

A foe of God was never a true friend of man.

BIBLICAL

PREMILLENNIAL

MISSIONARY

BAPTISTIC

# The Baptist Examiner

Paid Circulation In All States and Many Foreign Countries.

"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

Volume 18, No. 6

Russell, Kentucky, March 12, 1949

Whole Number 562

## The Southern Baptist Convention Periodical "Home Magazine" Admits That Less Than 10 % Of Funds Reach The Missionary

The old charge made years ago against the mission organizations, that only about ten per cent of the money given ever reached the missionary, has been revived again. Over in Kansas City, Missouri, a Mr. Wendell Zimmerman is reported as saying that he refused to call upon his church to give a missionary offering, knowing that out of every dollar sent, the poor missionary would receive only a very small percentage, not even a tenth.

This, of course, is not true. It is true that the amount of money the individual member puts into his church treasury is used all the way along to support the entire denominational

program, and out of that dollar about ten per cent will get to foreign missions. It must be remembered, however, that the 90 per cent goes to support the entire denominational work. There ought to be a larger amount for missions, and if all of our pastors will emphasize the slogan which has been given to us, "Fifty Fifty by 1950," we will ultimately reach the place where the churches will give fifty per cent of what they receive and the state mission boards will give fifty per cent of what they receive to the Southwide interests; then more than ten per cent will go to foreign missions.—Home Magazine.

Thus a denominational paper admits that less than 10% of missions funds reach the missionaries.

About a year ago I quoted from "Waves of Grace," in which the editor of that paper, Brother Wendell Zimmerman, said that only about ten per cent of mission money ever got to the foreign field.

In this article Brother Zimmerman declared that the reason he did not support the Co-operative Program was that the "carrying charges" were too high. In this he expressed my sentiments exactly.

No man believes more strongly in missions that I do, but I certainly do not believe in taking the money that is given by God's people for missions, to (Continued on page three)

## Is The Cooperative Program God's Plan And Man's Hope?

There are a few men for whom I've had greater respect in the past than Pastor George Ragland of the First Baptist Church of Lexington, Ky. I used to consider him a denominational giant.

Some years ago in denouncing the Co-Operative Program and the heretical tendencies of the convention he declared that the only hope for the denomination was "Independent churches, independent pastors, independent schools, and independent papers." In that same message he urged designation of one's mission funds as the only scriptural method of missionary work.

However, for the past few years he has been reversing himself and backing up on all his former positions until as one brother expressed it, "He is nothing but a denominational crawl-dad."

In his paper, "The Sling and Stone" of January 22, 1949, in an editorial entitled "Danger of Designation," among other things he says:

"The best hope for our co-operative work is in the Co-operative Program. When we yield to appeals of interested (Continued on page three)

## If A Christian Backslides, What Can He Expect?

Some Questions to Consider

How does one's baptism declare a falsehood, if they go off into backsliding?

Do you—and do others, admire a person who makes a big profession and then lapses back into his old manner and habits of life?

In what way is the cause of Christ hindered by backsliders?

What Chiefly Promotes Backsliding?

Neglect of church worship. Neglect of prayer, Bible reading.

Idleness as a Christian. Failure to exercise one's gifts as a Christian. It is hard to backslide so long as you keep witnessing for Christ, and talking your religion to others.

Bad company. This is one of the worst things. A sound apple is not helped by putting it among rotten ones. A fast crowd can take you to ruin in a hurry. (Can you stand to go against the crowd? Do you have enough backbone to stick up for right wherever you are?)

Can a Person Get by the Lord as a Backslider?

Certainly not. The outbreak— (Continued on page three)

## The Proper Administrator Of Baptism Can Only Be Missionary Baptist Churches

J. G. BOW  
Now In Glory

Baptists believe that baptism is the dipping, immersion in water, in the name of the Trinity, of a believer upon profession of faith, by one duly authorized by a church of Jesus Christ to perform such service. Bear in mind they believe that

### God Out

When members of the U. N. Social, Humanitarian and Cultural Committee met recently in Paris to draft a declaration on Human Rights, Brazil made the proposal to include the statement that "all human beings were created in the image and likeness of God." The Russian delegate objected to the proposition, stating that it "is much disputed" in the Soviet. Christ-hating Russia should object to such a proposal is not surprising. But it is staggering that Britain's delegate should agree. It is only an indication that Christless men in every country are agreed on one thing: "We will not have this Man to reign over us." On this point "Satan is not divided against himself." Ungodly men agree under his banner to have no God." It was therefore finally decided by this U. N. committee "that it would be best to leave God out of Article I."

British statesmen of the past have declared that Great Britain owed her greatness to the Bible. How, then, can she expect to recover in any way when her delegates lock arms with the atheistic Russia against Heaven? The western powers seem to have an everlasting disagreement with Russia. Is Great Britain (Continued on page two)

## More Ignorance On Part Of Seminary Professor

"I had a great deal of trouble with God's sovereignty and election on the one hand and man's free moral agency on the other until I found out something. God gave up part of His foreknowledge in order to be able to make man with a free moral will."

This is what one of the professors of the Louisville Seminary recently said. This statement declares that God does not know everything and that furthermore He doesn't know as much as He used to know. (Continued on page three)

### Mused Uncle Mose

Deacon Slitherfoot, he allus a arguin' dat tithin' wuz back undah de ole law, dat undah grace all we has b'longs to de Lawd. But seem lak he cain' neva hit up even to de legal standa'd.

## The Second Coming Of Christ Is A Purifying, Comforting Sustaining Hope

Titus 2:13

The blessed hope of the believer is the imminent coming of Christ. This happy hope if really held in the heart will enable us to live for Him. It will build up into our souls His love and likeness. We must watch and wait for Him and some blessed day He will come for us.

It Is A Purifying Hope

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (I Thess. 3:12, 13). "He

that hath his hope in him purifieth himself even as He is pure" (I John 3:3).

This is our power for a sanctified and separated life. Christ prayed in His high-priestly prayer, "They are not of the world as I am not of the world. Sanctify them through thy truth, thy word is truth" (John (Continued on page three)

### Northern Baptists

John W. Bradbury (Watchman-Examiner, 1-20-1949) in an editorial on "Is Union of Northern Baptists Possible" gives the following figures, showing the decline of Convention membership: "The Convention Annual for 1913 reports 13,245 churches; in 1920, 11,065; in 1930, 8,115; in 1940, 7,526; in 1948, 7,124. There are various reasons for this decline. In some states bordering on the Southern Convention territory, there are churches which transferred to that Convention. In 1920 there were many rural churches which closed up for want of pastors. But the greatest losses have been due to churches in Northern states withdrawing fellowship from the Convention. Had there been no disaffection, it is quite possible that the Northern Baptist Convention would today have over 15,000 churches."

The inclusive policy is not only wrong but it does not pay. Many conservatives and liberals who plead for its support are trying to support that which is unsupportable. Unless conditions change in the convention the exodus will continue. Churches are still quitting the Convention and the Annual for 1949 will show another decrease. —Tulga

## The First Baptist Pulpit

### "SOME BIBLE EVIDENCES OF SALVATION"

"These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life"—I John 5:13.

Can one be sure of this all-important matter? Can a person really know that he has been born again, is a child of God, and a possessor of eternal life? Does a believer in Christ ever come to the point that he can "read his title clear to mansions in the skies"? Can anyone honestly and truthfully say, "I know, beyond a shadow of a doubt, that I am saved, and will spend eternity with Jesus."

There are many who tell us that such assurance is impossible. They say that one who has believed on Jesus can hope, or feel, or believe, or be almost sure of salvation, but that no one can ever say, "I know I am saved." Is such a conclusion true? Can a person who has repented of sin and trusted Jesus for salvation therefrom, know that his sins are forgiven and that he is a child of God?

The question can be answered emphatically in the affirmative. God's Word abounds in "I know." They stand out in the Holy Scriptures like mountain peaks above the surrounding

countryside. Note a few of them: "I know that my Redeemer liveth" (Job 19:25). "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28). "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). "We know that, when he shall appear, we shall be like him; for we shall see him as he is. We know that we have passed from death unto life, because we love the brethren" (Continued on page two)



THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

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

SUBSCRIPTION PRICE  
One Year In Advance.....50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.

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

Paid circulation in every state and many foreign countries.  
Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

GOD OUT

(Continued from page one)  
ain so poverty stricken spiritually that the only point on which she can agree with Russia is that of "leaving God out?"  
—Prairie Overcomer

BIBLE EVIDENCES OF SALVATION

(Continued from page one)  
ren" (I John 3:2, 14).

Therefore we see from these Scriptures that God's people can be sure of some things, and particularly the fact of their own salvation. God wants us to know that we are saved. Satan does not want the lost person to know that he is lost, neither does he want the saved person to know that he is saved. But God wants us to have the full benefit, peace, joy, and assurance that can come only through knowing that we are His.

We have settled the fact that one can know if he is saved. Let us now consider how one can know this precious fact. The FACT of assurance is not enough; we also must know HOW we may have this assurance. Let us look first at some things often used as a ground of assurance which are not according to the Bible.

First, we shall consider the matter of FEELING. So many persons, when asked about their salvation, quickly reply that they know they are saved because they feel that they are. My friend, if that is the only reason you have for believing that you are saved, I am terribly afraid that you are still lost. Not one place in the Bible tells us that a person must feel a certain way in order to know that he is saved. And yet, probably more people are deceived about this than anything else in all the world. Feelings are tricky. They fluctuate according to the circumstances which surround the individual. Satan makes it his business to deceive people about their salvation by telling them that it is decided by their feelings. Just because you feel that you have everlasting life does not mean that you have it. Please remember that such feeling may be given by Satan to deceive you.

In the next place we take a look at church membership. So many persons, when asked if they are saved and know it, reply in the affirmative and give as the reason for their assurance that they have joined a church or have been a church member for so many years. But the tragic thing about it is that church membership does not necessarily mean that a person is saved. It should mean that, but Satan has succeeded admirably in leading people to believe that joining a church

CHRISTIANITY 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. The true believer rests on the finished work of Christ and teaches 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.

ZOROASTRIANISM. 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.

would save them, therefore many have gotten into churches under such circumstances. However, a person may be a church member and be just as surely lost as one who is not a church member. Note the words which Peter spoke to Simon, who had become a nominal believer:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:20, 23). Please note that these words were addressed to a church member. My friend, if your church membership constitutes the only ground for your assurance of salvation, you are still in the same condition as poor old Simon.

We ask another person if he knows that he is saved and how he knows it. He replies that he is sure of it because of a dream, vision, or strange experience which came to him. I remember hearing a lady tell, some years ago, of a vision which she had. She said that she was almost dead, in a state of unconsciousness. She stated that while in this state she seemed to see the brightest, most beautiful light

she had ever seen. Her conclusion was that she had never doubted her salvation since then. Frankly, I could see no connection, and my reaction was that if she had not better proof of salvation, she was still unsaved. Such things remind us again of the words of Jesus, "Except ye see signs and wonders, ye will not believe" (John 4:48). Signs may be all right to convince skeptically inclined persons, but they are of no value to the person of faith. Dreams, seeing visions, and having strange experiences are no sure evidence of salvation.

We approach another person and question him about his salvation and assurance. He answers us, "Oh, yes, I know I am saved, because I am living right. I used to lie, swear, drink, rob, gamble, commit adultery, and even kill people, but that is all over now. I turned over a new leaf and changed my way of living. I know that I am on the right road now because I am living right." Well friend, we are glad to see such a change, but please remember that a person may be living right according to a moral standard and yet be without Christ. God's Word tells us, "Now to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). Being saved is not a matter of "living right" according to accepted moral standards, but of believ-

ing on Jesus in your own heart as your Saviour from sin.

We notice one other of these false evidences of salvation. There are some who, when approached about this vitally important matter, say, "Yes, I know that I am saved, because I was almost to the doors of death, and God brought me back." However, that is no sufficient proof that such an individual is saved.

One afternoon, in a former pastorate, I went into a home to see a lady who was ill. After talking and praying with her I became reasonably satisfied that she was a saved person. I went into the next room where her married daughter, with whom she lived, was sitting holding her baby on her lap. I said to her, "Do you know the Lord Jesus Christ as your Saviour?" She looked adoringly at the baby on her lap, no doubt thinking of how she went through the valley of the shadow of death for it, and replied, "If I did not I would not have this." I said to her, "My dear lady, that is no proof that you are saved."

My wife was walking across the church lawn with a relative. She said to this relative, who had been through some dangerous illness, "Do you know the Lord?" The relative replied, "If I did not I would not be here today."

You get the point, do you not? These people, as do so many others, had the idea that just because God had brought them back from the doors of death, spared their lives, and let them keep on living, they were thereby perfectly assured of salvation. Dear reader, please do not be misled by such a tragic mistake. If you are such a person, please remember that it might come nearer being a proof that you are not saved. That may be the reason you did not die—simply because you were not ready. It may be that God, in His infinite mercy, spared you to give you another opportunity to get ready to meet Him. Note the words of the Psalmist: "Before I was afflicted I went astray; but now I have kept Thy word. It is good for me that I have been afflicted; that I might learn Thy statutes" (Psalms 119:67, 71). It may be that God had to bring you to the end of your own strength to depend on Him.

In this first point which we

considered we saw several things which people use as evidence of salvation which are altogether lacking in Scriptural verification. Now that some of the rubbish of falsehood which the enemy of truth caused to collect in the thinking of some has been cleared away, let us notice some evidences according to God's Word.

First, we find that the believer in Christ has the "witness in himself" (I John 5:10). Let us read the statement as the Bible gives it: "He that believeth on the Son of God hath the witness (record) in himself." If you have ever believed on the Son of God as your Saviour, you have the witness, i. e., record, of that experience written inside your heart. Believing on Jesus, receiving Him as your Saviour, is a very definite experience. Being born the first time was a definite experience, getting married was a definite experience, and many other less important things in life are definite experiences. Surely such a unique experience as receiving Christ, having your sins forgiven, becoming a possessor of everlasting life, is definite. You may not remember the exact time or place where this happened, but if you have believed on the Son of God, the record of that experience is there in your heart, written with the pencil of God's indelible grace, and nothing can erase it.

Second, we have the witness of the Holy Spirit. In Romans 8:16 we read, "The Spirit himself beareth witness with our spirit, that we are the children of God." There we have the testimony of another person, added to our own claim, that we are God's children. The Holy Spirit, who convicted us of sin, revealed to us the truth, pointed us to the Saviour, and led us to put our trust in Him for deliverance from sin, is present in our hearts as the Spirit of Truth to add His word of testimony to ours that we are the children of God. Therefore, in the mouth of two witnesses, the glorious fact of our salvation is established.

Third, love for our fellow Christians proves our divinity. In I John 3:14 we find these words, "We know that we have passed from death unto life, because we love the brethren." Love for the brethren is not a CAUSE of our salvation. (Continued on page three)

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## EVIDENCES OF SALVATION

(Continued from page two)  
out an inevitable RESULT of it. If you are a member of God's family, there is sure to be in your heart some of the family affection. If you claim to be saved and yet, deep down in your heart, you hate some child of God, you just never have been saved. On the other hand, if you truly love the people of God, that is good proof that you belong to the family.

Last, the best proof of all that we is saved is the written Word of God. Can you truthfully say, "I know that I am saved because God says I am." Let us look closely at our Bible for a minute:

"He that believeth on him is not condemned . . . he that believeth on the Son hath everlasting life" (John 3:18, 36). Do you, in your own heart, believe on Jesus as your Saviour? So, God says that you have everlasting life. If God says so, it is so. His Word is true — unchangeably true. Here is how I know that I am saved: I know I believe on Jesus Christ, God's Son, with all my heart. So, God says that I have everlasting life. If God says so, I know so, don't you? Note some other passages which state the same truth: "He that hear-eth my word, and believeth on me, that sent me hath everlasting life" (John 5:24). Look at the text again: "These things I have written unto you that ye believe on the name of the Son of God; that ye may KNOW that ye have eternal life" (I John 5:13). If you believe on Jesus Christ you can know that you are saved because God says you are!

Honest now, dear reader, do you KNOW that you are saved? It is not enough for you to say, "I HOPE I am," or "I THINK I am," or "I FEEL that I am," but you are to get the full benefit from it now and experience the joy which can come only through such assurance, you must be able to say, "I KNOW that I am saved." You can know that you are taking God at His Word. If you are not sure, will you now stand and obey this? "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Do you believe on the Lord Jesus Christ? If so, God says that you are saved, therefore, believe it and rejoice in it. If you have trusted Jesus for salvation, will you now, in your own heart, believe on Him and be saved? —R. F. Hallford, Dothan, Alabama.

## CO-OPERATIVE PROGRAM

(Continued from page one)  
Individuals and institutions are never worthy for gifts additional to what they are receiving from the Co-operative Budget. We become parties to the breakdown of the Co-operative Program and to the ultimate loss of all our agencies and institutions. The hope of our co-operative work and the happiness we get from it are both wrapped up in the Co-operative Program and its defense of it from possible attack through designation. We must not let ourselves or our children become so enthusiastic about special objects as to forget the importance of co-operation in all the objects of our giving.

Thus, the man who was once a denominational giant has dwindled into a convention pygmy. Like Samson, he is just as strong as any other man" (Judges 16:30). This article from his pen indicates that today that we are merely a "me-too" convention politician rather than an

erstwhile denominational statesman. He is nothing more or less than the Charlie McCarthy of the Co-operative Program.

For nineteen hundred years Baptists got along without the Co-operative Program. There is no individual but what will admit that Baptist prestige was greater before the days of the Co-operative Program. In those days Baptists were Baptists. Churches and pastors were free to listen to the still small voice of the Holy Spirit. While today they listen like galley slaves to the commands coming from denominational headquarters.

There are a lot of unscriptural institutions being supported through the Co-operative Program. The Seminary with all of its heresies is one of these. The B. T. U. department which trains women to speak in public mixed assemblies thereby violating the Word of God, is another. The Annuity Board, which is nothing more or less than a denominational social security plan whereby a lot of so-called big preachers shall continue to get a fat salary even in the days of their dotage, is another. Hospitals, concerned primarily with the healing of the bodies, is another. Schools, where the main emphasis is on the teaching of secular subjects, rather than the Word of God, is another.

If you want to go on supporting these unscriptural and anti-scriptural phases of the denomination then continue your support of the Co-operative Program. However, if you want to be honest with God, as you'll wish you had been when you stand before Him at the judgment, you'll never give another penny to the Co-operative Program. Instead you'll designate it all to sources where you are sure the funds shall be scrip-

break off the suckers that are living at the expense of the truth.

As for Brother Ragland, may God give him "space to repent." It's too bad to see an elderly preacher fight evil all his life and then compromise in his old age with the very things he has always contended against.

## BACKSLIDING

(Continued from page one)  
ing sinner who isn't anything can get by with things that a Christian cannot get by with. It is a very dangerous thing to be a Christian and to fail to live right.

### What Does God Do With a Persistent Backslider?

Some people teach that God takes away one's salvation and sends one to hell. This is not so. (See Jno. 10:28, 29).

1. Read Hebrews 12:5, 6. This tells what God does.
2. What is "chastening?"
3. How many Christians are chastened? (Heb. 12:6).
4. How does that prove the impossibility of "sinless perfection?"
5. Why does God chastise His children. TWO REASONS: (1) Reason one—Rev. 3:19. (2) Reason two—I Cor. 11:32.
6. What is the best way to avoid chastening? (See 1 Cor. 11:31).

### What Are Some of the Things That Bring Chastening from God?

Irreverence and lack of regard for holy things. The Corinthians were chastened for their irreverence concerning the Lord's Supper. This chastening took the form of sickness and death.

ample: Israel and Judah who were sent into captivity for their idolatry).

MANY OF THE SORROWS, SICKNESS, LOSSES, HOSPITAL BILLS, ETC., COME ABOUT BECAUSE CHRISTIAN PEOPLE ARE UNDUTIFUL ABOUT THEIR DUTY TO GOD—their church attendance, their giving, their worldly practices. If you are a Christian and won't—just won't—live right, then LOOK OUT!—Roy Mason.

## TEN PER CENT

(Continued from page one)  
support a lot of anti-scriptural organizations and heretical secretaries. I believe that the money that is given for missions ought to go one hundred cents to the dollar for missions.

Well, anyhow, when Brother Zimmerman declared that only about ten per cent of the mission dollar was used for missions and whom I quoted in this paper some of the "dear brethren" who have an ultra-strong case of "conventionitis" almost died. I was called everything but a gentleman and a milk cow. One Kentucky pastor read the article from his pulpit, declared it to be a diabolical lie, and tore the paper into shreds. He shouldn't have done this, for his actions were very hard on his blood pressure. And now the October issue of Home Magazine of Southern Baptist Convention (Vol. 19, No. 10) on the editorial page under the caption, "Missions and the March of Events," admits that not even ten per cent actually goes for missions.

What makes the difference? When I made this statement, some of those who have lived all their lives off of the denomination threw a temper tantrum. Now, when the editor of the Home Magazine makes the same statement, no one seems to pay any attention to it. It is a true statement, whether I made it or who made it. In the light of it every man who is

## IMPUTATION

By Benj. F. Dotson  
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Gal. 1:7 - Rom. 4:24

There's a statement in Galatians  
From the great apostle's pen,  
Dealing with a situation,  
That was quite a problem then;  
It consisted of an error  
Not uncommon in our day:  
Men are saved by works of merit,  
Which is not the Bible way.

It is called "another gospel,"  
"Not another," so says Paul,  
It is a sly perversion,  
Not the gospel after all;  
It is thus a woeful mixture,  
Law and works are magnified,  
Robbing Christ of all the glory  
Of the cross on which He died.

Righteousness is not by doing  
The commandments of the law,  
For the ritual from Sinai  
Will reveal the slightest flaw;  
But the righteousness demanded  
For the judgment seat to come:  
Christ for righteousness, imputed,  
God's dear holy, sinless Son.

now contributing to the unscriptural Co-operative Program ought to ask God to forgive him for ever having given one penny of mission money in this manner.

This admission on the part of one of the convention bigwigs ought to be an eye-opener to every Baptist who loves his Lord more than he does an unscriptural program. Of course, there'll still be plenty who will shout, "Great is Diana of the Denomination" yet many of God's own we trust shall be sufficiently enlightened to henceforth designate their offerings toward scriptural missions.

## SEMINARY IGNORANCE

(Continued from page one)  
There are folk in the asylum at Lexington who have more sense than to utter a statement like that.

## THE BLESSED HOPE

(Continued from page one)  
17:16, 17).  
He has redeemed us from the curse of the law, from the guilt of our sins and from this present evil age. We are born of God, bought by precious blood, children of God, no longer of this world, though still in the world. With this comes our responsibility to live for God. We must not be careless or carnal in our walk with God for that would be a denial of the power of the Gospel. It would reveal to our hearts that we do not know what this blessed hope is. This hope teaches us to walk in the light as He is in the light. We who know what it is, what its fulfillment will mean to us cannot go in the ways of the world and enjoy its empty pleasures. The coming of the  
(Continued on page four)



"KEEP that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." — I Tim. 6:20.

"Blessed is he that readeth, and they that hear the words of this prophecy, and KEEP those things that are written therein." — Rev. 1:3.

turally spent.

In one sense I agree with Brother Ragland in his editorial. There is danger in designation. Everyone of these unscriptural objects are in danger of their existence when you designate. May God help you to designate all your funds today and thus end all their unscriptural and parasitical existence.

To raise good tobacco the suckers have to be broken off the plant. The same is true of corn. If you want a good strong church and denomination, then

(See 1 Cor. 11:30).

Disobedience to the plain Word of God. (Ex. Moses, who smote the rock).

Immorality of life. (Example: David, who took another man's wife. He suffered the loss of his child as the result. Also other things).

Covetousness concerning money. (Example: Ananias and Sapphira. Also, the Israelites in Malachi's day whose crops suffered because they withheld their tithe.)

Turning to other gods. (Ex-



We frequently find people who ask for advice but most of them want their own judgment confirmed.

### THE BLESSED HOPE

(Continued from page three)  
Lord is a satisfying and purifying hope.

"With such a blessed hope in view,  
We would more holy be,  
More like our risen, glorious Lord,  
Whose face we soon shall see."

#### It Is A Comforting Hope

We are not waiting for death, but for the Lord to come, when we shall be changed. The change will be "in a moment, in the twinkling of an eye" (I Cor. 15: 52).

When Christ comes for His own the dead in Him will be raised and the living in Him will be changed, then "we shall be caught up together with them in clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:17, 18).

Such a happy hope brings comfort to His sorrowing saints today! It will be a day of glad reunion with our loved ones who have gone before. What hope and good cheer this hope should bring to us! It will cheer and comfort all His own, when they stand at the open graves of loved ones who have been called home. This should bring repose to us and help us to dry our tears for the morning will soon be here when we shall be called into His presence. This is our bright hope in a dark and hopeless world. The Lord is coming.

We need to keep this constantly before our hearts. May we really wait for Him, watch for Him, worship Him, pray for His coming when we shall see Him face to face. This hope will keep us in communion with

Him as nothing else. His joy and our joy is being with Him forever. It may be that we shall meet Him today. Blessed Hope!

"O child of God, there is for thee  
A hope that shines amid the gloom,  
A gladsome hope that thou shalt see  
Thy Lord, for He will surely come."

#### It Is A Sustaining Hope

It sustains in suffering and sickness. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18).

This is the hope of imminent glory which in suffering gives strength, "yea songs in the night" will be heard coming from the lips of His children if this is the blessed hope of their souls. And then it sustains us in conflict and keeps us faithful in a day of small things and in this day of apostasy.

The hope that the Lord Jesus is coming soon

#### Gives Us New Courage

to work on for Him. This is seen in the life of the Apostle Paul. He is the model servant for us to follow. In his service for his Lord we see his untiring love, his wholeheartedness, his sufferings which he endured as he waited for the coming of Christ. Read I Thessalonians 2 and II Corinthians 9:24-33.

Paul had seen the Lord in glory and he knew His glory belonged to him and that in the

day of Christ he would receive the reward from His hands. This was the secret of His love for the Gospel; this gave him joy to endure. Like Moses he, "had respect unto the recompense of the reward."

He believed that at the judgment seat of Christ he, and all the saints would stand there to receive from Christ the reward for faithful service. He looked upon those for whom he worked, who were his dear children in the faith, and who were nourished by his ministry as his glory and joy in the coming presence of Christ. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thess. 2:19).

The men and women of God who have been the most successful in the service of Christ whether in the past or in the present have been those who have believed in that blessed hope. Thus if we believe that the Lord Jesus may come today or tomorrow we shall certainly keep busy and not waste time in the doing of His work into which His grace has called us.

"Let all that look for,  
Hasten the coming joyful day,  
By earnest consecration,  
To walk the narrow way,  
By gathering in the lost ones,  
For whom our Lord did die,  
For the crowning day  
That's coming by and by."

—Light and Liberty



### PROPER ADMINISTRATOR

(Continued from page one)  
his churches he has committed the ordinances. These ordinances (Baptism and the Lord's Supper), are holy symbols of God's own appointment, setting forth in object lessons the fundamental principles and doctrine of the gospel of salvation through Christ Jesus. Now if God punished his people, blotted out Israel, scattering them among the nations, because they kept not his ordinances and refused to walk in his statutes, who shall dare to change and trifle with these simple, sublime ordinances, which reflect the glory of Christ's work, life, death, burial and resurrection? The conditions of God's blessings upon ancient Israel was "That ye keep mine ordinances." And under his dire punishment he stoops to explain, saying: "Ye have gone away from mine ordinances and have not kept them," and even compassionately to invite them, saying: "Return unto me and I will return unto you." Surely God in His holiness, justice and consistency is not less concerned about these ordinances, which set before men the finished work of Christ, than the temporary ordinances which shadowed forth His coming.

But who shall administer them? If they are church ordinances then they are necessarily under the control of the churches, and only such as the churches appoint or ordain, are qualified for this service.

Some seem to think anybody claiming to be a minister, belonging to any organization claiming to be a church, performing the act for any design suiting their fancy, may perform this divinely appointed ceremony. Of course all will admit that irreligious persons are excluded from the class of administrators. Then again, if they are known to be irreligious, whatever they may claim, they cannot have this right. For instance, the Mormons, Universalists, etc.

Again all religious societies not claiming to be churches can-

not scripturally administer the ordinances—such as the Young Men's Christian Association, Epworth Leagues, Christian Endeavors, Young Peoples' Unions, etc. Very well, then, when Luther, Calvin, Wesley and Campbell and others started the churches which bear their names, these were then no more churches than the above named societies are now churches. What people, regarding and expecting approval of Christians would be willing to recognize and receive the ordinances administered by the Young Men's Christian Association? Another question: Will their long continuance secure to them the right to administer baptism? When Alexander Campbell was excluded from the fellowship of the Baptists was he authorized to administer the ordinances for the church that excluded him, or for any other church? If not, by what authority can the sect he founded be now authorized? If there is a straight road between two cities, and another straight road turns from it at any angle, how far must this second road go before it becomes identified in course and destiny with the first? In other words, how old must an error be to make it right?

Again, Baptists believe that since in its introduction baptism was administered by divine authority, and since there is no declaration of a change in the method of administering the ordinance there should be a commission from God to administer the ordinance now. John said he was sent to baptize with water—John 1:33. True, there has been no direct personal command to the preachers of this day from God, but Jesus commands His church in Matthew 28:19, to teach (makes disciples) of all nations, baptizing them, etc. It is of course not expected that a church as an organization, does the baptizing, but that it is done by the order of and under the direction of the church; and hence one is thus authorized to baptize by the church and for the church, which has a commission from Jesus to go, to teach, to baptize. As "Jesus made and baptized more disciples than John (Though Jesus

### A LETTER FROM AN INVALID WHO HAS BEEN A BLESSING TO MANY OTHERS

Dear Readers of THE BAPTIST EXAMINER:

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Himself baptized not but his disciples—John 4:1-2), so a church in obedience to the commission (Matthew 28:19) makes and baptizes disciples, though the church baptizes not but her selected and duly appointed minister. If the commission to evangelize the world is to the church, then the command to baptize to the church, and hence baptism administered by the authority of a scriptural church is by divine commandment as truly as was that of John the Baptist. If the command is to the church, then one not under the direction of and authorized by a scriptural church is not a scriptural administrator of baptism.

Surely Jesus knew it was necessary to have a divinely appointed, proper administrator; hence "He came from Nazareth of Galilee, and was baptized of John in Jordan."

THE BAPTIST EXAMINER

PAGE FOUR

MARCH 12, 1949

### THE VALLEY OF SORROW

I came to the valley of sorrow,  
And dreary it looked to my view,  
But Jesus was walking beside me,  
And sweetly we journeyed it through.  
And now I look back to that valley  
As the fairest that ever I trod,  
For I learned there the love of my Father,  
I leaned on the arm of my God.

Yes, as I look back to the valley  
From the crest of the glory-crowned hill;  
I call it my Valley of Blessing,  
So peaceful it lieth--so still;  
And sweeter its calm to my spirit,  
Than the chorus of jubilant song;  
'Tis there that the mourners find comfort;  
'Tis there that the weak are made strong.

O fair is the valley of sorrow!  
God's tenderest angels are there;  
Its shadows are lighted by Patience,  
And sweet with the fragrance of Prayer;  
Tired hearts gather strength in the valley,  
And burdens once heavy grow light;  
Ah, sweet are the "songs of the sunshine,"  
But sweeter the "songs of the night."

O beautiful Valley of Sorrow!  
So holy, so calm and so blest!  
Thy ways are the fairest I travel  
This side of the Land of my Rest.  
And if someday the Father should ask me  
Which was the best of the paths that I trod,  
How quickly my heart shall make answer:  
"The Valley of Sorrow, O God!"

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