

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

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

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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Say, Wait! Who Will Be Your Pallbearers?

It is customary at a funeral to choose the closest friends of the departed one, those who knew him intimately, to act as pallbearers. Have you ever thought who your pallbearers will be? No doubt you, too, will have your closest associates to perform this task.

There are six pallbearers who have served often, silently carrying many a soul to the grave of eternal damnation. Do they happen to be intimate friends of yours?

The first is *Mr. Lust*. He is intimate with many individuals that they spend much time and energy being entertained by him. He has such an appeal that the flesh longs for him. He usually makes his calls in the dark. He is always ready to come at a moment's notice and is generous with his time, and willing to stay as long as

desired.

The second is *Mr. Worldliness*. He is attractive, the life of the party—so full of fun that you just can't help laughing at his jokes. He has a knack of making people forget about the serious side of life and relax in his presence. He does not believe in denying self and advocates, "Eat, drink and be merry." When he is around, it is easy to forget about the problems of your soul.

The third is *Mr. Procrastination*. He seems to be a very sensible fellow. He has so much to do that he never finds time for it all. His intentions are good, and he promises to do much in the future. He doesn't ridicule religion—even speaks in favor of it. But he is never in a hurry and always quiets your fears by saying, "Don't worry about that now; there is

another day coming." He assures you that you can do as you please now, and then when you get old you can get right with God.

The fourth is *Mr. Disobedience*. He is so wise that there isn't much he doesn't know. He seems to be a logical thinker and to have an answer for everything. He has a will of his own and is full of suggestions, figuring out many different ways to do things. Oftentimes he is willing to make great sacrifices to God. He is a very daring fellow and has no fear. His favorite saying is, "I won't." He is very old, for he knew Adam and Eve, and even visited them in their first home.

The fifth is *Mr. Pride*. He is a gentleman who carries himself very erect. He is courteous in public and has a great understanding of culture. He has done

so much in life that he could write columns about what he has accomplished. His favorite words are *I, me* and *my*. It really is remarkable how often he can use them. He is much concerned about what people think of him. His feelings are easily hurt. His knees are stiff, so he finds it hard to kneel; otherwise he is in perfect health.

The sixth and last is *Mr. Hypocrisy*. His ability to adjust himself to any situation makes him a host of friends everywhere. He agrees with almost everyone—a regular "yes-man"—and tries not to offend people. He is a very broadminded chap and has friends among all classes of people. He can go to church on Sunday and has a broad enough religion so that he can do anything he pleases during the week.

God's Word has something not very complimentary to say about each member of this sextet. We select only one statement about each:

Mr. Lust: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

Mr. Worldliness: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever" (I John 2:15-17).

Mr. Procrastination: "Boast not thyself of tomorrow; for

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What Authority Is There To Grant Church Letters From One Church To Another?

Much confusion and error obtains in people's minds concerning the matter of church letters. Some, however, question the wisdom and scripturalness of issuing church letters at all. We shall presently note the scriptural authority for such letters. However, let us first note the ground of some wrong ideas:

The superstitious idea that a church letter is a sort of "open sesame" into heaven. Some people when they move, get their church letter and "put it in" some church, but without any thought or intention of amounting to anything as a member. They feel as if they have kept their letter up to date, and that hence heaven will open its gates to them when they die.

The practice of getting one's church letter and laying it up somewhere like a diploma. It's no wonder some people don't come to their church letter. Usually it is put in a trunk. Thousands have their "religion" in a trunk somewhere. They

are "T. B.'s" (trunk Baptists). Often we have met people who have told us, "We are strong Baptists." Then we found that they had their church letters in their trunks. They were indeed "strong" Baptists. "Strong" in the sense a piece of meat gets "strong" when it becomes nearly rotten and stinks. Rotten Baptists!

The idea that every church letter should read the same. What lies are told in church letters. "In full fellowship and good standing" the letter reads when it is a complete lie. Any honest church clerk ought to refuse to lie for the church. In our own church we have a form of letter that shows the true status of the member. There is space for recommendation, and also place to indicate that the member is not worth much. Also our form of letter is such that we can give it as a statement that the member has been dismissed at his request.

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GREATEST ANNOUNCEMENT MADE WITHIN PAST 2000 YEARS

A few days ago, Great Britain announced that she was through with the Palestine problem and that the only solution to it was the partition of the land between the Jew and the Arab. Soon after this announcement the United States Government announced its willingness to sponsor the partition, and immediately Russia also announced its willingness to the plan. Thus the three most powerful nations in the world will sponsor a plan that will give the Jews their homeland. Let the reader now read II Samuel 7, and the last chapters of Amos, Obediah and Acts 15. This is why the announcement to partition Palestine is the most important announcement since Christ ascended on high. God is about to redeem Israel, and he is putting it into the hearts of kings and nations to accomplish his will.

With Russia and Communism sweeping the earth, with every groundwork being laid for the rise of the Anti-Christ, and

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A Lot Of Folk Won't Like It, But It Is The Truth Just The Same

The Bible teaches that "Men love darkness rather than light because their deeds are evil." This refers to the lost, possibly, and is most certainly true. Yet we know that there are many things in the light of truth that even some professed Christians do not believe. But truth is truth regardless of what people say.

People may not believe that salvation is by grace alone but it is the truth. The Bible teaches for this age and for every age that God has had one plan for saving sinners. That plan was put into operation when Abel obeyed God and by faith brought the acceptable sacrifice. From that day to this and from this day on, all people who are saved are saved by GRACE THROUGH FAITH (Eph. 2:8-9) and that involves the sacrifice of Christ. It is the "blood that maketh atonement for the soul."

People may not believe it but it is a fact that sinless perfec-

tion in the flesh is never realized in this life. Our perfection is in Christ and therefore eternal and sure; but in the flesh there is no perfection. It is not subject to the law of God "neither can be." Victory for a happy, useful and fruitful Christian lies in the acknowledgment of the presence of the Adamic nature and a dependence in Christ for victory over the re-occurring temptations. If sin is not to REIGN in our mortal bodies, as Romans 6 teaches, then we must RECKON OURSELVES TO BE DEAD TO IT! This is a daily commitment.

People may not like the place Baptists have played in God's great history making periods of time, but the truth cannot be erased. The great body of doctrines held by Baptists in general were held by the Apostles. The history of the perpetuation of these sacred truths to that time cannot be disputed. Though the religious world doesn't like to give credit to and thank God for this miracle through the ages, the truth is there and eternity will declare that God's message through the people called

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-- The First Baptist Pulpit --

"THERE IS DEATH IN THE POT"

By FOY M. MOSER
Palestine, Texas

When the Lord Jesus Christ founded His Church, He constituted it a free, unfettered and sovereign body, authorized to act in Heaven's name, in accord to the laws and principles laid down in His Word concerning His Church. He gave to His Church its Commission, and the plan whereby its work would be carried out throughout the age. In order that this could be done, He sent the Holy Spirit to be the Administrator of the Church during His absence.

Thus the Church was to look to the Holy Spirit for guidance, leadership, instruction and power, answerable to no one, save the Lord Jesus Christ as the Head of the Church.

Yet in spite of this, professed Christendom has organized ecclesiastical machines with authority to make slaves out of God's free churches, to dictate policies to them, until the Holy Spirit has been robbed of His place as Administrator, in many so called churches. They have substituted man's word for God's Word, man's plans for God's eternal plan, executive

committees for the leadership of the Holy Spirit and because of this, there is death in the pot. Death to freedom, death to power, death to Divine leadership and blessings, death to the faith one delivered, death to real fruit bearing, and many churches have become nothing more than glorified social clubs, and slaves of denominational machines, pledged to support cooperative programs, rather than the Divinely given program of the Head of the Church.

In dealing with this subject our complaint is not directed

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PRAYER LIFE OF JESUS!

Luke 3:22—He began His ministry with prayer at the River Jordan.

Mark 1:35—He prayed after healing many sick.

Luke 6:15—He prayed after He became famous.

Luke 6:12—He prayed before choosing the twelve disciples.

Luke 9:29—He prayed until He was transfigured.

John 11:41—He prayed at Lazarus' grave.

Matt. 26:36—He prayed in the garden.

Luke 23:34—He prayed for His persecutors.

Luke 23:46—His breath was a prayer.

—Selected.

OPERATION NEEDED

A few days ago a local newspaper reported an operation on an inmate here at the state hospital for the insane. The inmate had complained of abdominal pains. The pains grew worse until the doctors decided to operate to save the patient's life.

A picture of the contents of the stomach revealed that the man had swallowed many many articles such as nails, razor blades, screws, pieces of broken glass, bits of metal, etc. The man had a mania for swallowing hardware and many other things that do not belong in the human stomach. Consequently an operation was necessary to remove all that had been swallowed.

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A FINE LETTER FROM AN INVALID AS TO HER BOOKS

807 S. E. Third Street
Evansville 9, Indiana
November 1, 1947.

Rev. John R. Gilpin,
Russell, Kentucky.

Dear Friend in Christ:

Will you please tell the readers of THE BAPTIST EXAMINER a little more about my books than was included in October 11, 1947, issue? Here is the list of available books that I have and their prices.

What I Have Learned—75c
More of What I Have Learned—75c.

Doorways, Candles, and Morning—\$2.00.

The Wedgewood Pitcher—\$2.50.

Listening Hills—\$2.50.

Listening Hills—\$2.50.

The first two books, one a continuation of the other, is the story of what I have learned about faith, hope, prayer, etc., since I have been a shut-in.

Doorways, Candles, and Morning is the combination of my first three books of poetry, the third one containing the story of my life up to the time it was written.

The Wedgewood Pitcher is a historical novel, the story of a Kentucky community between the years of 1808 and 1812.

Listening Hills is the story of Kentucky and Daniel Boone in poetry. Some have described it as "beautiful," others as "gripping," and still others have ascribed to it "the dignity of the classics."

Invalids are not immune to the high cost of living; my expenses go right on, regardless of whatever number of books I sell. I am doing my best to earn what I get. If your readers like books, I think they will be pleased with what I have to offer. If I am as blessed this year as I have been in other years, a great many people will use my books as Christmas gifts. By so doing, they may encourage somebody's heart to pray and, at the same time, they will be helping me to keep a bed under me and a roof over me. Will you ask your readers to buy my books for Christmas giving? I shall greatly appreciate each

LITTLE - MUCH

Little of the Word with little prayer is death to the spiritual life.

Much of the Word with little prayer gives a sickly life.

Much prayer with little of the Word gives emotional life.

But a full measure of the Word and prayer each day gives a healthy and powerful life.—
Andrew Murray.

DEATH IN THE POT

(Continued from page one)
against any one particular group, but rather against all Baptist machines who have usurped control over the Lord's free churches. We are unable to find any difference between them, for they are all unscriptural, and follow the same identical paths, although their procedures may be a little different, and they bear different names. But underneath them all is the same goal, to exercise control over free churches. It is just a question of who shall out Rome, Rome. We should like to present a few reasons as to why we are against all ecclesiastical machines.

First of all the so called cooperative program robs the churches of their freedom and makes them slaves of the machine and program.

I do not know of one of these groups who will not deny this from the mountain tops and insist that they do not infringe upon the freedom of the churches, and that there is equality. But actions speak louder than words. Stalin also maintains that his subjects have freedom, that they may go to the polls and vote, but he says nothing about the secret police, the armed soldiers, and the penalty for not voting right. Now just how do the ecclesiastical machines operate to secure loyalty from the churches in support of the cooperative program? They destroy Church equality by basing representation on either the membership of the church or the amount of money contributed to the cooperative program. And in some cases both methods are used in one organization.—This means that the small church with few members and limited finances does not have the same voice as the larger churches. Thus the larger churches have the balance of power in formulating the program and policies of the organization. More than this it causes smaller churches and those not in perfect accord with the policies, to give more that they might have a voice in the conventions. In some organizations each church is allowed an equal number of so called messengers, regardless of the size of the church or the amount of money given, and these cry, we have church equality. But let us see if they do. Any observing person knows that the power lies in the executive committee or in boards and not in the messenger body. Now how are these committees appointed,

order that comes.

Again thank you for printing my picture and telling your people about me a while back. And with a prayer that God may bless you, I am

Sincerely,

RUBY DELL BAUGHER.

how much authority do they have? Usually a committee meets in secret session, and prepares a list of those who are to compose the executive committee or board, and I have noticed that these are chosen from those who are in perfect accord with the policies of the organization, and great care is exercised in not nominating any who may differ with the popes and cardinals. Then these names are submitted to the so called messenger body as a matter of form, and they are duly elected. They are given authority to appoint missionaries, and to conduct business for the next twelve months between sessions of the convention or association. But where did they receive this authority, certainly not from the Scriptures for the Scriptures recognize no such committees, neither did the early church use authority vs. Divine authority, this method. So it is man given. Thus they act apart from God's plan for His Churches and cannot expect Holy Spirit leadership. But rather than depending upon the Holy Spirit for leadership in accord with the Word, they formulate plans and then try to get the Holy Spirit to approve them. We have seen missionaries elected, and then in a few weeks the man elected will send in word that he does not feel led to accept the position. We are wondering if the Holy Spirit would lead an organization in calling a man for mission work, that He has not first spoken to and called? Oftentimes men will accept and after being on the field for a short time, they will decide that the Spirit is calling them to give up mission work and accept a pastorate. Again we wonder if the Holy Spirit acts in any such way?

Baptist machines claim to work through a messenger body, elected by the churches, and not through a delegated body. Now let us see if this claim will stand up in the face of facts. A messenger is defined as one who bears a message, while a delegate is one invested with authority to act in the name of another. When conventions and associations convene according to Baptist policies, it is not the churches who compose these organizations, but the so called messenger body. After the organization of the body, they proceed to carry on the business before them. Motions are made to do certain things, to elect missionaries, etc., the so called messenger body votes, the issue is carried and becomes a part of the program of the churches composing or affiliated with the convention or association. Now bear in mind that the churches had no idea as to what business was to be transacted, or what men would be chosen for missionaries, yet their so called messengers voted either for or against the proposition. I know that it is claimed that it does

not become binding upon churches until their messengers have reported to the church and the church has acted. But this is nothing more than a smoke screen, for the messenger has not brought a message from his church, but rather he has acted for his church. Thus he is a delegate and not a messenger. The only way under heaven he could be a messenger, would be for every church to be informed of the business to be conducted in advance, and the church in conference to act, and instruct the messenger, then there would be no place for debates on the floor, no place for politics, but each messenger would simply bring the decisions of his church. But machine politicians would never agree to this, for it would clip their wings and unpope them. So the whole system operates under a subterfuge and the average layman has no idea that they have sold their liberty for a mess of pottage.

You may ask pastors who are working with convention churches, if they have freedom, and they will maintain that they have. You may ask them if they are coerced in supporting the cooperative program and this they will deny. But once again let us see if their assertions will stand up in the light of facts. On the surface, support of the cooperative program appears to be on a voluntary basis, and you are told that you may support or not support the program. But we must look deeper for the real truth than that which appears on the surface. We must view the actions, the politicking of the big boys, who hold the strings that control the marionettes. This is done behind the scene, by the inner circle, that the average layman is never admitted to.

As a rule when a cooperating church is in need of a pastor, the church is called together, a pulpit committee is appointed and much prayer is exercised for the leadership of the Holy Spirit in selecting the man He would have. Without waiting for the Holy Spirit to put the man and the church together a letter is written to denominational headquarters, asking the popes to recommend a man to them. The inner circle forms a huddle, and if it is a good church, with large membership, adequate finances and paying a good salary, they recommend only those preachers who are loyal to the program, who bow and pay homage at the feet of the machine. Thus the fellow who is not in sympathy with the policies of the organization and who has not led his church in contributing to the coopera-

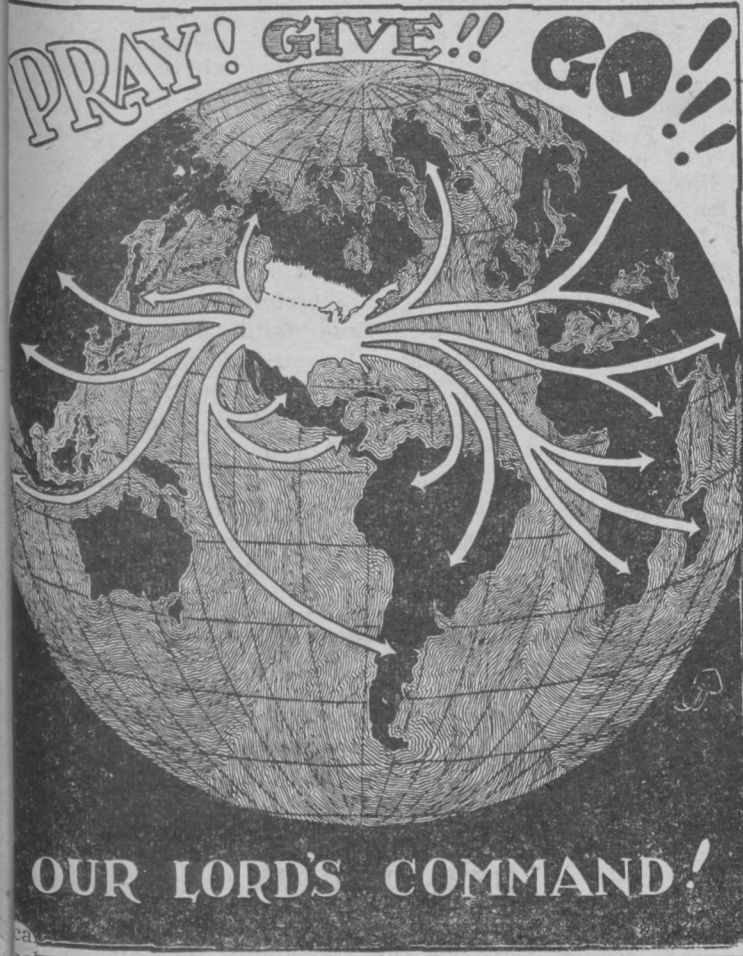
tive program is never recommended, except to some small church, that can neither help nor hinder the plans of the big boys. Pastors know this, and many have crouched at the feet of these denominational bosses and said, "Put me, I pray thee into one of the the priest's offices, that I may eat a piece of bread." This, brethren, is coercion in its most vicious and diabolical form. Stalin uses the same procedure in securing loyalty, by cutting off the food supply of disloyal subjects, thus forcing them to cooperate that they might eat bread.

Another system that is used to bring uncooperative pastors in line is to send denominational workers to speak to women's work and young people, often by teaching study classes. During the course of these studies, subtle hints are dropped, which could not incriminate the speaker, but which would cause some to question the wisdom of the pastor and bring pressure to bear upon him. Sometimes such a word as this, "You have a fine church here, with such wonderful possibilities, but you have been hindered from accomplishing greater things by the failure of some to support the cooperative program." Thus the few who are displeased with the attitude of the pastor, or some who have not been able to have their way will take the hint and start a whispering campaign, dropping a word here, another there, that the church is not prospering because of the pastor. Soon they have enough followers to bring pressure to bear upon the pastor and he finds that he must either cooperate or seek another pastorate. This is just another form of coercion, clothed in the robes of liberty.

Propaganda is recognized as a very effective weapon in warfare, and politicians know the value of this in shaping public opinion. This weapon has not been overlooked by denominational bosses, but has been used very effectively by them. Some one may ask, just how and by what means is propaganda used in shaping denominational policy and gaining the support of the people? One of the requirements for a standard Sunday School and young people's work is that they use only denominational literature prepared by various boards, who gain their livelihood and hold their positions by loyalty to the program, and gaining the support of the churches. In this literature they constantly exalt the cooperative program, and set forth those things designed to shape the thinking of the people to con-

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DEATH IN THE POT

the machine might have a complete report on the state of finances and thus be able to see who is cooperating, and if they are financially able to cooperate to a greater extent.

Last but not least, denominational machines have paved the way for the one church theory, that is being promulgated today. This is simply stated by its sponsors as the formation of one great world ecclesiastical system, whereby all of professed Christianity regardless of their differences in belief would join together under one world head, to promote the cause of Christ. They have offered the age old cry, that in division there is weakness and in unity there is strength. But let us remember that some one would have to give up something dear to their hearts and as for Baptists we would have to give up the faith once delivered and accept a system of faith laid down by ecclesiastical overlords. This Baptist will never submit to, and when the day arrives that Baptist machines try to lead churches into this, those who believe the old Book, who love the Lord will fight with all they possess to hold to our principles and doctrines. But let us remember it is but a step from the teaching that if one church can do mission work, many churches working together can do a greater work, from this grew the idea that in order to coordinate the work of the churches a central agency was necessary, and thus machines were formed, so now the argument proceeds, that if this be true, then all faiths uniting together can do a still larger and more effective work. Yes, there is death in the pot. True Christianity and true churches are facing a crucial moment, when we must take our stand for the truth, and we are convinced that God still has His seven thousand who have not bowed, although many may be hid in the caves, for fear of denominational bosses, yet when the great moment of decision comes we are convinced these shall come out of hiding and take their stand for the truth, and as in the past, the people called Baptists, will be willing to die that Churches may remain free, pastors unshackled, and men left to worship God accord-

ing to the dictates of their own conscience. These are the things Baptists have fought and died for in the past.

But the questions remains, is it possible to reform Baptist machines by remaining a part of them, and offering objections to unscriptural procedures? We answer that you cannot reform them, no more than Christ nor the Apostles could reform the Pharisees and Sanhedrin. For to do this would rob these overlords of their power, and place the power back into the hands of the churches, it would divest them of their popeish offices, it would take away from them their salaries, paid from the sacred funds of the churches. To this they would never agree.

Then what can one do who knows this system to be unscriptural? There is only one thing to do, come out from among them and be ye separate, take your stand for the truth, whatever the cost, be men of courage, determined to follow the Lord's plan for His churches. Expose the actions of these ecclesiastical politicians, teach men the truth and the truth shall make them free. When preachers have the courage to do this we shall have free churches and unfettered preachers who are not afraid to stand against these things. May God grant that we shall see men, God called men, do the thing they know is right. And be satisfied with the well done of our Lord, rather than seeking the plaudits of men. There is death in the pot, to everything we hold dear if Baptists continue to follow the course of ecclesiasticism.

PALLBEARERS

(Continued from page one) thou knowest not what a day may bring forth" (Prov. 27:1).

Mr. Disobedience: "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

Mr. Pride: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

Mr. Hypocrisy: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).

These six huskies are not the only members of their tribe. The group are legion in number and are often referred to by their family name: "The works of the flesh." God's Word has a solemn warning to this entire group: "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).

Are you on good terms with any of these? If so, you have found that they are of the clinging type. They follow you like your shadow and hound you wherever you go. They are competing for the honor of carrying you to your grave of eternal damnation.

If you long in your heart to be free from them, God offers you His one and only remedy—

Jesus Christ. Jesus Himself said, "He hath sent me . . . to proclaim liberty to the captives." He invites you to come to Him with your problems: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). He assures you He can handle your case, for to this end "the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8).

Simply confess your sins to Him and claim the promise. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Hide nothing from Him, for "he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). The Lord stands ready to clean house of all the works of the flesh, and to fill your heart with His Holy Spirit.

After you begin to live for Christ, you discover that these former "friends" become your enemies. They continually knock at your heart's door seeking admittance. They are not easily shaken, "for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other" (Gal. 5:17).

When you see them approaching or hear their knock, turn immediately to the Lord Jesus. Don't listen to their arguments, for they will outwit you. Remember the Word, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

If, in a moment of weakness, one or more of this former clan gets into your heart, put them to death immediately by confessing their whereabouts to Christ. Show no mercy. Don't hide them one moment. Hold on to the promise that "we are more than conquerors through him that loved us" (Rom. 8:37). —Evangelize

FOLK WON'T LIKE IT

(Continued from page one) Baptists when declared by them, created more responsibility to the listener.

People may not like the doctrine of the Coming of Christ but it is the truth that He is coming. Thank God for the "Blessed Hope" that inspires us to greater zeal for the lost, purifies us with a better separation from the world and comforts us when we are troubled about the "thoughts of dying." God has seen fit to bless those who have stood for this truth in the face of scoffers. The truth of it may not necessitate agreement as to the details of God's plan but it does hold in contempt those who ignore this sacred doctrine.

Man's unbelief doesn't change God's truth. It is better to believe God and cast aside personal opinions and prejudices. God is always on the side of His revealed truth.—Eld. Ray Smith, Knoxville, Tenn.

ANNOUNCEMENT

(Continued from page one) with the fulfilling of God's promise to Israel in sight, did you know that the "coming of the Lord draweth nigh?"

"When these things begin to come to pass, lift up your heads and look up: for your redemption draweth nigh." The world thinks but little of this announcement, but true Chris-

Is Unionism Right?

By E. M. Helton Cincinnati, Ohio

A few years ago one Baptist pastor, in a certain city, said something like this to another pastor of the same city: "Brother Doe, I've been thinking of how we could stir up some interest in our churches, and here's what I think we ought to do: Get all of the different pastors of the same city: Get a tent, and have a different pastor speak each night. Don't you think that would be a good thing? Brother Lutheran could speak one night, Brother Campbellite one night, you one night, Brother So and So another, and I another night."

The other pastor replied something like this: "What are you going to do when Brother Campbellite preaches that the sinner must be baptized in order to be saved, and I, the next night, preach that salvation comes as a free gift to sinners who repent of their sin to God and believe on His Son, Jesus Christ, as their Saviour?"

"Oh," said the first pastor, "I hadn't thought of that." "And another thing," said Brother Doe, "What about the Catholic?" "We just wouldn't let him speak," replied the other. "Well," said Brother Doe, "that wouldn't be consistent. If you 'let down the bars' to one you must to all."

There is a sphere in which all saved people can fellowship one another — that is one thing and "unionism" is another. The moment a Baptist and a Campbellite begin to work together one or the other must sacrifice or compromise his doctrines. "Two cannot walk together, unless they be agreed." What business does a Baptist have with those who deny and try to pervert the Word of God?

Some dear reader will say that the writer is just prejudiced and fanatical. I deny the charge. I have no prejudice against any religious organization. Neither am I going to say that their doctrines are right when they oppose the Holy Scriptures. God tells me in His Word that I am (Continued on page four)

"I do not want to be without THE BAPTIST EXAMINER. It is the best paper I ever read." —Mrs. Mary Alice Ailstock, Mansfield, La.

"The BAPTIST EXAMINER has helped me so much in preparing my sermons. I do not feel that I can ever pay you for the help which you have thus been to me."—Elder C. H. Mobley, Saint Petersburg, Fla.

"I am enclosing \$1.00 for renewal. I don't know just when my time is out, but I certainly don't want to miss any numbers."—J. W. Heaster, Clintonville, W. Va.

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tians, who know their Bible and who love His appearing will get on tip-toes of expectancy. Jesus is coming—soon!

—A. J. Kirkland.

WHAT AUTHORITY FOR CHURCH LETTERS?

(Continued from page one) quest. Any person who joins a church has a right to get out of the church if he wants to and has a right to a statement in written form that he has gotten out. Such is not a letter of recommendation, but a statement of dismissal.

The idea that a person is a member of a church until they finally put their letter in somewhere else. That is common Baptist custom to so consider it, and most letters so state. That makes the church granting the letter more or less liable for the conduct of the person lettered out, for a period of years, when maybe that person goes off into all sorts of meanness subsequent to issuance of the letter. Every church ought to protect itself from that sort of thing. In our own church the church voted years ago that when a person gets their letter, they are right then, severed from our fellowship, and in order to get back must come for membership like anybody else.

But What About Scriptural Authority For Letters?

An ordinary church letter, from one church to another of like faith, is merely a statement of recommendation that such and such person is worthy of being received into fellowship.

A church letter about a doctrinal matter. (Acts 15:23). Here we have the definite example of a church communicating with other churches about a matter of common interest. This establishes the principle of dealing thus. If about this matter, then of course it would be legitimate to communicate concerning the worthiness of persons to be fellowshiped as Christians.

Church representatives accredited by church letters. (I Cor. 16:3).

Here we have representatives of churches, sent to Jerusalem and Judea with a collection, and they were sent with letters indicating the esteem in which they were held in their own churches.

Letters of commendation. (2 Cor. 3:1). Here Paul indicates that he does not need a letter of commendation from them, or to them. Why? Because he had started that church and had labored among them, and they knew him well indeed.

A letter of commendation actually written. Where. For who? The answer is, Phoebe (Romans 16:1). In this letter Paul writes a recommendation and commends this good woman to their fellowship, asking them to receive her and to help her.

The Expediency of Church Letters

There must needs be some way of introducing Christians of one place to another group at another place. How else can this be done save by letter?



OPERATION NEEDED

(Continued from page one) lowed that did not belong there.

How much like some churches. In order to swell their church rolls, they will swallow up anything that comes along. An operation then is inevitable. Members will give so much pain that they must be dismissed, and the operation is unpleasant. Better to have a few good wholesome members to join once in a while than to

The Unchanging Christ Of God

Hebrews 1:10-12; 13:5-8 The epistle of the Hebrews has one glorious object in view—Christ; in other epistles we have doctrines expounded, or exhortations given as to our conduct, but here it is Himself.

Doctrines are necessary for the intelligent understanding of the mind of God, but better even that that is Christ Himself as the object of the heart. The soul is thus established confident, when the mind and heart are fixed upon Him, when He is our rest, our strength, our stay. He changes not, ever the same in all His ways; always approachable. We change, our efforts fail; we err in judgment of things related to our walk down here, we sin against the will of our Lord for us, and added to this our bodies decay, causing us much trouble and difficulty along the way. Indeed man's whole story is one of loss, sorrow, and defeat: but Christ is different, we can depend on Him. He is the only changeless One in a changing world, therefore the importance of knowing Him.

His person is unchanged, because of who He is. He is seen as God in Hebrews, chapter 1, and as Man in chapter 2. There it is a contrast between what He is, and ever was, in Himself (God over all blessed forever), and what He became for man's sake—perfect man.

He is seen first as Creator, from whom man received his being; and as benefactor, who can only and always seek man's good; then He is seen as Redeemer, who came to take man's place and die in his stead, the Savior who delivers from sin; but finally as Lord of all.

He is greater than angels, yet became lower than angels for our sake. He was the offended Deity demanding just vengeance on sin, yet loving Deity delivering man from guilt and woe. He made us, all creation, and we live by Him, even the unholy wretch that blasphemes His Name—all are dependent on Christ for the breath we draw. What marvelous grace! He sustains us so we need Him for all things: and He redeemed us by His blood, so owe our all to Him. This is the Christ set before us as ever the same.

His power is unchanged; He is able to save to the uttermost all that come unto God by Him. While He was here on earth He manifested His glory and power; by miracles and signs He ever showed His interest in man. Now He is in the glory, the same Person, having the same power. But the display of this is not the same as it was then, for it becomes a question, not of His power, but His will. At all times He is able to perform signs and wonders, but He does not always see fit to do so.

What is His will for us? This is all-important in our experience. Dispensations vary, the events and ways of each being in accord with His divine plan and purpose. This is not the day of His power; it is the day of

have a flock every Sunday that will give trouble later.

What is taken into the human stomach is of no benefit unless it can be digested and assimilated, thereby becoming a part of the body.

Let us all learn the lesson that we need no hardware in the stomach.

—L. D. Foreman.

His patience. His kingdom is being won today, not by might nor power, but by preaching of the cross. His power is rather displayed in saving sinners, and sustaining them in an adverse scene. He does not necessarily take us out of danger, but He keeps His people in it. Let us trust Him, and prove Him as the unchanging Lord.

His promises are unchanged. Blessed source of comfort for all our hearts, He has spoken: He will never leave us, nor forsake us. What a blessing! Our life and walk are dependent upon this, therefore let us follow Him; godliness and contentment make good company—and great gain.

Our Lord never goes back on His Word, and we can say with boldness, The Lord is my helper, I will not fear: and this, though all seems vain, though friends forsake and grieve us. Those who went before trusted in Him, and they proved His promises true. He is unchanged, and what He has promised He shall surely perform.

Let us prove Him in the days to come. The best of His promises yet awaits fulfilment, and our hearts turn to that in these trying days. He said, "If I go away, I will come again, and receive you unto myself; that where I am, there ye may be also." May our hearts respond and exclaim, "Even so, come Lord Jesus."



UNIONISM

(Continued from page three) to have nothing to do with false doctrines, and that if I do I am bidding God speed to the devil's work. Baptist, if you can read the following Words of God and then go out and do what He warns against, you just are not a Baptist, and you are a detriment to the cause of Christ. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." II John 9-11.

Many leading preachers are mixed up in union meetings all over our land today, and the popular thing is union meetings of the different churches. Also, the speakers are not to preach doctrine, because they might offend some of the others. All of the Bible is doctrine (in a broad sense) and doctrine means "teaching;" so, what would a man preach, if he did not preach doctrine?

All religious union movements will finally die out, because they are not of God. He has chosen to do His work directly and indirectly through His local churches. Union meetings cripple and make problems for local churches rather than build them. So, Baptist, if you want to please God and be useful to Him most effectively, stay with your church (if it follows the Bible, and if it doesn't, join one that does), and put all of your support and time with those who honor God and His Word. If you do that you will not have any time to spend "gallivanting" around in some movement outside. Now, get your Bible and read II John 9-11 again.

IT CAME FROM GOD'S HEART

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scot who evangelized Ireland; and an Irishman in turn made the missionary conquest of Scotland.

No people ever received the gospel except at the hands of an alien.—The Other Sheep



For every school teacher in America there are more than seven criminals — J. Edgar Hoover

To those who believe, no explanation is necessary; to those who do not believe, no explanation will satisfy.

"Verily, verily, I say unto you, the servant is not greater than his lord." John 13:16.

The battle is not yours, but God's;

Therefore why fight? True faith will cease from struggling,

And rest upon His might; Each conflict into which you come

Was won on Calvary, 'Tis ours to claim what Christ has done,

And "hold" the victory.

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky

SOME FACTS FOR NEW READERS

A number of people have joined our family of readers since we first announced the publication of this book. Therefore we wish here to repeat some of the facts concerning it.

It grew out of the author's lectures to students in the Tri-State Baptist Bible School (which was located at Russell) over a period of four years. It was first published in 1936. It contains five hundred pages. It gives a thorough treatment of every phase of Bible doctrine. It is Calvinistic to the core, defending all five points of Calvinism. Yet it emphasizes the experiential side of truth. It also defends the free agency of man, showing the true meaning of free agency.

An evangelistic and missionary spirit pervade the book. The gospel is presented as an indispensable means in regeneration for all accountable persons. Human responsibility is emphasized right along side of the sovereignty of God.

The book stands for verbal inspiration of the Bible. It shows the local, congregational character and the autonomy of New Testament churches. The theory of a universal, invisible church is exploded.

There is no effort to shun controverted points. Difficult Scriptures are explained. The book is definitely Baptist, emphasizing close communion and the true mode of baptism along with the proper subjects, design, and authority.

Both the perseverance and the preservation of the saints are presented. The scriptural place of women in the service of God is set forth.

It is premillennial, answering the arguments of both postmillennialists and amillennialists. The second coming of Christ and related events are treated thoroughly.

Everything is made simple.

We are publishing this book because of its soundness. The price we are asking for it is very low in comparison with other prices.

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