

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).

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What Is Wrong In Card Playing?

R. F. HALLFORD
Port St. Joe, Florida

This is written primarily for the benefit of Christians who are honestly asking this question. Therefore, if you are not saved stop right where you are, realize and acknowledge the truth of God's Word that you are a lost sinner (Rom. 3:23), and receive by faith God's provision for your salvation in the Lord Jesus Christ (John 1:12; Acts 16:31). Otherwise, there is no need for you to read any further, for Satan has blinded you to the truth (II Cor. 2:14; II Cor. 4:4).

Also, this is offered to people whose minds are open to the truth. If your mind on this matter is closed by preconceived ideas and an unwillingness to acknowledge and receive the truth, there is no need for you to read further. The condition of knowing God's will is one's willingness to know it and do it. (John 7:17).

If you have settled the matter of your personal salvation and are willing to believe and accept the truth, let us now see what is wrong with card-playing. First, it caters to the carnal, sinful nature in the believer. The Bible teaches in many places that there are two natures in a saved person: the carnal, which he received at his first birth, the desires and inclinations of which are sinful; and the other is the spiritual nature which he received in the new birth. This nature is the same as that of God, hence we have become "partakers of a divine nature" (II Pet. 1:4). There is a constant strife between these two natures in the child of God. See John 3:6; Gal. 5:17; James 4:1. Which nature is it in you that wants to play cards? Is it Christ in you, or is it the old, sinful nature? If you are honest you will have to admit that it is the latter. You cannot picture Jesus Christ sitting at a bridge table, using gambler's tools. Therefore it must be the carnal, sinful nature which desires to do this. If so, it is sinful, because it disobeys God's Word which says, "Make no provision for the flesh to fulfill the lusts thereof" (Rom. 13:14). Second, it wastes valuable, God-given time which could be

THE OLDEST TONIC IN THE WORLD

If we maintain the right mental attitude, if we eat, sleep, and exercise properly, the chances are we will seldom feel the need of medicine. There are times now and then when we all feel a little below par. If instead of running off for a bottle of Dr. Mum's Tonic to brace us up, we would take a bit of the great milk—a different lot of men and women. Milk is Nature's patent—the only food she ever made solely for food. It cannot be reproduced artificially. Milk sounds like a patent medicine when all the virtues are catalogued. It is the oldest prescription in the (Continued on page four)

CH—CH
Means Nothing Without...
UR There

Does Psychiana Operate By The Power Of God?

T. P. SIMMONS
Ashland, Kentucky

I hasten to answer this question with an emphatic "no." Whatever power this system may possess and use is of the devil. I will tell you why I reject it and why I say it is of the devil. But, first, let me tell you something of what "Psychiana" is and what it professes to do.

Dr. Frank B. Robinson, who styles himself as the "Discoverer of the Power of God," is the proprietor of "Psychiana," Inc., of Moscow, Idaho. He announces:

"I TALKED WITH GOD... yes, I did, actually and literally." He tells us that his philosophy is "the largest religion in the world operating exclusively by mail." It professes to heal bodily illness and disability, provide money to pay ones debts, give him success and prosperity, and withal to impart such "a super-abundance of every good thing" as to give surpassing gladness, happiness, and joy, hitherto unknown. It makes the pretentious announcement: "NO ONE TO DATE HAS BROUGHT TO THE EARTH SUCH A DEMONSTRATION OF GOD AS THIS." It assures its devotees that they may discover this power in their home "without ever going near a church." It talks much of "the power of Almighty God" and "the power of the Spirit of God," which it represents as a staggering and amazing "New Discovery." I

find myself joining with Dr. Robinson as he says: "The amazing thing is that the human race has lived so long on the earth without discovering what this invisible Power of God can do." It is said that "this war has forced this discovery of the Power of God." This power is revealed in a series of lessons which Dr. Robinson sells.

EASTER QUESTION

I went to church at Easter
Dressed in my new "chapeau"
To thank the Lord devoutly
For blessings here below.

Returning home to dinner
To enjoy a family chat,
My young son asked demurely,
"Did Jesus like your hat?"
—Gospel Witness

This is what "Psychiana" is according to its own profession and announcement. Now for an analysis of it, and my reasons for rejecting it.

1. I reject it because if I should accept it, I should have to deny the deity of the Lord Jesus Christ. If Dr. Robinson is the "Discoverer of the Power of

God," then Jesus Christ knew nothing of it and hence was not divine.

2. I reject it because if I should accept it, I should have to surrender my belief in the inspiration of the Bible. The Bible reveals that the power of God has been known in ages past. But it is false if "Psychiana" is true.

3. I reject it because if I accepted it, I should have to repudiate my own experience of grace. If I must turn to Dr. Robinson to learn the power of God, then I must admit that I have not the Spirit of God dwelling in me.

4. I reject it because if Dr. Robinson has discovered such amazing power, that same power would provide funds for its advancement without the necessity of charging for a revelation of it. Could it be that a power that can pay ones debts is so impotent in its own behalf?

5. I reject it because I cannot believe God would wait this long to make his power known.

6. I reject it because I cannot believe that the prophets and apostles were ignorant of the power of God.

7. I reject it because I cannot believe that God would talk with one man only, and he just a sinning human like the rest of us, giving him a monopoly on the revelation of spiritual power. God is not monopolistic, but rather his gifts are shed abroad. He gives to all men liberally. (Continued on page four)

Mused Uncle Mose

Pahson say de Lawd do He wo'k wid some, an' widout some, an' in spite o' some.

-- The First Baptist Pulpit --

"The Sin Unto Death"

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."—I John 5:16.

I am ready to admit at the very outset that this is a much-controverted text. I do not know of any portion of God's Word where there is more dif-

ference of opinion nor where more people offer peculiar interpretations than is true of this text of Scripture. I was talking to one preacher several months ago who even went so far as to say that this referred to the unpardonable sin, and in a way, he had an argument showing that this was a sin which a sinner might commit and that it referred to the unpardonable sin.

Let me remind you, beloved, in the very beginning of this message that the book of I John was written to saved people. In I John 5:31, we read:

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Now when I read that one (Continued on page two)

True Baptists Unlike Others

ROY MASON
Tampa, Florida

THEY HAVE A DIFFERENT FOUNDER—CHRIST HIMSELF

Every other religious group or denomination can be traced back to a human founder, who lived far this side of Christ. This is not denied by most religious groups for their own literature will tell you who started them. In planning to write a book on the church, we wrote and secured literature from different denominations so as to quote them as to their origin. There were no Presbyterians before John Calvin their founder of the 16th century; no Lutherans before Martin Luther, no Episcopalians before Henry the eighth; no Methodists before John and Charles Wesley; no "Church of Christ" (or Campbellites) before Alexander Campbell; no Christian and Missionary Alliance adherents before A. B. Simpson; no holiness sects until a few decades ago; no Catholic Church before Gregory the Great; none of the "Brethren" people before J. N. Darby. And so it goes—you can trace every group back to a man, or men, or a woman, EXCEPT BAPTISTS. No good historian can afford to risk his reputation on a statement of Baptist origin this side of Christ and the apostles. Jesus said, "I will build my church"—not some man or some woman. He said he would do it himself. AND HE DID. That is made plain by Matt. 18:17. It was then in existence.

THEY ORIGINATED IN A DIFFERENT PLACE

They were started in Palestine. Other groups have originated in other lands.

THEY ORIGINATED AT A DIFFERENT TIME

The first century—during the lifetime of Jesus. The Catholics sprung from the Baptists, as a result of Baptists becoming ecclesiastically minded (as they are becoming again today). The first pope was Gregory the Great (590 A. D.) Other religious groups sprung up in the 16th century and many in recent years. BUT WHY SHOULD (Continued on page two)

WHERE THE MONEY COMES FROM

We promised last month to tell our people what agency of the Southern Baptist Convention pays the salary of the modernist, J. M. Dawson, in his position as public relations secretary in Washington, D. C.

We are in receipt of a letter from Dr. Duke McCall, executive secretary of the Executive Committee of the S. B. C. We quote the following from his letter:

"The Sunday School Board of the Southern Baptist Convention appropriates \$60,000 a year which it gives to the Executive Committee to be used in payment of the expenses of the Southern Baptist Convention. The Southern Baptist (Continued on page four)

THE BAPTIST EXAMINER

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TRUE BAPTISTS DIFFERENT FROM OTHER RELIGIOUS GROUPS

(Continued from page one)
ANY ONE HAVE STARTED ANOTHER CHURCH WHEN THE ONE JESUS HAD STARTED WAS IN EXISTENCE? It was. We know it was, for Christ so promised. (See Matt. 16:16-17).

THEY HAVE A DIFFERENT AUTHORITY

The authority to baptize and observe the Lord's Supper was given to them. (See Matt. 28:18-20) (Also I Cor. 11:26.) Here is was anticipated that the body to which these ordinances were given would exist thru the age—"to the end of the age" and



"THE SIN UNTO DEATH"

(Continued from page one)
verse I know that I John was not written to sinners, but rather, was written to saints. If I had no other clue as to the meaning of my text, the very fact that this verse of Scripture shows that this whole epistle of I John was written to Christian people—that very fact is enough to convince me that my text does not refer to the unpardonable sin which an unsaved man might commit, but rather, it refers to sins or some particular sin which

a child of God might commit. Frankly, then, beloved, this text is a reference, or this text rather refers to a saved person rather than to an unsaved man, and it is physical death that is alluded to on the part of a believing child of God. Now let me develop it.

I
IN THE FIRST PLACE, LET ME REMIND YOU THAT EVEN AFTER AN INDIVIDUAL IS SAVED, THAT INDIVIDUAL STILL SINS. I should not have to argue that fact. You ought to know it in your own experience. I certainly know it in my experience, and I surely know it from observation by looking at you, and I know it likewise from a study of the Word of God. The believer does sin even after he is saved. Listen:

"For there is not a just man upon earth, that doeth good, and sinneth not."—Eccl. 7:20.

The word "just" means a justified man or a man who has been clothed with the righteousness of Jesus Christ. In other words, Eccl. 7:20 is talking about saved people and it says that there isn't a saved man upon earth that "doeth good and sinneth not". Now you will find plenty of folk today who will tell you they are living above sin, but God says in contrast that there isn't a saved man on earth that "doeth good and sinneth not".

In our prayer meeting on Wednesday evening, we have been studying of recent date from the epistle of James. In it, I observed this Scripture:

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James 3:2.

In many things we stumble. The word for "offend" is stumble. There are no exceptions. There are none that are given a privilege of not being classified in the light of this text. Rather, our Lord says, "In many things we all stumble." Some people say they don't—some folk say they never sin. I have even had individuals tell me they have no trouble whatsoever with their flesh and have not had from the time they were saved up until now. You know what I think about an individual like that? I think he needs to have his head examined. It may be his heart, but my personal guess is, it is his head for any individual who thinks that he is living above

sin, has something more wrong than just his heart; his head is just out of balance. Listen again:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all righteousness. If we say that we have not sinned, we make him a liar and his word is not in us."—I John 1:8-10.

Some of you folk will remember the individual I have told you of with whom I came in contact a good numbers of years ago. I never think of this text but what I think of him. Bro. Boone Castleberry was holding a revival meeting over at Race-land in a tent right after I came to Russell, and one night when I wasn't preaching, I went down to the services. A great big fellow—I wouldn't say he was 6 feet tall, but he was about 5 feet 16 inches tall—I remember walking up to that fellow after the service was over and saying to him, "Brother, are you saved?" He had shown some little interest in the service. It happened that this was the 13th day of June, and he looked down on me with a scowl upon his face and said, "I would have you to know that I was saved on the 3rd day of January, and I haven't sinned in word, thought nor deed from that time to this." I looked at him and said, "My brother, you're just a liar." There wasn't any need of saying he was exaggerating or that he was mistaken—he was just lying and knew it. I have seen the devil in a few people, but I never saw the devil in any human being as big as I saw him in that fellow when I told him he was a liar. He pulled his coat off—he was going to whip a Baptist preacher there in the tent. I finally got him down on one of the seats and I said, "Listen, brother, I want you to know that I have not called you a liar, — God has — and I read to him the text I have just read to you." Then I said, "In the second place, what's this getting mad enough to whip a Baptist preacher—if that isn't sin, what is it?" "Oh," he said, "that was a mistake." I said, "It surely was, and it would have been a whole lot bigger one if you had taken that coat the rest of the way off." The Word of God says if a man hits you on one cheek, turn the other one also, but it doesn't say anything about what you are to do after he hits the other cheek, and I take for granted it's his nose from there on.

About twelve years passed by. I never saw that fellow from that time for about twelve years. I was down at the new Car Shops preaching one day, and in that particular section of the shops, we always had unusually good attention. However, on that particular day while I was preaching, I heard a lot of commotion around behind the lockers, and that was so unusual, that after I finished my message, I walked around behind the locker, and who did I see down on the floor eating his lunch, with money laying down beside him and with cards in his hands—this same fellow, who, twelve years before, told me that he couldn't sin. I walked up to him and said, "I haven't seen you for a long time, how are you getting along?" Oh, not any good", he said. I said, "It doesn't look like you are. I thought you told me you couldn't sin." "Oh," he said, "get away, that was a long time ago." Now can you imagine any individual who is so good today that he can't sin, and tomorrow, or twelve years later,

Christ

*He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, He is bread;
If any be a bondman, he is free;
If any be but weak, how strong is He!
To dead men life He is, to sick men health;
To blind men sight, and to the needy wealth;
A pleasure without loss, a treasure without stealth.*

—GILES FLETCHER

he has sinned enough that he has lost his salvation? What's wrong with him? He never was saved to begin with. Our Lord says: "If we say that we have not sinned...his word is not in us."—I John 1:10.

A man is saved by the work of the Holy Spirit and the Word of God, and if the Word isn't in a man, the Lord says he is not saved.

Let me read you another Scripture to show you that even after Salvation a believer does sin:

"From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?" — James 4:1.

James is talking about the members of our bodies, and he says we have desires—not necessarily licentious lusts, but just worldly desires that war in the members of our body. As if to say to us, beloved, that even after we are saved, we still have worldly desires which are contrary to the principles of Christ. Every saved person in this house knows that is true tonight. I'm not saying that you are immoral, I'm not saying that you are living a life of ungodliness and outbroken sin, but there isn't a person here but what knows that he has desires that are contrary to the things of God, and James says they come as a result of the members of our body. Listen again:

"For that which I do I allow not; for what I would, that I do not; but what I hate, that I do. 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. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. 7:15-25.

Now notice: Paul is talking about his own experience. He says there are a lot of things he does, which he doesn't want to do; also there are a lot of things he doesn't do, that he does want to. There are a lot of things that he hates that he does, and then he says, "I do this because of sin that dwelleth in me." Isn't it a shame that some

of these Holy Rollers that believe in sinless perfection didn't get hold of Paul and get him straight on the matter. What a shame poor old Paul was so mixed up in this seventh chapter of Romans. He had only the Holy Spirit to lead his thought, and he said there was sin within him. Listen again:

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John 3:6.

The Lord Jesus is contrasting the flesh and the Spirit. Every saved man has a fleshly nature and a spiritual nature. Our Lord says that which is born of the flesh is still flesh, and that which is born of the spirit is spirit, showing that even after a man is saved, he still has his old fleshly nature. Notice again: "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.

Notice: The flesh and the spirit in contrast. They lust one against the other, and the word for "lust" is the word for war, meaning they battle each other. This text then tells us that there is a warfare going on within the believer every day—a warfare between his fleshly nature on the one hand and his spiritual nature on the other. That doesn't sound like a man getting rid of his sinful disposition. That doesn't sound like a man living above sin. That doesn't sound like any individual in this life ever gets to the place where he can stand up and say he is just as good as Jesus Christ. I have heard individuals dare to make that assumption.

Oh, beloved, listen to me tonight, even after a man is saved, he still has an old sinful nature, a disposition that inclines toward sin.

II
I WANT YOU TO NOTICE THAT GOD DEALS WITH OUR SINS. Don't you think for one moment's time, beloved, that you are a believer, God won't deal with you for that sin. A lot of people who know that the Lord Jesus seem to think that we teach that a man can be saved and then live any way he wants to and go to Heaven when he dies, and that he can just do as he pleases and be happy in it. I want you to notice in contrast, beloved, that God deals with us when we sin. Listen: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore dost thou upon them that deal treacherously, and holdest thy tongue when the wicked devour the righteous?"—Habakkuk 1:13.

The God whose we are and whom we serve, the God who saved us in Jesus Christ, the God is so pure, He can not look on iniquity.

If that be true, then God is not going to allow His children to sin. (Continued on page three)

An Independent Bible School Needed

In The Baptist Examiner we have a great independent Baptist paper. It is filling a great need and performing a great mission. There is the same need and mission for a great independent Baptist Bible school that will give preachers and other Christian workers the true doctrines of God's Word without compromise with modernism, postmillennialism, Arminianism, unionism, or feminism—a school that will be missionary and evangelistic as well as doctrinally sound. Such a school would have the whole-hearted support of The Baptist Examiner.

What do we need in order to launch such a school? We need a group of brethren and churches that will give it initial backing, one of the churches being appropriately located and prop-

erly equipped to give it a home.

We should like to contact such a group, no matter where located. When the school is once established it is sure to receive wide support.

Let every person interested in seeing such a school established write us immediately. Just say: "I vote for the Bible school." Then write anything else you care to write. Tell us if you think the school could find initial backing in your vicinity. Tell us what you are prepared to do to help get such a school started.

Further we should like to hear from preachers and ministerial students that would like to attend such a school.

Address: Bible School, in care of The Baptist Examiner, 205 29th Street, Ashland, Ky. Do it now!

APRIL 12, 1947



THE SIN UNTO DEATH

Continued from page two)
to live a life of sin without dealing with them for their sin. Listen:

"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. 89: 30-33.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, do not despise the chastening of the Lord, nor faint when thou art rebuked of him."—Heb. 12:5.

Listen to me, beloved, if you are a saved man tonight, you can expect the chastening hand of God to fall on you when you sin. God deals with a believer when he sins. One of the best evidences in the world that you are a child of God is the fact that when you do wrong the Lord chastens you for it.

Suppose after you make a profession of faith that you sin and are in sin and God doesn't do anything about it—do you know what that proves? Just one thing—that you have never yet been saved, that you are a spiritual illegitimate, and you have never been born of the Spirit of God. Let me read it to you:

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Hebrews 12:8.

What does it say? In language plain enough for you to understand, God says that if you, as a professing Christian, sin and He doesn't chasten you for that sin, it proves that you are a spiritual bastard, that you have never been born of the Spirit of God. That's plain English and you can understand it, but it is exactly what God says. If you were a church member tonight and lived in sin and God didn't chasten me, I would now right about my spiritual life hung round so far as my eternity was concerned. I tell you tonight, beloved, God's people do sin, and God deals with us when we do sin.

III
WHAT HAPPENS WHEN A BELIEVER WON'T RESPOND TO GOD'S CHASTENING? You say, "Is there anybody that doesn't respond to the chastening rod of God?" Yes, some folk may be chastened and go right on in sin. Now what happens when a believer will not respond to the chasten-

ing rod of God? Listen:

"He, that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29:1.

This is a serious text, beloved. Most times it is preached to unsaved people, but it never should be spoken to an unsaved man. This is a text for the child of God. That child of God that is often reproveth for his sins, but hardens his neck and goes on in his sin—that man shall suddenly be cut off and that without remedy. That's what my text says over here in I John, that it is a sin unto death—that a believer goes on in sin and God chastens him for his sin yet he continues in that sin, with the result that it is a sin unto death, and that God shall cut him off with physical death. Let me read you another text:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?"—Heb. 12:9.

Here Paul is talking about chastening. He says that you had better be in subjection to the Father of spirits and live, as if to say, that if you are not in subjection to the Father, there is a grave possibility that your life is going to be taken from you. I know of nothing more serious to claim the attention of a child of God than the Scriptures I am reading to you this hour. You know you sin; you know that even though you are saved you don't live perfectly; you know God is going to deal with you, and, beloved, you know from these texts that there is a sin unto death. Notice again:

"Because they rebelled against the words of God, and condemned the counsel of the most High: Therefore he brought down their heart with labour; they fell down and there was none to help."—Psa. 107:11,12.

The time comes when a man goes on in sin that he falls down and there is none to help him. God says he has sinned a sin unto death, and God tells us we are not to even pray about it. He won't hear you when you pray.

I want to give you an illustration of this. Whenever I think of this, my mind goes back to the experience of Moses who led the children of Israel for 40 years through the wilderness. When they came to a place of drought in the wilderness, God said to Moses, "Strike the rock and water shall flow from it." Moses did so and God kept His promise. Later God told Moses to speak to the rock, but Moses, in his anger, took his shepherd staff and

came down twice across that rock. Water came out, but Moses had sinned—he had disobeyed God. Better than 30 years passed by, and old Moses led the children of Israel faithfully. Except for that one experience of disobedience, he was a faithful servant of God. When he had led the children of Israel for almost 40 years, God took him up on Mt. Nebo and said, "Look across Jordan over yonder in the lower part of Palestine, where Judah will settle and then look north where the tribe of Dan will live." Then God pointed out the spots where the various tribes were going to settle. Moses said, "Is that the place we're going?" God said, "You've used the wrong pronoun, Moses. I'm going, and the children of Israel are going there, but you're not going. I told you once to strike the rock and water would come from it. Then I told you to speak to the rock, but you struck it again, and because of this sin of disobedience, you're not going over into the Promised Land." Then God scooped out a little hole in the ground for Moses, and nobody knows where he is buried but God who made the grave and laid him in it. Why? Because Moses disobeyed God—it was a sin unto death—there wasn't any need of praying about it.

Notice again: In the New Testament you read of two individuals by the name of Annanias and Sapphira. They have quite a reputation as being liars. They didn't live in Russell, or they wouldn't have had such a good reputation—competition is too keen here. Well, Annanias and Sapphira lied about the money they had. I can see those individuals as they came into the house of God and laid down a little bit of money and said, "This is all that we sold our land for." They laid it down at the apostle's feet—they respected the feet of the apostles more than they respected the eyes of God. Then the Word of God tells us that God struck Annanias, and a little while later when his wife Sapphira came in, God struck her. Both died in a day's time. What was their sin? Their sin was a sin of dishonesty in lying about the money. Theirs was a sin unto death. You say, "Were they saved?" I'm as certain of it as the fact that we are here tonight. I'm sure that when I get to Heaven, I'll find Annanias and Sapphira up there. They sinned, and it was a sin unto death.

There's another good illustration of this on the part of the Corinthian Christians. In the church at Corinth they observed open communion. Some folk today think the Lord's Supper ought to be open for anybody and everybody that comes along. However, the Lord's Supper is for one local church and nobody else. I, as a Baptist, have no right to even go to any other Baptist Church to partake of the Lord's Supper there. The Lord's Supper is for those of one particular congregation. You say, "Is there any Scripture to that effect?" If there were not I would not make the statement. Listen:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."—I Cor. 10:16,17.

Notice: One cup, one bread, and one body,—one local body in Christ Jesus. Anything more than that is a desecration of the Lord's Supper. Now they dese-

crated the Lord's Supper in the city of Corinth. Doubtlessly in that city that was given over to paganism, there were husbands and wives that were divided. Maybe one would say to the other "You come with me to the Lord's Supper and I'll go with you to your feast at the pagan temple, with the result that God killed some of them for disobeying him in desecration of the Lord's table. Listen:

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

Some of them God had chastened with sickness, some of them He had chastened with weakness, and some of them He had actually knocked in the head because they desecrated the Lord's Supper. You say, "It seems such a little thing—this matter of open and close communion." Beloved, it was a big enough thing that God killed some of these Christians in Corinth for disobeying Him relative to it—their's was a sin unto death.

Notice again: Here's a family where there's children in the home. The mother hears the children outside quarrelling, and she goes to the window and says, "You must be quiet; if you don't, I'll have to bring you in the house." The children promise that they will be good. Pretty soon she hears more noise, and she goes to the window a second time and says, "You will have to be quiet; if you don't, I'll bring you in the house", and they promise again to do better. She has hardly gotten the window closed before she hears them again, and she goes out and says, "Alright, I couldn't trust you on the outside, come on in where I can keep my eyes on you." God goes along with us sometimes for a while. He will chasten us and correct us, and then He just reaches down and picks us up and takes us up to glory and sits us down up there where He can keep His eyes on us. God says there is a sin unto death, and He doesn't want us to pray about it.

Listen to me: This is a serious matter, when our Lord says, "I won't even let you pray about this sin unto death." Let me read you my text again:

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."—I John 5:16.

I want to tell you a personal experience. You may know of whom I speak. It doesn't make any difference to me. Right here in this town, there is a woman

whom I think is a friend of mine, but because of the stand of this church, refuses to allow her niece to come to this church, and has not allowed her to come here for four years. She is sick. She is going to die. She is not going to get well. God isn't going to let her get well. She has sinned a sin unto death. You want to know how I know it? When Brother Overby was here in our revival meeting, I went to this home, and talked to the family. When I had finished talking with them, I did what I always do in any home, I said, "Let us pray before I leave." Beloved, I tried to pray, and God shut me up. I couldn't pray. God wouldn't let me. I stammered around for a few minutes, said "amen", and got my hat and left. When we got outside, Brother Overby said, "What was the matter with you when you prayed?" I told him that God wouldn't let me pray. Let me tell you something, beloved; it is a serious thing for a man to disobey God. It is a serious thing for any individual to put himself up in opposition to the will of God. If you are saved, you are riding for a fall— if you are saved, there is a pending disaster just around the corner. I mean to say tonight, beloved, God chastens us when we sin, and if we are not corrected, then God says that if you go on in your sin, you will sin the sin unto death and God won't even let you pray about it.

Thus far all I have said to you has been to myself and to you that are saved. I know that tonight there are those who are unsaved here in the house of God. Now let me say a word to you. If God deals with Christians, how much more is God going to deal with you, lost sinner. You listen carefully to me; if God deals with saved people like this, what is God going to do with you, sinner?

A Christian sins a sin unto death, that is, physical death, but unsaved man, your sin brings to you eternal death. God chastens Christians who go on in their sins with a premature physical death, but God deals with the unsaved man in a different way altogether. That unsaved man, God doesn't deal with him now, but out yonder beyond the judgment there is a lake of fire where that individual will die an eternal death. Why? Because of his rejection of Jesus Christ.

May God help you, if you are saved, to walk humbly before Him, and may God help you if you are not a Christian, to receive Jesus Christ as your Saviour and be saved tonight.

May God bless you all!

My Bible

This Holy Book I'd rather own than all the gold and gems
That e'er in monarchs' coffers shone, than all their diadems.
Nay, were the seas one chrysolite, the earth one golden ball,
And diamonds all the star of night, this Book outweighs them all.
Ah, no, the soul ne'er found relief in glittering hoards of wealth:
Gems dazzle not the eyes of grief, gold cannot purchase health.
But here a blessed balm appears, to heal the deepest woe,
And those who read this Book in tears, their tears shall cease to flow.

TRUE BAPTISTS

(Continued from page two)
"till I come". What authority has some organization started by a man to baptize? None. This matter of authority is at the bottom of Baptists refusal of baptism of other groups, and their so-called "close communion." Sentiment and the wish to please the world and the desire to be thought of as "broad" will cause people to shun this position that we are stating, but nevertheless it is sound and it is true.

HOW MANY AVOID STRICT CHURCH TRUTH

They do it by ASSUMING that Jesus started a Universal Invisible Church, and that ALL believers constitute this so-called "true church". Yes, believe me, it is ASSUMPTION all right, and a mighty big and a mighty false one. Note some things against this colossal error:

The meaning of the word "church" in the original is against it.

The kind of churches we read of in Acts and the epistles were not of that invisible order. They were local assemblies.

History is against it. For centuries no one ever thought of such a church theory, and no historian mentions such a theory. J. N. Darby and Scofield and modern day Fundamentalists leaders have popularized this theory, because it fits in with their interdenominational activities and

PHYSCHIANA

(Continued from page one)
8. I reject it because I believe my own experience teaches me that it is not the will of God for us to have complete victory here, but that our physical and spiritual infirmities, our financial struggles, and our adversities are but a part of His gracious providential dealings with his children in training and fitting them for heaven. We are saved by hope. "What a man seeth, why doeth he yet hope for?"

9. I reject it because I believe God is just and therefore can reveal his saving grace to sinful man only upon the basis of an atoning sacrifice, of which "Psychiana" is totally ignorant.

10. I reject it because I believe man is dead and must be regenerated by the spirit and word of God before he can know the power of God. This is contrary to "Psychiana."

11. I reject it because it repudiates the church, and I believe we need the church as a medium of fellowship and service

12. I reject it because I believe a comparison between the devotees of "Psychiana" and the followers of Jesus Christ will show the latter superior in all spiritual gifts, such as love, joy, peace, longsuffering, gentleness,

leanings. Thousands never think to question it. It is a sort of "sacred cow" which must not be touched or bothered in any way.

goodness, faith, meekness, and temperance.

What then, is "Psychiana" in real essence? It is one of the doctrines of devils (I Tim. 4:1). It is science falsely so called (I Tim. 6:20). It is "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). No saved person will be deceived by it. Dr. Robinson is just another thief and robber (materially and spiritually). He has not entered by the door into the sheep fold, but has climbed up some other way. He is a stranger that the sheep will not follow. Of any professing Christians that go off after "Psychiana" it may be said: "They went out from us, but they were not all of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

I bring this article to a close with appropriate words that sum up in a nutshell my reasons for rejecting "Psychiana". With reference to Christ we read:

"In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 3:9,10).

We have in Christ all we need. There is no reason that we should turn to "Psychiana."

WHAT IS WRONG IN CARD PLAYING?

(Continued from page one)
profitably used in things worthwhile. So many people give as their reason for card-playing, it "passes off the time." We have no right "just to pass off the time." There is too much which needs to be done, and there is too little time in which to do it. God wants us to use precious time in a profitable manner. He has not told us to "pass off the time," but He has told us to "redeem the time," i. e., buy up the opportunities (Eph. 5:16). Card-playing is one of the most worthless ways of spending time, therefore it is a sinful waste of this precious, God-given possession.

Third, it violates God's command to His people in 2 Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Cards are gamblers' tools, and as such are considered "unclean things" in God's sight. Christians should not even handle or touch the instruments of sin which are used by Satan's children in carrying on his hellish practices.

Fourth, it breeds gamblers. I know that someone will raise the objection that mere card-playing is not gambling. Why not? If a person uses gamblers' tools and goes through the same actions that a gambler goes through when he is gambling, I would say he is gambling, wouldn't you? At any rate, the person who never plays cards will never become that kind of a gambler, whereas many of those who start out "just playing" end up as hardened gamblers. Remember, too, that the issue at stake is the principle which is involved, not the size of the bet or the prize.

Fifth, it hinders the testimony of a Christian. Could you give a real testimony for Christ at a card table? If you could, do you suppose that it would have the desired effect on those with whom you were playing? You know it would not. They would react thus in their minds: "You hypocrite! You are no better

than we. What do you mean, talking to us about Jesus Christ as your Saviour, when you do the same things we do?" You see, it keeps your witness for Christ from having its desired effect upon your friends. Anything which hinders the testimony of a child of God is sin. Therefore, my fellow-Christian, "Come out from among them, and be ye separate" (2 Cor. 6:17), dare to be different from the crowd, keep yourself pure and Christlike, that you may be the means of drawing others to Him.

WHERE THE MONEY COMES FROM

(Continued from page one)
Convention then budgets this money. Of this \$60,000, at the present time \$6,000 goes to the Public Relations Committee. Out of this \$6,000 one-third of Dr. Dawson's salary is paid.

Brother McCall goes on to say further that this \$60,000 comes from the profits of the Sunday School Board.

So, it is the Sunday School Board that furnishes the money to pay this modernist, and it is done out of the profits which they make on the literature they sell to Sunday Schools, Training Unions, W. M. U.'s, etc., and the profits on the books and magazines that are sold by the Baptist Book Stores.

When we read about the above \$60,000 we wondered how much profit the S. S. Board is making off our Sundays Schools, B. T. U.'s, etc. Well by consulting the S. S. Board report in the 1946 Annual of the Southern Baptist Convention, we discovered that the Board gave to denominational objects during 1945 a total of \$834,971.65 and had a cash balance left over on Dec. 31, 1945, of \$533,734.89.

Whew! Those figures make a poor man dizzy. But when we stop to think about it, all of us who help buy the S. S. literature, and books and other publications of the Board, are not only paying the cost of this literature, but enough above the cost to make this board one of the truly big profit-making businesses of the South. This is one of the big arguments advanced by some as to why we ought to use the S. S. and B. T. U. literature of the S. S. Board.

But when we look at the long list of denominational objects that were favored with donations, big and little, we have an explanation why the Sunday School Board is the most powerful and influential agency of Southern Baptists. Think you that any of the denominational agencies that are getting slices of these profits are going to offer any criticism of the literature put out by the Board, no matter how rotten it is? They are not! Or, if one of them should break over and say anything critical, maybe a little bigger contribution next time will hush them up! The other alternative is, of course, the threat of being punished by cutting off the Board's contribution to them. For instance, the Seminaries at Louisville, and New Orleans and Fort Worth receive large slices of these profits. Did you ever hear of a representative of any one of these institutions say a word critical of any book, quarterly, or anything else the S. S. Board put out?

All of this makes us wonder if there is not something fundamentally wrong with the workings of the S. S. Board. Since when did the Holy Spirit authorize the churches of our Lord

to go into the money-making business? Did the Lord tell the churches to support denominational objects by going into business and making profits? If so, give chapter and verse. Why don't Southern Baptist churches get together and organize a chain of grocery stores throughout the South like Kroger and A. & P. Surely, by the appeal to Baptists to support denominational institutions, we could make lots more money with which to support our denominational boards and agencies. Then, why not a chain of clothing stores, like J. C. Penney Company? Out of businesses like these we could make profits no end, could then really "go to town."

But, if we did this as we are now doing in the literature and book business, what would become of God's plan of financing His churches and mission work by tithes and offerings? Brethren, God expects us not only to do what He says, but to do it in His way.

Southern Baptists would not support a modernist like J. M. Dawson if it came out of their tithes and offerings. But they are supporting him by buying the books and literature of the S. S. Board.—The Faith

Editor's Note: Our Brother Rogers really hits the bull's eye in this article. This is indeed interesting and it would be just as interesting if the information were at hand as to who pays the other two-thirds of Modernist J. M. Dawson's salary. It might not be amiss for some of our readers to write to the Federal Council to write to the Federal Council of Churches and ask them as to how much they pay of this salary. Their answer would remind us of the man who opened a wood-working shop in which he made all kinds of fancy wood carvings, and wanting a name for his place finally put up a sign saying: "All kinds of fancy twistings and turnings." The Federal Council and Jim Dawson could surely operate well under such a title.

MILK, OLDEST TONIC IN THE WORLD

(Continued from page one)
world for the building of strong healthy bodies; a natural revitalizer, and maker of rich, red blood, a nerve quieting and antidote for that tired feeling.

"If milk were put up in fancy bottles of different shapes and sizes, if it were given fanciful names and announced for what it really is — the greatest body builder and health restorer in the world — people would flock to buy it at fancy prices; but because it costs so little and is delivered every morning at our doorstep, we seldom give it a thought.

"Milk is an ideal food for all ages — not just a pleasant drink or food for children. It sounds so simple, but it is the most complex food in the world — liquid meat, sugar, fat, with minerals, salts and life-giving vitamins added."

The above editorial on milk was published 25 years ago by the Metropolitan Life Insurance Co., and is as applicable today as ever!

Almost 2,000 years ago, the Apostle Peter wrote: "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Peter 2:2). That exhortation is as applicable today as the day it was written.

My Heavenly Companion

I have seen Him in the morning,
In the early blush of dawn,
And His smile was warm and winsome,
As He gently wooed me on.
Life's wide harvest fields were beck'ning,
Souls were seeking for the truth,
And with gladness I surrendered
Unto Him the strength of youth.

I have seen Him in the noontide,
As I bowed beneath my load,
And He walked in love beside me
Up the steep and rugged road.
Oh how sweet the words of comfort,
Which He whispered in my ear:
And it seemed my precious Saviour
Ne'er before had been so dear.

But as evening shadows lengthen,
And afar the lights of Home
Cast a glow across the darkness,
Bringing courage to fight on,
Lo, the smile of Christ my Saviour
Unto me more precious grows,
As life's toilsome way is ending,
And the day draws to a close.

Then what will it be to see Him
In that land of pure delight,
Where life's shadows cannot enter
To bedim that visage bright.
Sweet to me have been the glimpses
Of His smile along the way.
But the fulness of His beauty
Waits for me at close of day.

Then, from glory unto glory,
On and on I shall ascend,
Tasting joys I never dreamed of,—
Rapture which shall never end;
Changed unto the very likeness
Of the One whom I adore,
I shall revel in the beauty
Of my Saviour evermore.

—Avis B. Christiansen