

If we take care of our character, our reputation will take care of itself.

BIBLICAL

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The Baptist Examiner

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

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The Calling Of A Minister - Oh, How Important!



ELDER ROY MASON
Tampa, Florida

The Gospel ministry is to be a called ministry. (cf Romans 1:1; Ephes. 4:11). It is not to be taken up as a profession—not to be considered a mere "job." No person should go into the ministry if he feels that he can reasonably stay out of it. AND MEN NOT CALLED are NOT TO ASSUME THE PREROGATIVES OF THOSE WHO ARE CALLED. Preaching lay-

men are out of their place. If they are called, they ought not be laymen; if NOT called, then they ought not be preaching (in the sense that we here use the word "preach").

What is a minister called to do and be? Let us think of this from the negative and positive sides:

What He Is Not Called For

(1) He is not called to be a lacky boy for the auxiliaries. That's what the average preacher is exactly. He is a very minor figure, and woe betide him if he crosses the wishes of the leaders of the sideshows.

(2) He is not called to be a gushy hand-shaker. Many think that the preacher is to be a sort of bootlicking syncophant, court-ing, pleading for, yes even begging for the favor of men. Picture Elijah or John the Baptist in this role if you can! Why

should an ambassador of heaven crawl around and apologize for existing? Friendly yes, but the subservency of the ministry in attitude has lowered it in the thinking of people.

(3) He is not called to attend every toe-ache of everybody. "The preacher ain't been to see me," is a common complaint. If there is anything that is overworked it is visiting by the preacher. If there is serious illness—if there is spiritual need, then to be sure there should be visiting, but the making of "pop calls" (popping in and popping out) - a notorious waste of time. No preacher can be the teacher and preacher he ought to be and be on the go all the time. What's the use of going out and trying to get people to come to church, then having nothing for them when they come? Why shouldn't members who are well and strong "see" the preacher at church? (Incidentally on page four)

Legal And Illegal Polygamy In Contrast

There are really two kinds of polygamy: Simultaneous and Successive. Under our free and easy divorce laws a man may have as many wives as he wishes but he may have only one at a time!

The system of "successive polygamy" is "highly respectable" and practiced in the "highest social circles" by the "best families in the land," whereas the system of "simultaneous polygamy" still puts the Mormons in jail even during this enlightened age.

When the United States Supreme Court upheld the law of Congress prohibited the practice of polygamy, it declared that "monogamy"—the system of life long marriage between a man and woman—is the foundation of our Christian civilization.

But today that very basis of Christian civilization lies in ruins all around us.

The keen philosophical com-

mentator H. L. Mencken has pointed out that our system of speedy divorce and remarriage is really a "compromise with polygamy." It is a long step backward in the direction of polygamy. It is a retreat from the principle of monogamous marriage established by our Lord Jesus Christ.

The system of free and easy divorce represents the same surrender to lust as does polygamy. The desire of the flesh which causes a man to divorce one wife and acquire another is the same lustful impulse which causes a man to practice polygamy.

Mused Uncle Mose

Dey's some brudders dat chaws terbaccer and preaches de gawspel, den dey's odders dat chaws de gawspel and preaches terbaccer.

It is true that most Americans are horrified by the suggestion of legalized polygamy, but they were no less horrified, a few decades ago, by the free and easy practice of divorce. Only a generation ago divorcees were viewed as polygamists are now.

Free and easy divorce provides modern people with a convenient stop-over station on the way back to polygamy—back to the days of Noah.

Given an opportunity to exert its power, lust never stops short of the ultimate Satanic goal. The modern spirit of paganism will not be content with half-way measures. Divorce gives to modern man a wide release from the dictates of decency; it gratifies lust. But it still does not supply that "full freedom," that total "sex anarchy," which unregenerate human nature craves.

When "sex anarchy" prevails, the system of free and easy divorce is the system of free and easy div-

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The First Baptist Pulpit

"THE SONG OF SOLOMAN"

Listen carefully as I shall preach to you from the Song of Solomon and as I shall read excerpts of it from time to time. There are mighty few preachers who have ever attempted to preach from the Song of Solomon. There are mighty few Christians who have ever read it to get any spiritual enlightenment nor understanding from it. In fact, beloved, it is one of those books of the Bible that is just more or less forgotten about on the part of the majority of professing Christians. I come tonight to study it with you in the light of Paul's letter to Tim-

othy:

"ALL scripture is given by inspiration of God and is PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16-17.

I say, beloved, I come to this book, the Song of Solomon in the light of Paul's letter to Timothy, with the full belief that all scripture including the Song of Solomon, — that all scripture including even the most difficult portions of God's Word is given by inspiration and that

it is profitable unto us that we make a study of it.

Briefly, the story of this Song of Solomon centers around a beautiful Shulamite girl, — a sun-tanned girl who had been captured by Solomon as she had worked in the fields. Eventually after capture she had been brought to Solomon's court. And there he had sought by all means to win her hand and her heart. Yet he had failed and his failure was not because he had not sought hard enough, but rather because of her fidelity to her absent shepherd lover. The

(Continued on page two)

What A Church Is In The Light Of The Word Of God

Baptists believe that a church of Jesus Christ is a body of baptized believers, associated together in one place to preach the gospel, to keep the ordinances and represent the interests of Christ's kingdom in the world.

Baptists are not simply set for a defense of the truth, "to earnestly contend for the faith which was once delivered to the saints" to carry out the injunctions of the Holy Spirit given us through Paul, "Keep the ordinances as I delivered them unto you," to require in all the evidences of regeneration and conversion, but also to see that the spiritual house is built and governed according to the divine directions. "See, saith he, that thou make all things according to the pattern showed to thee in the mount." With Baptists it is not a question of taste, or convenience, or popularity, but, what are the divine directions and pattern? "Christ is the head of the church," the "one Lawgiver in Zion," and no man nor set of men can rightfully change what he has established and fixed.

There was no such organization as the church of Christ until Christ builded it.

He said, "Upon this rock I will build my church." It was, then; at the time of speaking, in the future. Those who claim the Jewish nation was a church must acknowledge that it was a corrupt church, and crucified the Lord. Where Stephen speaks of "The church in the wilderness," Acts 7:38 the translation should be congregation. Every one knows there was no such organization at that time as the church Christ builded in the world.

In the New Testament, where only we can find in the Scriptures any reference to the church of Christ, some think the word is used sometimes to denote all the saints, or all the saved, as, "Christ is the head of the church." "Christ also loved the church and gave himself for it."—Eph. 5:25. "The general assembly and church of the first born, which are written in heaven."—Heb. 12:23. This last will evidently be local when they shall have assembled.

The word translated church, originally meant "called out," and was used to denote any secular, local assembly, as in Acts

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Marriage Tragedy

Many do not consider the Catholic Mixed Marriage laws of great importance. Here is a story that should make them change their minds. It was told in the San Deigo (Calif.) Journal of last August 30.

Samuel R. Adams, a Roman Catholic, former army lieutenant and now M/Sgt. and chief photographer at the Muroc Army Air Base, shot to death his two sons, Samuel Ray Jr., 7 years old, and his brother Richard, 4, because his wife a Protestant, insisted on sending them to a Protestant Sunday School. After killing his two small boys the father turned the revolver on himself, and, according to the report was in a critical condition at a nearby hospital.

Adams' wife, Marguerite, told officers that religious differences between herself and her husband precipitated the killing.

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Why "Reverend" And "Doctor" Are Not To Be Used

ELDER J. W. HENDRIX
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Jacksonville, Texas

In Matthew 23:8 we read, But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." What does the word mean? Do we disobey this command to-day? I quote from a few authorities as to the meaning of this word.

Bible Dictionary (Emphatic Diaglott). "Wilson" RABBI—"A name of dignity among the Jews, signifying Doctor or Master." Thayers Greek Lexicon—"Much, Great, My Great One, Honorable Sir. A title with which the Jews were wont to address their teachers, and also to honor them when not addressing them."

"Cruden's Concordance (OLD)."—"A name of dignity among the Hebrews, signifying Doctor or Master. It appears that this name came originally from the Chaldees (Heathen and not God. My emphasis) for because the captivity, when any mention was made of Judea it was not found that it was used, only when mention was made of the officers of the King of Babylon—signifying Master or one that excels in anything." "Webster's Everready Dictionary, 1926."—"A Jewish Doctor or expounder of the Law."

BIBLE ON RABBI—In John 26 John the Baptist was addressed by this title, but without the approval of God.

Jesus said in Matthew 23:8-10, But be ye not called Rabbi, for one is your Master, even Christ, and all ye are brethren. Neither ye called Masters, for one is your Master, even Christ." He also said in Matthew 11:11—Verily, I say unto you, among men that are born of women there has not risen a greater than John the Baptist."

Peter never attained the degree of Rabbi or Doctor. Neither did he attain the degree of REVEREND.

In I Peter 5:1, He says, "The ELDERS which are among you I exhort, whom am also an ELDER (capitals mine) and a witness of the sufferings of Christ—also a partaker of the glory that shall be revealed."

If we contend that "elder" always means, an old person, and we stick to this, How can we

Christian And Movies

"Neither be partaker of other men's sins; keep thyself pure."—I Tim. 5:22.

Never since the invention of the printing press has anything been brought forth which held such vast possibilities for good as the modern moving picture camera, and no other invention of science has ever offered such a contest for ownership by the combined forces of evil as this one.

The educational value of the screen can scarcely be comprehended when we realize that according to recent scientific investigation it has been proven that 75 and 89 per cent of all one learns is received through the eye, and this is true whether that which is learned is good or evil.

Al Capone, of Chicago gangster fame, ere death made the

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JOHN R. GILPIN—EDITOR

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"THE SONG OF SOLOMON"

(Continued from page one)
whole book from the beginning until its closing tells the story of her rejection of Solomon and of her clinging to her lover. That I say, beloved, briefly is the story of the Book of Solomon. With that brief resume of the book by way of its historical setting, I would like for us to see that this Shulamite represents all of God's redeemed today. If I know anything at all about God's Book, I am positive, beloved, that this Shulamite girl is typical of the redeemed of God and that we can see ourselves mirrored spiritually in her own experience.

I

SHE WAS IN PRISON.

"Draw me, we will run after thee: the king hath BROUGHT ME INTO HIS CHAMBERS: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."—Sol. 1:4.

Just how Solomon had captured that girl I know not. Yet, it is an evident fact that as a captive girl, she had been brought into the palace of Solomon and was being held in his palace as a prisoner, kept within his chambers.

Surely this, beloved, is an apt illustration of the experience of God's children. Every redeemed child of God tonight is in the prison house of this earth awaiting the coming of the Lord Jesus Christ.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1.

Brethren, as long as we are here within this world, we are bound as captives in the prison house of this earth, just waiting and longing for the day to come when the muscles of the soul shall become stronger than the muscles of the body and when the soul shall fly away to be forever and eternally with Him. As this girl was shut up in Solomon's palace as a prisoner, so is the redeemed of God here within the prison house of this world, longing for release, wishing for redemption of the body, and earnestly desiring the day to come when we shall fly away to be forever with our God.

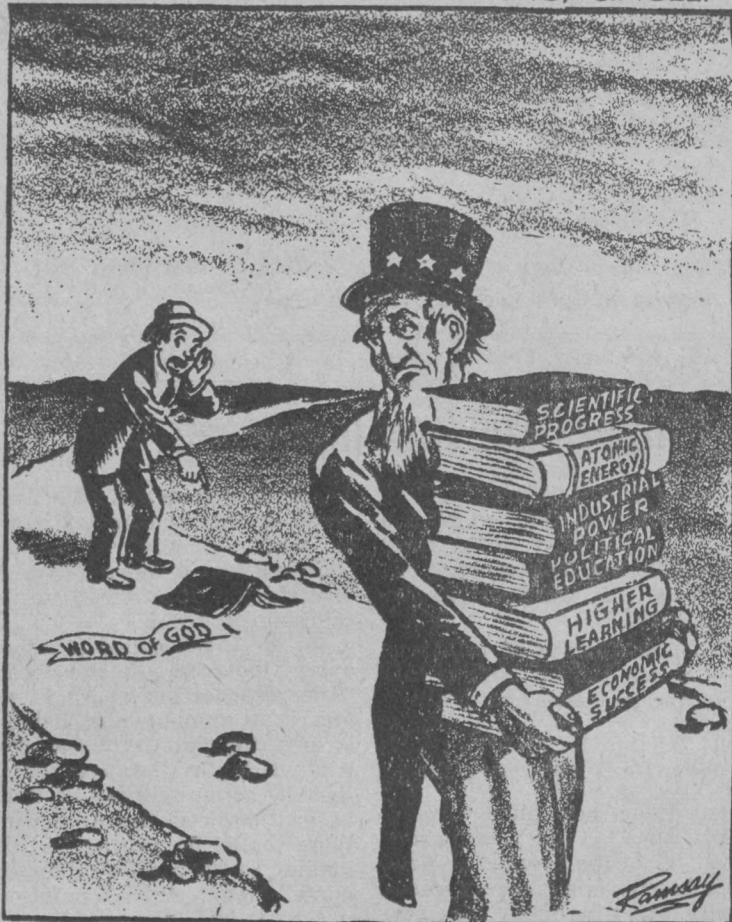
II

THIS SHULAMITE WAS BLACK BUT COMELY.

"I AM BLACK, BUT COMELY, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—Sol. 1:5.

Certainly this sun-tanned girl who realized that she was black and at the same time comely illustrates our spiritual status before God. You and I have a blackness, and at the same time we have a comeliness. Our blackness is due to inborn sin. Yet, our comeliness is due to

"YOU'VE DROPPED SOMETHING, UNCLE!"



His comeliness which is imputed unto us.

As this girl was sun-tanned and blackened thereby, so you and I have spiritual blackness tonight and that blackness is due to the inbred sin and the sinful ways that we have inherited from Adam. At the same time whatever beauty and whatever comeliness there may be in a child of God, — it isn't there because of anything naturally in that Christian. It is because of the comeliness of Jesus Christ which is imputed unto him.

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:11.

Brethren, tonight, we are clothed in the righteousness of God's Son. The day that I was saved all of my sins were laid on Jesus, and all of Jesus' righteousness was put upon me so that henceforward, God has never seen me as the vile sinner that I am, but rather the Father looks upon me clothed in the righteousness and the beauty and the comeliness of His Son, Jesus Christ. I say then, tonight, my brother, that all the comeliness that you possess and all the beauty there is about your life is not because of anything naturally within. It is because of what has been put there by Jesus Christ Himself.

III

THIS SHULAMITE GIRL LOVED HER SHEPHERD LOVER.

"Tell me, O THOU WHOM MY SOUL LOVETH, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"—Sol. 1:7.

Here was a girl who though shut up in Solomon's palace, did not love Solomon, neither did she love Solomon's court, neither was at all interested in the things that happened within Solomon's palace. Instead she loved that absent lover to such an extent that even though she is unable to escape the palace of Solomon, she longs for the one whom her soul really loves. She loves that one to whom her heart has been given in love.

Brethren, a child of God loves his absent lover, too! We sing about God's love for us and we

preach about God's love, and it is true that "God so loved the world that he gave his only begotten son." It is true that He died for us because He loved us, even when we ourselves could not love Him.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

But, brethren, though we talk about and sing about and preach about God's love, it is equally true that the child of God loves his absent Lord. Brethren, if you don't love and long for Jesus Christ, it is mighty good evidence you don't know the Son of God as Saviour. To be sure we have aches and pains and when troubles confront us on every hand and when we are weary and tired of the problems of this life, it is then that we often long for release. Yet, my brother, a true child of God who has been redeemed by grace and saved by the blood of the crucified one, loves his Lord not just in times of trouble. He loves his absent Lord every day. As the song says:

"My Jesus I love thee,
I know that thou art mine;
For thee all the follies of sin I resign.
My gracious redeemer, my Saviour art thou,
If ever I loved thee, my Jesus, 'tis now.

IV

THIS SHULAMITE LONGS FOR HER ABSENT LOVER.

"Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will REMEMBER THY LOVE more than wine: the upright love thee."—Sol. 1:4.

Her luxury in Solomon's court didn't change her longings for her betrothed for her heart cried for him whom her soul cherish-

ed. It made no difference how much luxury she might behold in the palace of Solomon, she still longed for her absent lover.

Brethren, the world may woo the true saint of God but in vain for the child of God has already lost his heart to the Lord Jesus Christ. No woman ever fell more madly in love with a man than the saint falls in love with the Lord Jesus Christ. I know that there come times in our Christian experience when our spiritual ardor cools and when as a result of walking in the world, our lives becomes chilled in the service of the Lord. You know that that has been your experience over and over again. And yet, I would say tonight that although the world may woo you time and time again and though the world may seemingly occasionally grip your soul, it will be ineffectual for, brethren, the man who has been saved has lost his heart to the Lord Jesus Christ to the extent that Christ is now his all in all.

Brethren, as this girl longed for her absent lover to such an extent that she did not yield to the wooing of Solomon, so the child of God has made Jesus his all in all and the child of God longs for the return of Jesus Christ. I ask you, would you like to see Jesus tonight? Wouldn't you like to welcome the Son of God ere this service closed? Wouldn't you like to be called away ere this night be finished? Wouldn't you like to be lifted into the skies to be with Christ your absent Lord?

V

THIS SHULAMITE HAD HER TEMPTATIONS. There were the luxuries of Solomon's court. Surely they tempted her.

"Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver."—Sol. 1:10-11.

No girl ever had the promises made that were made to this Shulamite. Solomon was not talking about putting satins and silk upon her back. He was going to put jewels on her cheeks, — going to put chains of gold about her neck. He was going to make the border of her garments out of gold and stud it with silver. Brethren, there were plenty of luxuries in Solomon's court to tempt this girl.

Then there were other temptations that she had. There were the temptations that Solomon gave to her by way of his carnal mind. No man can read this book, neither can anyone read

the balance of the Word of God which speaks of Solomon, without realizing that Solomon was not a novice when it comes to the matter of courting. Certainly he was a thirty-third sport, ever there were one. He knew how to appeal to a carnal mind. Listen:

"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats that appear from Mount Gilead. Thy teeth are like a flock of sheep that are even shorn, whereof every one bear twins; and none is barren among them. Thy lips are like a thread of scarlet and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men."—Solomon 4:1-4.

Tell me, brother, what would man there is that wouldn't like to have a man make love to him like that. Solomon really knew how to talk in terms of love. I say, brethren, the Shulamite girl had her temptations by way of the luxuries of Solomon's court and also temptations of the carnal mind of Solomon.

Brethren, the child of God has his temptations, too. The song says:

"Oh how the world to evil allures me!
O how my heart is tempted to sin!
I must tell Jesus, and He will help me
Over the world the victory to win."

Isn't it true in your life that you are tempted. I am satisfied the majority of this audience tonight are saved, but, brethren, you are not sinless and you are not beyond temptation. Didn't you have many temptations today? This girl was tempted by the luxuries of Solomon's court and tempted by the carnal suggestions of Solomon's heart. As such she stands as an illustration of the child of God who day by day suffers temptation at the hand of Satan. Solomon wanted this girl for his harem. With 700 wives and 300 concubines, why, Solomon should desire her, whose heart was given to another, is beyond our finite comprehension, yet he desired her. Brother, the world yearns to pull you and to pull me and pull every Christian into its harem. Solomon promised much

(Continued on page three)

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"

By T. P. SIMMONS, Ashland, Kentucky
INDOCTRINATING THE CHURCHES

In our last issue we published a splendid confession of faith. Probably there will be churches that will want to adopt this confession. In which case, the pastor may find it profitable to preach a series of sermons on it, or he may see fit to organize a class to study it. In either case, A SYSTEMATIC STUDY OF BIBLE DOCTRINE will be found helpful in that it gives a discussion of each point in this confession.

Here is a golden opportunity for pastors to indoctrinate their people. Have the church accept this confession and then let this book help you teach it to the people.

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THE BAPTIST EXAMINER

Russell, Kentucky

THE SONG OF SOLOMON

(Continued from page two)

to this girl.
He promised he was going to
put chains of gold about her
neck, was going to put on her
dresses jewels of gold and silver.
He promised her much and,
brother, the devil promises much
to you and to me in order to
drag us down into the harem of
this world.

VI

THIS SHULAMITE REMAINED PURE AND TRUE IN SPITE OF ALL TEMPTATIONS THAT CAME TO HER.

"A garden ENCLOSED is my sister, my spouse; a spring SHUT UP, a fountain SEALED."—Song of Solomon 4:12.

Notice she was not open to the public but enclosed. She was a spring, not on the highway, but shut up. She was a fountain sealed. Beloved, she was enclosed, shut up and sealed to everyone except her lover.

God's people ought to be just like this Shulamite. You and I ought to be enclosed, shut up and sealed to this world in behalf of Him who gave Himself for us.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and orphans in their affliction, and to keep himself unspotted from the world."—James 1:27.

"Abstain from all appearance of evil."—I Thess. 5:22.

I remember when I was just a boy, seeing my first time a jack-in-the-box. I remember a little boy in the community where I lived had gotten such a toy and was playing with it, I noticed how he would release the trigger that held the lid, and the spring on the inside would cause that jack to spring out about arms length. Then he would put it down in the box and close the lid and when you least expected it, he would turn it loose in your face.

Brethren, many and many is the time since then that I have seen a "live" jack-in-the-box. Many Christians come out on Sunday from the box and sing and worship and when Monday comes, back into the box they go. God's people are to remain just as pure and as true to our Lord seven days a week as this girl remained pure for her absent lover.

Imagine a girl who is betrothed and yet, beloved, the one she is to marry is absent for season and this girl flirts with every, shall I say, Tom, Dick and Harry that comes along? Brother, sister, listen to me, God's people are not to live like that. God's people beloved, are betrothed to the Lord Jesus. Some day that absent Lord is coming again and when He comes we are going to be married unto Him. While we wait for His return we should be just as pure and true to Him as this Shulamite girl was pure and remained true to her absent lover.

VII

THE GIRL WAS SECURE.

"Many waters CANNOT QUENCH LOVE, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned."—Solomon 8:7.

It didn't make any difference how much Solomon sought her and heart, this girl was secured. Just as her love cannot be quenched, so, beloved, we are secure in the Lord. There is nothing in this world can remove us from Him.

For I am persuaded, that

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

Beloved, nothing could quench this girl's love for her absent lover. There isn't anything that can quench the love of a Christian for his absent Lord. Recently, I came upon a remarkable scripture:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. I have GRAVEN THEE upon the palms of my hands; thy walls are continually before me."—Isaiah 49:15-16.

It is the last part of those two verses that impress me with a new thought. A woman may forget her own nursing child, but God will never forget one of His redeemed. We are secure in Him, and how secure are we! So much so, that we are graven on the palms of His hands. And the thing that impressed me so much about this verse was that when I looked at it from the original language the word "graven" gives rise to the word "tattoo." When a man has tattoo marks placed upon his body they are there to stay. I talked to an individual one day who made it a business to place tatoos on others. I said, "Tony, after those tatoos are put there, how can you get them out?" He said, "There is only one way. You have to cut them out with a knife." I thought as I read this verse how we are secure in Jesus. Brethren, I am graven on the palms of God's hand. I'm tattooed upon the palms of His hands and the only way that I can be taken out of the hand of God is for someone bigger than God to cut His hand and remove me.

Brother, this girl was secure. And as her love cannot be quenched, so, beloved, the Lord God Himself holds us and we are secure in Him. His love for us will never fail. I am not secure because I hold on to Him or because I am strong in myself. My security is because that he day by day holds me and keeps me and won't let me fall. I am kept by the power of God. Oh, what fellowship we have. Even though she was absent from the one for whom her heart longed—even though she didn't get to see him for whom her soul yearned, what fellowship she had with him! She said, "I am my beloved's, and my beloved is mine."—Sol. 6:3.

Brethren, that is fellowship! It didn't make any difference that she was shut up in a palace miles away from him. She had fellowship with him. She said, "I am his; he is mine." Brother, sister, listen, the man or woman who is saved has fellowship with the Lord even though He is absent. A Christian man knows he is saved. A Christian man knows that he is a child of God and can say, "I am his and he is mine."

Oh, brother and sister, I ask you tonight is that your experience? Do you know that you are His and He is yours? Is that your experience? Do you know you are saved?

May the Lord in His mercy tonight open your heart and save your soul!



"We have been receiving THE BAPTIST EXAMINER for quite a while and like it very much. Enclosed is a donation to help you in your good work."

Mr. and Mrs. T. E. Johnson, Owensboro, Ky.

THE NEW YEAR

What shall I ask for the coming year?

What shall my watchword be?

What would'st Thou do for me, dear Lord?

What shall I do for Thee?

Lord, I would ask for a holy year,

Spent in Thy perfect will;

Help me to walk in Thy very steps;

Help me to please Thee still.

Lord, I would ask for a heavenly year,

Humble and yet so high;

Help me to sink at Thy blessed feet,

And on Thy bosom lie.

Lord, I would ask for a trustful year;

Give me Thy faith divine,

Taking my full inheritance,

Making Thy fulness mine.

Lord, I would ask for a year of love;

Oh, let me love Thee best!

Give me the love that faileth not

Under the hardest test.

Lord, I would ask for a busy year,

Filled up with service true;

Doing with all Thy Spirit's might

All that I find to do.

Lord, I would ask for a year of prayer;

Teach me to talk with Thee;

Breathe in my heart Thy Spirit's breath;

Pray Thou Thy prayer in me.

Lord, I would ask for the dying world,

Stretch forth Thy mighty hand;

Scatter Thy words; Thy power display,

This year in every land.

Lord, I would ask for a year of joy,

Thy peace, Thy joy divine,

Springing undimmed through all the days,

Whether of shade or shine.

Lord, I would ask for a year of hope,

Looking for Thee to come,

And hastening on that year of years

That brings us Christ and Home.

—A. B. Simpson

THE CHURCH

(Continued from page one)

19:32-41. So in the highest and holiest sense all the redeemed are called out, and it is fitly applied to them.

The word used in the New Testament usually refers to a local assembly or congregation of the followers of Christ associated and covenanted together for religious worship and work. These are the only kind of New Testament code, and amenable only to Christ the living Head. This is clearly evident from such expressions as: "The church which was at Jerusalem," "And when they had ordained them elders in every church," "Gathered the church together," "The church in their house," "The church that was at Antioch," "The church of Ephesus," "The church in Smyrna," "In Pergamos," etc.

Again! "The churches of Galatia," "The churches of Asia," "The churches of Macedonia," "The churches of Judea," "The seven churches which are in Asia," etc.

The New Testament knows nothing of a church covering a given extent of territory.

Such as the "Church of England," "The Protestant Episcopal Church of America," "The Church of Scotland," etc. It knows nothing of an aggregate of a denomination called by the name of church, as the "Presbyterian Church," "The M. E. Church," "The Roman Catholic Church," etc. In the days of the apostles they had churches, but nothing visible and tangible organized in any shape and known as the church, except local congregations, as clearly seen from the above scriptures.

The term church is never applied in the Scriptures to any aggregate of churches, either territorial or ecclesiastically.

Baptists, following the New Testament pattern, have no aggregate known as "The Baptist Church." Like the apostles and early Christians we have churches.

Even history clearly proves this position. "The churches in those early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own laws," (Mosheim, vol. 1 Century 1 chap. 14, page 107).

"The societies, which were in-

stituted in the cities of the Roman empire, were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution." (Gibbon, Decline and Fall, vol. 1, page 554).

"Though there was one Lord, one faith, one baptism for all of them, yet they were each a distinct, independent community * * * not having any recognized head on earth, or acknowledging any sovereignty of one of these societies over others." (Archbishop Whately, Km. of Christ, p. 36). How is that for an admission of one of the greatest of the men whose church lays exclusive claim to apostolic succession?

Errors in the formation and government of churches lead to errors in doctrine and practice. Baptists believe the New Testament plan to be good enough, and hence we cling to the scriptural form and government. Jesus commanded (Matt. 18:17) to tell a certain kind of grievance to the church, after other divinely given measures had failed.

Imagine an Episcopalian, a Methodist, Presbyterian or Catholic attempting to obey the injunction, and telling his grievance to his church.—Bow.

FLATTERING TITLES

(Continued from page one)

ordain anyone but an old man? If it is a fact, let it remain a fact, and let us be consistent. We may contend that "elder" means, experience in the faith, and proficiency in teaching and preaching the gospel. Then, why not call him DOCTOR after his ordination? God teaches equality in the church. "All ye are brethren."

Our answer may be that these titles are not used in order to make a difference between the brethren, then, what is the reason that we use the title of DOCTOR AND REVEREND? WHEN WE ANSWER THIS QUESTION WE CONDEMN OURSELVES. Will we answer it? Isn't it because of the effect of the title or gradation. If not, what is the reason?

Quotation—"First Century," p. 43—"In every part of the Roman

Empire, there were at that time, feeble congregations of men animated with the same spirit: and obeying, one and all, the directions and letters of the Apostles—these churches had elders and deacons according to the institutions of God." (No Doctor, J. W. H.).

"Comment"—Both historians and the Bible agree, that the term elder, was then in use. Not Doctor or Reverend. With the Bible and early Christianity, the title, Reverend was God's title and not man's. The word "Reverend" occurs in the Bible one time, and is applied to God and not man.

Psalms 111:9—"He sent redemption unto His people. He has commanded His covenant forever; Holy and reverend is His name." Applied to men, now, we have, Doctor, Most Reverend, Right Reverend and just plain Reverend. Are they more reverend than God? or is the answer found in John 12:43—"For they loved the praise of men more than the praise of God." Also in Matthew 23:5-11.

C. H. Spurgeon is quoted as saying that "We have a great many Reverend and Right Reverend sinners in the world." No Bible version that I know of translates "Elder" as "Reverend."

Bible on Flattering Titles—"Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.—For I know not to give flattering titles; in so doing my maker would soon take me away."—Job. 32:21, 22.

Now in conclusion, brethren, isn't it sinful to give these flattering titles to our brethren? The only reason we could have for giving them is to respect their learning and ability, and the only reason why a brother would use one of these titles is to show that he thinks he is above the brethren. If this is not true, you put the proper construction on the subject. May the Lord bless us and make us obedient and humble before Him.

CHRISTIAN AND NON-CHRISTIAN RELIGIONS COMPARED

BELIEF CONCERNING PURGATORY

CHRISTIANITY. In the Roman Catholic Church, purgatory is believed to be the great soul purifier of the future. This is a denial of Christ's finished work, and deludes people into thinking they can do penance in another world for the sins committed here. True believers rest upon the finished work of Christ and teach that Christians are thereby saved from punishment after death.

BRAHMANISM. The time to be spent in torment is 2,160,000 years, after which the sufferer is permitted to rise to a higher existence through the bodies of worms, reptiles or demons. A gold-thief must pass 1,000 times through the bodies of spiders, snakes, and noxious demons.

HINDUISM possesses a great variety of intermediate abodes for the punishment of sin:—The "swine" hell, "padlock," "red hot iron," "great flame," "salt," "insect," "pinchers" hell, etc. All who break caste are sent to some appropriate place of torment. The punishment is not for moral, but for ceremonial and caste failures.

BUDDHISTS' purgatorial punishments may consist of delays of re-births because of sin. Punishments are represented by figures of people in front of Buddhist temples in China; some have heads of calves, others have upheld their arms until rigid or are placed in boiling oil. These are the priests' tricks to terrify worshippers into obedience.

TAOISM teaches that one of three souls in man goes to purgatory, where it is made to undergo various disciplinary sufferings, and if, at last, after all the transmigrations and pains of purgatory the sinner prove irreformable, he is sent to an endless hell.

CONFUCIANISM deals with this life only. The question as to what shall be after death for the individual, Confucius simply ignored. He taught, however, that an evil doer might expect to reap what he sowed and laid his entire stress upon correct living in this world, allowing any future life to take care of itself.

ZORASTRIANISM. The supreme consciousness of the just punishment of sin rests on all the world. This conviction, coupled with the universal dream that all will come out well in the end, has necessitated the invention of an intermediate place of punishment among those ignorant of God's saving grace in Christ.

PARSEEISM. At the end of time, the earth will become a molten stream and all must pass through it; to the righteous, it will feel as warm as milk, but sinners will be carried down into the abyss where they will burn three days and nights; this will purify them, after which they will be received into heaven.

SHINTOISM. Since this cult has no hell and does not treat of the punishment of sin, there can, therefore, be no place for a purgatory in its teachings. Its proud attitude of sinlessness, and the fact that its gods are merely deified heroes, put it on a low plane of moral value, especially since its law of practical living is to follow one's natural impulses.

MOHAMMEDANISM teaches that sinners are tormented in the tomb, while the good have spiritual delights set before them. Mohammedans may have to pass through purgatory but only for a few days. Prayers are offered for departed friends (not idolators). Priests make praying for the dead a very profitable business.

THE MINISTRY

(Continued from page one)

mentally, if you get sick and want the pastor to come to see you, LET HIM KNOW YOU ARE SICK and don't expect him to find it out through intuition). (4) He IS NOT CALLED TO BE A CHURCH MONEY RAISER.

What He Is Called For

(1) Mainly to teach and preach the Word of God. (Read Ephes. 4:12-16 for detailed statement on this). (Read also Acts 6:2). Hundreds of preachers are spending most of their time getting up parties, greasing the wheels of the church machinery, raising money, speaking at secular gatherings, trotting from houses, while their people continue in ignorance of the most elemental things of the Bible.

2. Many churches want a "good mixer." This really means one who can flatter human vanity and who can mix the church and the world. What such churches need is a good separator.

3. The minister is to be supported by the people to whom he ministers. (Read 1 Cor. 9:7-14). Paul waived his rights upon occasion (1 Cor. 9:15-18). There is certainly no ground for objection to a church supported min-

istry. God has an ORDAINED way and this way is stated in 1 Cor. 9:14.

4. Ministers are on an equality... no "inferior" and "superior." (See Matt. 23:8).

5. Ministers are to be esteemed highly for their works sake. (See 1 Thess. 5:13). When people reject the preacher and his preaching, if he be true to Christ, He charges them with that attitude towards Himself. "He that rejecteth you, rejecteth me, etc."

MARRIAGE TRAGEDY

(Continued from page one)
ings. That Sunday Adams returned from mass in a Catholic Church with "a bottle of liquor" and began an argument with his wife when she said she was preparing to send them to a Protestant Sunday School. The wife reported that she believed she had smoothed over the argument, but after breakfast her husband called the two boys into a bedroom. Here is the exact quotation of the newspaper report of this awful tragedy:

Adams told his son to turn his back, then the father fired three shots into the boys back. Richard fled in terror, and his father chased him into another bedroom, then shot the lad twice as he tried to crawl under a bed.

Many arguments may be made

to dissuade Protestant girls from marrying Catholics—loss of religious rights of their children, danger to their own faith, and marital unhappiness.

This story should be the best dissuader of all!

CHRISTIAN AND MOVIES

(Continued from page one)
statement that, "No children should be allowed to attend the moving picture show of the evil."

A late survey among boys in several reformatories and houses of correction brought forth the startling announcement that most of their crime training was received at the movies.

The Rockefeller Commission, investigating the White Slave traffic, found that the movies were doing more to furnish victims than any other agency. Police and juvenile court officers contend that our children are being schooled in crime by the movies.

Every parent is directly responsible for the training of the plastic minds of the children. God's command is, "Train them up in the way they should go." But instead so many are allowed to attend the shows where they are trained to go in the way in which they should not go. It is only a short step between associating with criminals and moral degenerates on the screen and in actual experience.

The modern movie theater as it conducts its business today is the greatest enemy the church has. Will your conscience allow you to take sides with the enemies of Christ and His church?

—The Wayside Missionary

CATHOLIC CHURCH GETS BEER PERMIT

St. James Catholic Church, Wyoming, Ohio, was issued a 3.2 per cent beer permit by the State Liquor Department. The application for the church's recreation hall was made, reported a Cincinnati newspaper, by the pastor, Leo M. Wakt.

Remember God's Word:

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also."
— Hab. 2:15.

PLEASE NOTE

January 12, '49.

Dear Mr. Gilpin:

Would you be SO KIND and print in your "BAPTIST EXAMINER" a small request?

Ask your readers to send me cancelled postage stamps.

I am a crippled shut-in, live alone and get very lonely at times. I collect stamps as a hobby.

I am sure your readers would send me some. Please, and thank you.

Sincerely,
CHARLES WOLFRAM
11514 South Broadway
Los Angeles 3, California

I don't know but what my subscription had expired. I did not aim to let this happen. Enclosed find \$1.00, for which you will move my subscription up a notch, and keep the paper coming.

R. E. Murphy, Castor, La.

POLYGAMY

(Continued from page one)
orce, even as found in Nevada,

WHAT A CONTRAST!

Byron wrote before he died--

My days are in the yellow leaf;

The flowers and fruits of love are gone;

The worm, the canker, and the grief

Are mine alone!

Paul wrote just before he died--

I have fought a good fight,

I have finished my course,

I have kept the faith;

Henceforth there is laid up for me a crown of righteousness.

does not possess the necessary speed to make full legal "provisions" for the lusts of the flesh.

A somewhat well-known newspaper writer in Washington, D. C., was drafted into the Army. He was sent to a training camp. Some months later his wife received a special delivery letter which contained this direction: "Rush to Reno and get a divorce: I am soon to be a father and I want to marry the girl before the child is born."

The wife did as she was directed.

The soldier married the girl a few weeks before the child was born.

A few months later he was sent to England. There he became involved with another girl.

In one of our so-called "sophisticated" magazines he told of his experiences: "What was I to do? Rush my second wife to Reno for another divorce? I don't know that she could have made it fast enough—and, anyway, it would have been very expensive to go through all that again, so soon."

"I don't like to leave my unborn babe without a name. But there seems no way out. Poly-

gamy is the only answer, but unfortunately it is not legal in either England or America."

Adultery, fornication and illegitimacy no longer bring condemnation to the guilty parties involved.

This man boasts and jokes openly about them.

Not long ago our newspapers told of the quadruplets born to an un-wed British girl. The father was a married American soldier. He declared himself to be "proud"—"very proud" of his adulterous act which brought four innocent children into the world under the stigma of illegitimacy.

His American wife refused to give him a divorce. Editorial writers thereupon heaped abuse upon her. She was charged with "cruelty" and "bigotry." He was praised and paraded as a hero.

If he had broken a plate glass window in a British saloon the Army would have punished him, but since he did nothing more serious than despoil a British maiden, no punishment was visited upon him.

Truly, these conditions of moral laxity strongly indicate that the "days of Noah" have returned.
—Dan Gilbert

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.
— 2 Cor. 3:5

The more prayerful a man is, the more practical his religion will be

"The Unequal Yoke"

John Ritchie
Kilmarnock, Scotland

"Be ye not unequally yoked together with unbelievers."—(2 Cor. vi. 14).

"Can two walk together, except they be agreed?"—(Amos iii. 3).

Will the young believers who are here with us tonight take their Bibles and reverently search with me therein, that we may learn what the Lord says to us about "The Unequal Yoke," in some of its practical bearings on matters of daily life and walk. I daresay you are all so happy in the Lord just now that your minds recoil from mingling with the giddy crowd, or forming alliance with the ungodly world. May the Lord preserve you in the simplicity of Christ, and in the dew of your youth. If your souls are satisfied with the Lord, and finding their delight in fellowship with Him, and in subjection to His blessed word, there will be no desire for the companionship of the ungodly. Nevertheless, "to be fore-

warned is to be forearmed," and to have the truth of God dwelling richly within you, is your only safeguard in the day of trial. Like some stately vessel newly launched, you are sailing along beneath a cloudless heaven, but by-and-by the storms of temptation may gather around your souls, and it will fare badly with you then if they are not well "ballasted" by the truth of God. "Thy word have I hid in mine heart, that I might not sin against Thee." (Psalm cix. 11); and "By the words of Thy lips I have kept me from the paths of the destroyer." (Psalm xvii. 4).

I have observed during the last few years that one of Satan's masterpiece devices for the crippling of young believers has been "The Unequal Yoke." It has been presented in a variety of forms, but his one object has been to drag them down from their excellency to the level of the world. Where there was not firm and decided resistance, steadfast in the faith, it never failed to accomplish its purpose.

How many bright and happy saints have been caught in the subtle snare, and practically ruined as regards their life and testimony for God in the world. "The Unequal Yoke" has blasted many a fruitful tree in the garden of the Lord, and paralyzed many an arm once strong and active in His service. We therefore feel there is a heavy responsibility lying upon us, and upon all those who watch for souls, to sound the alarm and let the trumpet give a certain sound, that the Lord's dear lambs may be warned. "The Unequal Yoke" is presented to us in the Scriptures under various aspects. For simplicity they may be enclosed within the following circles:—

The Social Circle

The first of these is a special snare to the young. Unconverted companions have been the means of leading many young believers back to the world. Make a clean cut with all your worldly companions and associates if you want to go on with God. You

cannot possibly have communion with God and with the world too. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James iv. 4). "If any man love the world, the love of the Father is not in him" (1 John ii. 15). This is very clear and definite; there is no difficulty about it. If you get into friendship with the world, your friendship with God ceases. You join hands with those who disown His authority, reject His Son, and resist His Spirit; you go over to Satans' ranks, and take sides against God. How could you thus expect the smile of God upon your soul? How could you ask for His eye to guide you, or His arm to defend you? When the believer joins the ranks of the world, he virtually takes himself from under the shadow of the Almighty, and puts himself under the protectorate of Satan. Could anything be more awful than this? Let the Lord's lambs ponder this, and take heed to

their spirits and ways. The beginning of companionship with the world is to be guarded against. It is often very insidious.

A young man leaves his country home and goes to reside in the city. Godly parents, and a circle of Christian companions, are left behind. He arrives in the city a perfect stranger. His spirit feels the change; everything is new. He is surrounded by worldly young men in the office or workshop. When business is over, he goes to the house of a stranger where he lodges. The Christians to whose fellowship he has been introduced are cold and formal, and the meetings are few and stereotyped. He walks in and out without becoming acquainted with anybody, and by-and-by he loses heart. All this, alas! is not infrequently the case. The young men in the office are kind and obliging. They invite him out for an evening; he consents, and goes. The devil sees his opportunity; he spreads his net, and

(Continued on page three)

BIBLICAL

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

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The Competency Of The Human Soul In Religion

ELDER ROY MASON
Tampa, Florida

There are certain fundamental doctrines held in common by the great evangelical denominations. Of course Modernists of any of the denominations are adherents to a false form of Christianity and have no right to be called Christians at all. "Modernist" is but another word for "infidel."

But there are certain doctrines that are held by Baptists, which render them a distinctive people—doctrines which they hold alone—or at least with very little company. Were it not for this, there would be no good reason for separate Baptist existence. And when Baptists get to the place of unionizing, and dropping their distinctive tenets,

then they ought to go out of existence.

We mean that each person is competent under God, to personally approach God through the One Mediator, Jesus Christ, and to have dealings with him, and indeed, that every soul is directly responsible to God. Note—

What This Excludes

1. Priesthood. Baptists hold to the priesthood of ALL believers,

Mused Uncle Mose

Pahson say dat sense he seketary took down one o' he sarmons in sho'thand, he know now w'y lot er fo'ks don' pay no 'tention to whut he say.

which excludes any priestly order among us. (Preachers are not priests). (See Heb. 10:19-22 also v. 11-12 and 9:24).

Note WHAT A PRIESTHOOD DOES—

(1) It holds human souls at a distance from God, making priestly mediation necessary.

(2) It makes the priest the custodian of souls, and the forgiver of sins.

(3) It is conducive to ignorance and fear, and priesthoods always play on the credulity of ignorant masses. That's why they don't want people to read for themselves.

(4) It is conducive to religious graft. (cf. granting of indulgences for money).

(Continued on page four)

The First Baptist Pulpit

"GOD'S RECIPE FOR A REVIVAL"

R. F. Hallford
Dothan, Alabama

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

When a housewife goes into a kitchen to make a cake she uses what is known as a recipe. This may be something which she has planned in her own mind or which someone else has written.

It consists of a list of the ingredients which are to go into the cake, together with a list of directions as to how they are to be mixed and cooked. Without some kind of recipe the housewife could not make a cake which would be worthy of the name. She must have some guide to follow if the desired results are expected. Neither can she use just any recipe and expect to have a good cake as a result of it. She cannot follow a recipe for making cornbread and thereby make a cake. The proper recipe must be followed faith-

fully in order to get the desired results.

This is just as true with regard to God's business. If we are to get the results which will please and honor God and meet our spiritual needs, we must follow His recipe. In our text God gives to us His recipe for a revival. In verse 15 we find the implication that the time might come when a revival would be needed. At the time of the events which are recorded in this chapter it might have seemed to the people of Israel that a time of

(Continued on page two)

What A Straddler! Protestants, Jews, Catholics Combined

Daniel A. Poling, editor of the Christian Herald, recently gave up the pulpit of the largest Baptist Church in Philadelphia to become chaplain of the Chapel of the Four Chaplains, a shrine dedicated to all people of all faiths. His special responsibility will be to complete the \$250,000 shrine that will unite a Hebrew tabernacle, a Catholic altar, and a Protestant pulpit. The Chapel memorializes the four chaplains of the three faiths who died arm-in-arm in the sinking of the troop ship Dorchester in 1943, after it was struck by a torpedo. One of the chaplains was Poling's son, Clark Poling.

A man would certainly have to have a most liberal slant on Christianity to be able to pastor a church made up of these three faiths. In order to keep his par-

(Continued on page four)

The Curse Of Company

"Why were you not at church Sunday?" was asked and the answer was: "I had company." A school teacher was asked: "Why were you not at school Monday?" and she answered: "I had company." A merchant was asked: "Why did you not open your store for business Monday?" and he answered: "I had company." Does the reader say he knows better than that for no teacher and no merchant ever gave such an answer. Right you are for nobody ever gives that answer except those who miss church services. The reason is, whether they will acknowledge it or not, that they think the church service is of less importance than school or store. No teacher would think of such a thing as missing school because company came in just as they were starting to school and no merchant would think of such a thing as failing to open his store because company stepped in and the reason is that the teacher and the merchant think their work is important. See the point? — Selected.

How It Paid A Catholic Girl To Discard Her Images

"A girl friend of mine had prayed daily for ten years to Saint Joseph for a good husband, with no sign that her request would ever be granted. She began to lose confidence. One Sunday morning she returned from mass and knelt before her statue of Saint Joseph imploring him to grant her request. But after ten minutes, in a fit of irritation and despair, she pulled the statue from the table and threw it through an open window. A young gentleman passing by the house was struck on the head with it, getting a rather severe cut. He knocked at the door for help, and perhaps an explanation. My friend apologized, offering to attend the injury. They became good friends. Six months later they were very happily married."—Catholic

(Continued on page four)

The Poor Immigrant

Some men remind me of a poor immigrant who was discovered walking on the tracks of a railroad in New Jersey. On his back he carried a huge bulk and as he trudged on, tired and halt, he resembled Bunyan's pilgrim with his burden. In passing a station an agent ordered him off the track, reminding him he was liable to arrest for trespassing. The man demurred and produced a railroad ticket good for passage from Jersey City to Scranton. The agent looked at him in amazement, and asked why he was walking when he might ride.

The stranger replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man with delight boarded the first train for his destination.

Surely the angels must look with wonderment at the thousands who trudge along, anxious and careworn, bearing life's burdens without divine help and future hope; for every soul car-

(Continued on page four)

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JOHN R. GILPIN—EDITOR

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WHAT IS GOD'S RECIPE FOR A REVIVAL?

(Continued from page one)
spiritual declension and material need could never come their way. On that day the people were rejoicing over the fact that the temple of worship had been completed and dedicated to the glory of God. He had abundantly blessed the labor of their hands. It seemed that a time of material or spiritual want could never come to them again. But God knew the future far too well to leave them deceived by a false hope. He knew that the people would drift away from Him, become cold and indifferent, neglect His worship, and thereby cause Him

to withhold His blessings from them. It is always true. Spiritual prosperity and material abundance go hand in hand. Any material prosperity apart from diligent attention to God and His work is only temporary. The sin of spiritual declension among God's people is followed, sooner or later, by the chastisement of material depression. Then it is that a revival among God's people is needed.

God not only knows beforehand that the need for revivals among His children will arise; He also knows that we will try means other than that ordained by Him to obtain the much-needed revival. Although we may try other means, substituting our own plans, using human methods and carnal devices, God tells us how to have a revival. He offers to us a recipe which will never fail to get the results which we need and our hearts cry out for. It is practical any time and anywhere. There is no other way to have a God-sent revival. Just as a housewife cannot make cake by using a recipe for making cornbread, neither can we have a revival of the right kind without using the proper recipe, namely that which has been given to us by God. Here is God's sure recipe for a revival among His people any time and anywhere: "If my people, which

are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Let us break the text up into its natural divisions and see if we can understand what this recipe is:

I. Only GOD'S people can have a revival.

God makes this just as clear and emphatic as it could be. "If MY people, which are called by MY name," leaves no room for any question as to the class of persons referred to by God. If only God's people can have a revival, how terribly mistaken and absurd are some of the ideas which are connected with revivals! How often, in reading brief reports of special meetings, have you come upon such expressions as this: "The church and community were greatly revived"? Or it may be that you have heard some Christian pray earnestly to the Lord, "Send a great revival in this church and community." The fact is that only a child of God can have a revival in his heart; the lost person have a resurrection! The word "revive" means "a renewal of already-existing life, a stirring up of that which is already there." The lost person has not spiritual life in him, therefore there is nothing of that nature within him to be stirred. We are forced to the conclusion, then, that God's recipe for a revival is to be used only by His people.

II. The CONDITIONS of a revival:

God makes it very clear that certain conditions must be met if we are to have a revival. The coming of a spiritual awakening into the heart of any Christian or group of Christians is dependent upon the meeting of these conditions. Let us notice each of them:

The first condition is that of HUMILITY. God's Word has much to say about the conflict between pride and humility, which are as different as black and white. Pride is abominable in the sight of God. It is also destructive to the person who becomes a victim of it. In Proverbs 16:18 we read, "Pride goeth before destruction, and an haughty spirit before a fall." The apostle tells us in I Peter 5:5, "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

There are different kinds of pride, all of which are utterly displeasing to God. There is personal pride, which causes the victim to consider himself better than those around him; there is family pride, which, because of background, heritage, wealth, refinement, culture, or some other insufficient reason, causes the members of that family to look down with contempt upon the members of other families; there is national pride, the kind which deceives the inhabitants of each nation into thinking of themselves as being superior to every other nation in the world; and there is racial pride, which makes the members of a certain race exalt themselves above all other races in the world.

Then, God save the mark, there is such an awful thing as church pride! Of all persons on earth, God's people should be the most humble. All that we are and have is due solely to the grace and mercy of God. And yet, there are churches in which the members actually think and talk thus: "Why, look at such-and-such a church; I know that we are getting along better than they are. Our church

CHRISTIAN AND NON-CHRISTIAN RELIGIONS COMPARED

BELIEF CONCERNING HELL

CHRISTIANITY. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt 25:41. "In hell he (the rich man) lift up his eyes, being in torments."—Luke 16:26. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1:9.

Can you face God, if you have never tried to save a soul?

BRAHMANISM. As birth in the Brahman caste is about the last stage before absorption into Brahm, there is but little torment for them. Hell is for those who have not reached this caste.

HINDUISM. Hell is a condition of suffering brought on by sin and demerit, which brings a retribution administered by evil spirits.

"I tell you, fellow Christians, your love has a broken wing, if it cannot cross the ocean." — Maltbie D. Babcock.

BUDDHISM. The purgatorial punishments which Buddhists suffer in their normal round of births and deaths constitutes Buddhist hell. Its purpose is the preparation for final absorption into Buddha. The problem of Christianity is, "What shall I do to be saved?" while that of Buddhism is, "What shall I do to be extinguished?"

TAOISM. The future life of the Taoist is not a happy prospect because he believes it to be filled with greater battles and conflicts than this life. Taoist views of the future are much the same as those of Confucius.

"China is under the hammer and the Devil is an active bidder."

CONFUCIUS said: "You do not understand life, how can you know death?" "We cannot perform our duties in this life, how can we perform our duties to the spirits." Thus, Confucius ignored future punishment.

"God never sent a man alone to do His work." — Donald Frazer.

ZOROASTRIANISM. Ahriman, the author of evil, presides over the punishment of the wicked. However, righteousness will finally triumph and the wicked will be delivered.

"I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world." — Asabel Grant.

PARSEEISM. After death the soul passes to judgment. During the last ten days of the year it is believed that the spirit comes back to the earth to visit. Prayers are then offered for the dead.

"The most pathetic feature of the condition of the heathen is their ignorance of their need." — Robert E. Speer.

SHINTOISM. Since sin is not on moral grounds but in ceremonial pollution, the remedy is also in a ceremonial act. Punishment is all in this life, and death completes its work and the soul escapes. They have no hell.

"You can drive a horse, but you must win a soul."

MOHAMMEDANISM. The hell of the Mohammedans is very similar to the purgatory of the Roman Catholics. It is believed that Mohammed formed many of his views from reading the Apocryphal books.

is far superior to theirs. Look what a nice building we have, with no debt on it; we have plenty of money coming in; our people are separated Christians; our pastor preaches the whole Bible; we don't have just anybody joining our church" and so on. All that may be true, but Christians have no right to dwell on such things and inflate their carnal egotism thereby. Jesus gives us a good picture of such a Pharisaical attitude. Here it is in Luke 18:9-14: "And He spake this parable to certain who trusted in themselves that they were righteous, and despised others: Two men went up to the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." We also recall those very appropriate words in Isa. 65:5, "Which say, Stand by thyself, come not near to me; for I am holier than thou." God says concerning such an attitude,

"These are a smoke in my nose, a fire that burneth all the day." "Pride is stubborn. It is different from all other sins. Everyone sin except pride will try to run away and hide from God. But pride is that which has the brazen audacity to stand up and defy God to His face! It is no wonder then that Peter tells us, 'God resisteth the proud, and giveth grace to the humble.' Pride would humanize God and deify man; it would dethrone God and enthrone self; it would disobey God's will and have its own way; it would defy God and make self sovereign. Pride is hateful and abominable to God; therefore if we are to have a revival of God's grace in our hearts, we must humble ourselves before Him."

The second condition for a revival is that of PRAYER. No doubt you have heard prayer emphasized in every message concerning a revival which you have ever listened to. It may seem that the mention of its necessity is superfluous. However, prayer occupies a prominent, even an essential place in the preparation for every revival. And, strange as it may seem, God's people do very little of it compared with how much they should do. Oh, how our people are prayerless! God commands

(Continued on page three)

BAPTIST HISTORY

By Benj. F. Dotson
Immanuel Baptist Church
Elkhart, Indiana

Baptists feel a joy exuberant
When their hist'ry they review,
And would not be misunderstood,
When their past is held in view;
From the days of the apostles,
They can trace the royal line,
By the blood of saints and martyrs,
Oh, such sacrifice sublime!

They've not always been called Baptists,
Through the ages of the past,
Names were given in derision,
Vile aspersions on them cast:
Petrobrusians and Waldenses,
Anabaptists, Cathari,
Paulicians, Albigenses,
Many names beside there be.

Oh, glorious trail of hist'ry,
Marked and stained by human blood,
Suffering pain and persecutions,
For the truth for which they stood;
Never falt'ring in their purpose,
On and on through floods and fire,
God has used their great example,
For the weaker to inspire.

They believe in Christ's soon coming
For the rapture of His own,
To set up His earthly kingdom,
And to reign on David's throne;
That salvation is eternal,
One once saved cannot be lost,
That redemption Christ has purchased,
Through dark Calv'ry's awful cost.

Fin'ly, Baptists teach immersion,
As the only Scriptural mode,
And they keep insisting on it,
As a way-mark on the road;
That baptism does not save you,
Nor atone for human sin,
Nothing but the blood of Jesus,
Can remove the guilt within.

WHAT IS GOD'S RECIPE FOR A REVIVAL?

(Continued from page two)

us to pray, and we cannot neglect it without serious results. Also, God's promises to those who pray are as bright as the sunlight. Let us notice a few of them: "Pray one for another." The effectual, fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months" (James 5:16, 17). When Elijah prayed he got results. God promises us the same.

"Pray without ceasing" (1 Thess. 5:17). The longer I live and have experiences with the Lord through prayer, the more I become convinced that this verse is to be understood literally and taken at its face value. We are to "pray without any intermissions, or prayerless gaps." No, it does not mean that we are to be on our knees, praying audibly all the time; but it does mean that, at all times and under all conditions, we are to maintain a constant attitude of prayer.

Let us notice these words: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the things that we desired of Him" (1 John 5:14, 15). Fellow-Christians, do you have this confidence in Him? If so, you can obtain glorious results by your praying.

God-sent revivals are always PRAYED DOWN. Yes, there are revivals which are worked up, but they come from below, and intelligent Christians who wish to honor God are to have nothing to do with that which is wrought about through carnal effort and mistakenly ascribed to God. Earnest, prevailing prayer is essential to a revival of the right kind. In God's Word, prayer is given a prominent place in preparation for a revival. Notice some passages which bear this out: "O Lord, revive Thy work" (Hab. 3:2). "Wherefore dost thou forget us forever, and forsake us so long? Turn thou us unto thee, O Lord, and we shall be turned; Renew our days as of old" (Lam. 20, 21). "Wilt thou not revive us again: that thy people may praise thee in thee?" (Psalm 85:6).

A third condition for revival is that of SEEKING GOD'S FACE. No doubt this is a figure of speech which means that we are to do our best to please and gain the smile of His approval. It is the deep hunger for great thirst in our hearts for fellowship with God and a sense of nearness to Him. The great longing of every Christian's heart should be to seek His face. Moreover the Bible tells us repeatedly that if we do seek the Lord we shall find Him. "But from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul" (Deut. 4:29). How precious are these words in 2 Chron. 15:2, "The Lord is with you, while ye are with Him; and if ye seek Him, He will be found of you; if ye forsake Him, He will forsake you." If the child of God must come to the place David came to: "As the hart panteth after the water brooks, panteth my soul after Thee,

O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalms 42:1, 2). Does your heart long for conscious contact and fellowship with God? If so, you are on the way to a revival.

Last, we must TURN FROM OUR WICKED WAYS. Some Christian might raise the objection that he does not have wicked ways. One may be willing to admit that he makes mistakes and commits little sins, but that it is an insult to accuse him of wickedness.

All sin is wickedness in the sight of God. Any sin, no matter how little it may appear to us, is enormous in God's sight. Some Christians do have greater sins than others. It is surprising to see what some of God's children do. Strange as it may seem, some of the worst sins the Bible tells us about were committed by saved people. Abraham lied about his wife; Moses, in a fit of anger, disobeyed God; David committed adultery; Peter denied his Lord; and so on. However, God did not record these things for our imitation, but rather for our warning. God's children may do any of these things and many others, but they have to suffer severe chastisement and pay terrible prices for their disobedience.

All God's people sin. That sin is wickedness. If we continue in it we are walking in wicked ways. There are sins which we may consider petty which are displeasing to God and rob us of our joy and usefulness as Christians. We should remember that unholiness, selfishness, carelessness, negligence, indifference, worldliness, carnality, compromise and many other things are displeasing to God and keep us from having a revival in our hearts. Is there any way to get rid of these sins which may prevent our joy and usefulness in the Lord's service? Yes we find the precious provision in 1 John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We must meet this condition, too, if we are to have a revival.

III. RESULTS of meeting these conditions:

If we meet the conditions

which God demands, then we may confidently expect the results which God promises. When we meet the conditions of the text, He tells us, "then" will the results come. We are going to have a revival "then," and not before. Regardless of anything else we may do or offer as an attractive substitute, we will not have a revival until "then."

However, when we do meet these conditions, use God's recipe, He has promised to hear us. If you have been trying to pray and God did not seem to hear, it is because something is wrong in your heart. Remember David said, "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18). The reason for unanswered prayer and the withholding of God's revival showers is not in Him; it is in us. Perhaps Isa. 59:1, 2 offers the explanation, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

When we use God's recipe, when we call upon Him, He will answer, and that in mighty, resultant power. He will cure the lethargy of Zion. Oh, how Zion's carelessness and indifference needs to be cured! Surely the time has come for the words of Isa. 52:1 to be sounded out to His people, "Awake, awake: put on thy strength, O Zion."

God will also cure the leprosy of the lost. It is tragic but true, that many Christians, by the presence and prevalence of sin in their lives, and the inconsistency of their daily living, are standing in the way of the lost. Let us come to the conclusion of the Psalmist: "Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto Thee" (Psa. 51:12, 13).

"We cannot be channels of blessing
If our lives are not free from known sin;
We will barriers be and a hindrance,

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By T. P. SIMMONS, Ashland, Kentucky

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My life possessing, my service blessing,
Make me channel of blessing today."

Will you make this the prayer of your heart? Let us use God's recipe, and thereby claim and receive the resulting revival which He has promised to send.



THE UNEQUAL YOKE

(Continued from page one)

the young man who has learned to live alone with God, and to find his solace in meditation on His Word. May the young believers present here tonight acquire this blessed habit. Learn to live and walk with God; then, no matter where your lot is cast, you will never lose your company.

"A lonely heart that leans on God
Is happy anywhere."

Take a decided stand for God, at all times, in all places. Where you are at work, where you live, and in fact everywhere: let it be distinctly understood from the very first hour that you belong to Jesus Christ. Do not allow the devil to shut your mouth or lower your colors at the beginning. When you go for the first time into a new lodging, or to a new workshop, or among strangers; let your testimony be clear and ringing. It will save you lots of trouble afterwards. When they see that you are unflinching and fearless, they will soon leave off inviting you to worldly games and entertainments.

Beware of giving the smallest countenance to those semi-religious entertainments, where what they call "sacred melodies" and "worldly songs" are made to blend, and where the children of God and the children of the devil are "yoked together" in the form of a choir. The devil succeeds in ensnaring believers by this means, when he cannot do it by the openly ungodly theatre or opera. A word about amusements. Evening parties made up of Christian and Christless young men and women are dan-

gerous places for the people of God. Loose conversation, frivolous games, and all such fleshly indulgences are most hurtful to the life of God in the soul. It shows a low state of spiritual life, and a depraved palate, when the child of God can enjoy such things. Set your face straight against them all, and go on your way with God.

"Cricket clubs," "billiard clubs," and "football clubs" present other phases of "The Unequal Yoke" to young men; while singing classes, dancing classes, and choirs present the same to believers of both sexes alike. No amusement or recreation can be of God that leads you into association with the unconverted. Ruth said, "Thy people shall be my people, and thy God my God" (Ruth i. 16). David said, "I am a companion of all them that fear Thee" (Psalm cxix. 63). He had his hours of sweet intercourse in the wood with his companion Jonathan, who "loved him as his own soul" (1 Samuel xxiii). Daniel with his "companions" in Babylon, and Esther with her companions in Shushan, are fine examples of how godly young men and women may band themselves together to pray and work for God in the midst of surrounding ungodliness.

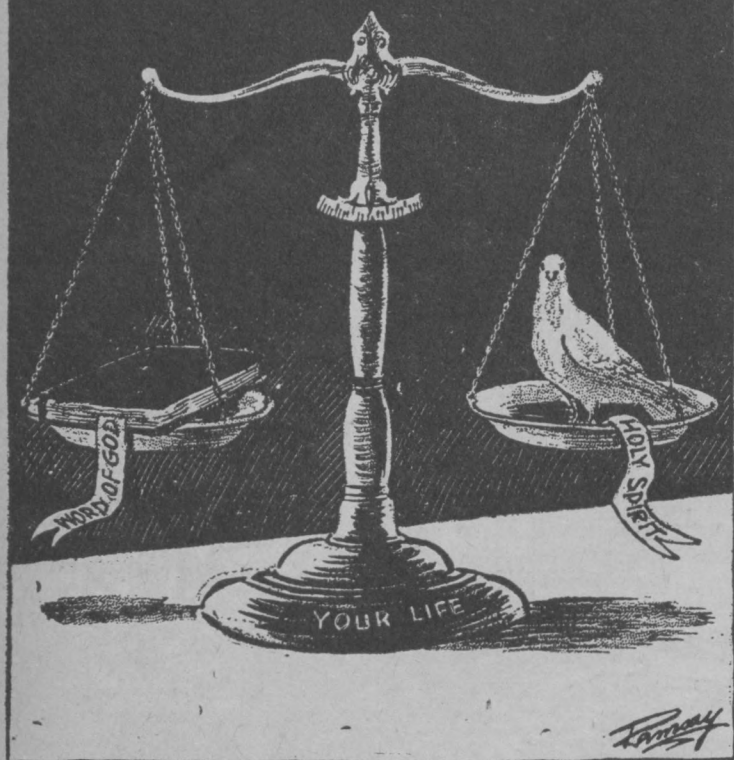
The Matrimonial Yoke

The Word of God distinctly declares that a child of God is not to be united in marriage with an unbeliever. To God's ancient people Israel the following command was given concerning the nations around them:—"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son, for they will turn away thy son from following Me" (Deut. vii. 3, 4). To the saints of the present age the Word is equally explicit:—"Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14); and "Married . . . only in the Lord" (1 Cor. vii. 39). These are clearly the commandments of the Lord to us.

This aspect of "The Unequal Yoke" is a snare into which many mighty men have fallen. Solomon, the wisest of men, fell into this snare, and the "outlandish women" of the Ammonites (Continued on page four)

PERFECT BALANCE

Let the Word of Christ dwell in you richly...
Be filled with the Spirit. Col. 3:16 Eph. 5:8



THE UNEQUAL YOKE

(Continued from page one)

nites and Moabites turned away his heart from God, and caused him to sin" (see 1 Kings xi. 1-13; Neh. xiii. 23-31). Samson, the strongest of men, was also caught in it, and shorn of his strength.

I do not suppose that any of you has the smallest thought of marriage with an unconverted partner at the present time; but we have found in the case of some, that the links that led to such a deplorable climax had been formed long before. The affections became engaged with the idol years before the final step was taken. My dear young brother and sister, let me lovingly and faithfully warn you against allowing your affections to go after a worldling. Watch the beginning of such a course. The link may be slender at first, but it will grow stronger; and once Satan gets the "Yoke" securely fastened upon your neck it will cost you something to get rid of it. How many tears and broken hearts might have been saved had the evil been checked at the beginning. If at the present moment there be a single link between your heart and that of a worldling, I implore of you to flee to the throne of grace, and, in deep humiliation of soul, acknowledge your sin to God, and seek grace to immediately renounce it. Whatever it may cost you, let the link be cut, and that completely and manifestly. Your soul will only thus escape from the snare of the fowler.

I knew a bright and happy Christian girl. A young man of her own age and rank proposed marriage to her. She allowed her affections to be engaged, yet she felt it would be wrong to marry the unbeliever. She put him off with some paltry excuse, and told him to wait a little. The link remained uncut, and after twelve years of trifling with God and her conscience, she married the unbeliever. She sits in sorrow, the wife of a drunkard. But some may say, "there are many amiable, loving young men and young women who, although they do not say they are 'born again,' are religiously inclined, and willing to

listen to the truth. Might I not be made the means of the conversion of such an one after we were married."

This is a very subtle device, and one largely made use of by Satan. The answer to it is simply this:—"God says you are not to be 'unequally yoked' with an unbeliever, and as His child He demands from you unhesitating, unquestioning obedience." It is vain for the heart that has departed from the Lord to carry out its own desire to marry an unbeliever, and then expect that God will convert him. God is a Sovereign, and He can work in spite of His people's sin, but He has not given the smallest ray of hope to the believer who enters into the "Unequal Yoke" with his eyes open, and in direct disobedience to God, to expect any such thing. Such a believer may count on many tears and sorrows, and years of domestic unhappiness. He may safely reckon on a blighted testimony and a famished soul, and on the certain fulfillment of the word—"Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7), but on nothing else. Morality and even religiousness have often been adopted to enable the unbeliever to gain his point, and after that was gained, the hypocrite came out in his true character.

Mary — was a Christian servant girl. Previous to her conversion she had been keeping company with a young mechanic. Immediately after she was converted she told him what had taken place, and that they could not any longer walk together until he was converted. He saw she was determined to act on what she had said, and every time he made up to her he was told the same thing. His tactics changed. He became very religious. He offered to give her the liberty to "go where she liked," or even to go with her. The Lord sustained the soul of His child, and enabled her to resist him boldly and fearlessly. When he saw it was of no use, he threw off the sheep's clothing, and came out in his true colors.

It is an easy thing for a believer to persuade himself that one upon whom his heart is set is a Christian. Very little proof satisfies the heart that is away from God, and the devil can easily furnish his child with the garments of a Christian profession, if they be necessary for his

purpose. But who can rightly estimate the feelings of the child of God who finds out, when it is too late, that he has chosen for a partner in life an heir of wrath; and that she who ought to be his helpmeet—his counterpart—his second self—has no more in common with him than "light" has with "darkness," or "Christ" with "Belial?" There can be no sweet blending of hearts, no bowing of the knees together before the throne of grace; no holy intercourse on things touching the King. The unbeliever cannot rise to enjoy the things above, and so the child of God must descend to enjoy the things of the world.

I heard recently of a Christian woman who had fallen in love with a worldly young man. An aged Christian warned her against it, and put before her what the issue would be. She sought to defend her conduct by saying he was moral, and willing to listen to the Gospel. "Well, well," said the old disciple, "if you marry a child of the devil, you may expect to have some trouble with your father-in-law." Her eyes were opened to see the relationship she was about to enter into, and the snare was broken.

The Commercial Yoke

"Thou shalt not plow with an ox and an ass together" (Deut. xxii. 10). This was one of Jehovah's statutes to Israel, and the New Testament command, "Be ye not unequally yoked together with unbelievers," is the answer to the type. The "clean" and the "unclean" were not to be yoked together in the plough; nor is the believer to be yoked together with the unbeliever in business. It ought to be conducted so as to please God. The distinction commonly drawn between "secular" and "sacred" things is certainly not found in the Word of God. We are told in that book, that "Whatsoever ye do, in word or deed, do ALL in the name of the Lord Jesus" (Col. iii. 17); and "Whatsoever ye do, do ALL to the glory of God" (1 Cor. x. 31). It is perfectly clear from this that a believer's secular calling is to be conducted in the name of the Lord Jesus, and to the glory of God. When he enters his workshop on Monday morning, he ought to do so in the name of the Lord Jesus, as truly as he entered the place where the disciples gathered in that Name on the Lord's Day. He ought to "buy" and "sell" to the glory of God, and as under His holy eye, just as he worshipped and served beneath it on the first day of the week. It is by looking at business from this standpoint that we see the true character of "The Unequal Yoke." Two men enter into a business; the one is a child of God, the other a man of the world, and his only desire is to make money. They are committed to the action of each other. It is clear they cannot pull well together. What the unbeliever "sees no harm in," the believer's conscience will not allow; or else the believer must yield, compromising the truth, defiling his conscience, and vexing his righteous soul from day today. It invariably ends badly for the child of God. Prospects are good for a time. It appears as if prosperity and success attended them, but the word of the Lord is firm and sure: "The love of money is a root of all kinds of evil (R.V.); which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 10). Jehoshaphat, the king of Judah, a child of God, entered into partnership with Ahaziah, king of Israel, a child of the devil, in a shipping adventure. They were

to sail a fleet of ships to Tarshish. The Lord in mercy wrecked the whole fleet before they made their first trip. Thus ended the firm of "Jehoshaphat, Ahaziah, & Co."; and thus has ended many a co-partnership, bringing ruin and loss to all the saints of God in connection with it.

The Religious Yoke

In no department of the believer's life does the command, "Be ye not unequally yoked together with unbelievers," apply more fully than in matters pertaining to the worship and service of God. The children of God are a distinct and separate people, by redemption and calling. Their citizenship is in Heaven, as is also their inheritance and their hope. They are left down here to be "the salt of the earth" and the "light of the world." The wheat and tares—that is, the children of God and the children of the wicked one—will both grow together in the field (and the field is the world) until the end (see Matt. xii. 24-30, 38, 39); but they are not to be yoked together in the Church, or associated in the worship and service of God. The unconverted, whether religious or profane, are forbidden to mingle with the saints of God, or share their privileges and responsibilities. We read of the early Church, that "all that believed were together," and "of the rest durst no man join himself to them" (Acts ii. 44; v. 13). It is not so now. The greatest number of the religious denominations are largely composed of the unconverted. What can a child of light have in common with these sons of darkness? You cannot become "communicants" or "members" in any of the churches where the unconverted are admitted without being "unequally yoked" with them. May the Lord preserve the feet of His saints, and enable each of us to yield hearty, unhesitating obedience to His Word.

THE POOR IMMIGRANT

(Continued from page one)
ries in the conscience the ticket of divine promise: "Acquaint thyself with Him, and be at peace thereby good shall come unto thee."—D. O. Newlin. — Fellowship News.

COMPETENCY OF THE SOUL

(Continued from page one)
II—Baptism of Babies. (This of course is a Catholic practice lacking Scripture warrant).

What infant baptism has done:

- (1) It has taken the inalienable right of the individual to choose for himself out of his own hands, and made him subject to the choices of others, when he was helpless to resist. (It is bad enough to have parents tack an unlovely name onto one, let alone force one to be baptized).
- (2) It has filled churches with unsaved, lacking conversion.
- (3) It has brought about religious persecution and bloodshed. And it has been the chief ally of state churches. No denomination which really believes in the necessity of conversion, can consistently practice infant baptism.

What Competency of the Soul Includes—

1. Personal accountability to God. (Romans 14:12). Not what father, mother, or friend does, but what YOU DO is the thing that you must answer for.
2. The personal right to approach God direct through Christ for salvation. ("No man

Remedies For Trouble

If you are down with the blues, read the twenty-third Psalm.

If there is a chilly sensation about the heart read the thirteenth chapter of Revelation.

If you don't know where to look for a month's rest, read the twenty-seventh Psalm.

If you are lonesome and unprotected, read the ninety-first Psalm.

If the stovepipe has fallen down and the cook gone off in a pet, put up the pipe and wash your hands and read the first chapter of James.

If you find yourself losing confidence in men, read the thirteenth chapter of I Corinthians.

If people pelt you with hard words, read the fifteenth chapter of John and the fifty-first Psalm.

If you are out of sorts, read the twelfth chapter of Hebrews.—From the Oklahoma Teacher

cometh to the Father but me," said Jesus.)

3. The personal right to approach God through Christ in PRAYER. (Jno. 14:13). You don't have to be a priest. (The Fallacy of this "come forward" and be prayed for business, which turns a preacher into a priest).

4. The personal right to interpret the Word of God and to interpret it. What does the Bible say? "Search the Scriptures." "Study to shew thyself approved unto God." Catholics use "No Scripture" in an unwarranted sense.

Baptists (true Baptists) are opposed to being "regimented" and to having all individuals stricken out. Back of their attitude is the belief that the human soul is competent and responsible. Sad to say, the attitude of Baptist officialdom is one that leans further and further towards the restriction of freedom, and the nazifying of Baptists. Let us resist this the last ditch.

WHAT A STRADDLER!

(Continued from page one)
ishioners happy, he would have to advocate Mariolatry, endorse the rosary and the canonizing of saints, and preach salvation works, to please the Catholics. He would have to fall in line with the Orthodox Jewish idea of Sabbath - keeping, together with rejecting Jesus Christ as the Messiah and the Son of God, who died for the sins of men. Then in order to please the evangelical Protestants, he would have to preach the virgin birth, deity, and miracle-working powers of the Lord Jesus Christ, His sacrificial death upon the cross as a Saviour and martyr, the gospel of the grace of God.

I don't know whether Mr. Polk is sufficient straddler to please for this church or not. If he fails, I know of lots of other men in the South, that could be recommended for the task, as some of our Baptist leaders have made bigger compromises than this.

CATHOLIC GIRL

(Continued from page one)
lic Digest.

Here is a girl who got a husband by throwing away her Roman Catholic throw away her statutes and images and trust the Lord Jesus fully.