION. Unless people work together democracy fails. That is true in our nation. When we are at war, most people see the necessity of laying aside our differences for the common good. We had a good example of this in Congress recently. People in a Baptist Church see things differently, and have minor differences, but when a policy is determined on, then all should back it to the limit. If a pastor under divine leadership is chosen then the church ought to back his ministry to the limit. Certainly God has not ordained any person to undercut and hinder him in his work. Yes, co-operation is essential to a democracy if it is to function. (See 2 Cor. 6:1; Rom. 16:21; Rom. 15:30.)

HOW SPURGEON FOUND CHRIST

(Continued from page one)
Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little Primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor or something of that sort, went up into the pulpit to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was "Look unto Me, and be ye saved, all the ends of the earth." He did not even pro-

nounce the words rightly, but did not matter.

There was, I thought, a glimmer of hope for me in the text, began thus: "My dear friends, this is a very simple text in It says, 'Look.' Now that not take a deal of effort ain't lifting your foot or finger, is just 'look.' Well, a need not go to college to learn look. You may be the biggest and yet you can look. A need not be worth a thousand year to look. Anyone can look child can look. But this is the text says. Then it says, 'Look unto Me.' " "Ay," said the broad Essex, "many on ye looking to yourselves. No looking there. You'll never comfort in yourselves. Some to God, the Father. No, look Him by-and-by. Jesus Christ 'Look unto Me.' Some of you 'I must wait the Spirit's work. You have no business with just now. Look to CHRIST runs: 'Look unto me.' "

Then the good man followed up his text in this way: "Look unto Me; I am sweating drops of blood. Look unto Me; I am hanging on the cross. I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend; I am sitting at Father's right hand. O! look unto Me! look to Me!"

When he had got about ten minutes or so he was at the end of his tether. Then he looked at me under the gallery, and dare say, with so few present, knew me to be a stranger. He then said, "Young man, you are very miserable." Well I did. I had not been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a blow struck. He continued: "You will always be miserable in life, and miserable in death — if you do not obey my text. But if you obey this moment you will be saved."

Then he shouted as only a Primitive Methodist can, "You man, look to Jesus Christ!" "look."

There and then the cloud went, the darkness had away, and that moment I saw sun; I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ, and the people faith which looks alone to Him. Oh, that somebody had told me before:

There is a fountain filled with blood,
Drawn from Immanuel's vein,
And sinners, plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.

Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church
God Be saved to sin no more.

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

And when this feeble, faltering tongue
Lies silent in the grave,
Then, in a nobler, sweeter song,
I'll sing thy power to save.