

No man can ever pray right who lives wrong.

MISSIONARY

PREMILLENNIAL

BIBLICAL

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

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This Is The Truth As To The Growth Of A Baptist Hierarchy

movement, it matters not potent or commendatory, gain headway in the south does not follow strictly denominational lines. One be guilty of almost any crime, but none will bring such summary judgment as the failure to conform or the manifestation of a hesitancy in supporting a cause and promoting a program. No independent Baptist, even though Baptist, can expect any sympathy. Modern, denominations can be as intolerant as ancient phariseism, where loyalty to group and to tradition was more important than loyalty to Word. The co-operating liberalist, with his Bible-denying, teaching, is far more welcome among the powers that be than 100% Bible-believing Christians who for some reason fails to

"support the whole program." The criterion of favor has shifted from that of loyalty to God, His Word and one's conscience, to that of loyalty to the denomination and its organized work. Southern Baptists are unwittingly building a machine, unless checked, that will one day prove our undoing. Church history is replete with evidence to the fact that the greatest enemy to spirituality is the tendency to degenerate into a crystallized system that has a form of godliness, denying the power thereof. Even now we are rapidly shifting the emphasis from the autonomy of the local church to the autonomy of the group, whether it be the local association, state convention or Southern Baptist Convention. In many associations the unit is not the church but an executive committee. (Continued on page four)

OUR POLICY

Quite often when someone takes exception to a doctrinal viewpoint as expressed in this paper, he will write a lengthy denunciation of the editor and demand that his article be printed. Usually such individuals prate loudly about "the freedom of the press" and "both sides of the issue."

We have a number of Campbellite "sputers" and some very heretical Baptists who occasionally take this attitude.

I do not remember a single one of these individuals who ever contributed one dime toward the expense and on-going of this paper, yet they seem to think that I should spend good money in allowing them to express their heresies, with me paying the bill.

As long as I edit THE BAPTIST EXAMINER, and am responsible for its bills, I shall likewise be wholly responsible for the articles published therein. I shall say what I feel that God would have me say and if any of you don't like it, you have my permission to cease reading it.

Now understand: We welcome articles from our friends and are happy to print them. However, we are not going to print anything that we believe to be of an heretical nature. If you have something worthwhile and edifying for the brethren, it will be a joy indeed to receive it, yet if it is abuse of the editor or of his doctrinal position, just put it in your own wastebasket; mine is already full.

Mused Uncle Mose

Wid de front doah ob de chu'ch wide open, an' de back doah shut tight, you jes' natch'ly goin' to ketch up er lot er driftwood.

Following The Baptists In Persecution And Blessing Through The Centuries

The editor is not acquainted with the author of this article except by correspondence. This past winter she wrote asking for information on Baptist Church history, which I, of course, was glad to furnish her. Using this material, she prepared this article as a term paper for one of her high school classes. After receiving an "A" on it, she sent it on to me and I am happy to share it with our readers.



Anna Lou Gross
Dry Ridge High School
Dry Ridge, Kentucky

The following report is a history of the doctrines taught by Christ and His apostles. What we know as Christianity, began about 25-30 A. D. Christ, the founder of this religion, organized His followers into a church. This was a missionary church, the only institution founded during Christ's time on earth. This was in Palestine. It was given two kinds of officers — pastors and deacons. Both were to be selected by the church and ordained. This made the church a purely democratic body. To the church was given two ordinances, baptism and the Lord's Supper. Only those who were saved by the grace of God, not by works, and immersed in the Father's name were to be received as members. Christ Jesus was to be the only King, and membership was to be pure-

ly voluntary. The members were first called Christians at Antioch by the mocking Jews.

The book which was to be the only rule and guide of life and faith was the Bible. The Holy Spirit chose eight men to write this book, hence it was inspired by God. These were: (Continued on page four)

If You Believe In The Annual Call Of A Pastor You Need To Read This

Some reasons why we think the annual call by Baptist churches, small or great, rich or poor, country or city, is unscriptural and unbaptistic:

1. The annual call originated with the Methodists and is a part of their itinerant, Episcopal system.

2. There is not an example of an annual call in the New Testament. Every church had its own pastor. Acts 14:23; Phil. 1:1; Tit. 1:5. The very fact that Paul says in Eph. 4:11-16 that the Lord Jesus gave "pastors and teachers" to New Testament churches for the perfecting and building up of the churches of Christ is the strongest possible proof of the permanency of the pastoral office. Can any sane Bible student imagine the Holy Spirit locating a pastor for one year and then moving him because some stingy, short-horn deacon or some bossy woman

politician wants him moved? James was the pastor of the First Church in Jerusalem for 24 years and was on the job until he died a martyr's death.

3. The annual call is the foundation of the crooked and dirty politics that is so common among Baptist churches today. It makes preachers afraid to denounce the sins of covetous crooks and godless society women for fear a move will be started at once to fire the pastor at the next annual call.

4. The annual call makes multitudes of pastors boot-licking sycophants, who get their messages from men, instead of from God. That is why missions are dying in thousands of churches. They are afraid to go after their covetous, stingy deacons and members, for fear they will lose their jobs at the next annual election.

5. The annual call makes impossible any real enlargement program because the pastor has to keep his weather eye on the (Continued on page four)

Brief Resume Of The Pernicious Evils And Heresies Of The Mormon Church

Do You Know?

That "The Church of Jesus Christ of Latter Day Saints" is known as the "Mormon Church?"
That the Mormon Church calls on young men and women as missionaries each year and that these missionaries prey on the people of evangelical Christianity?
That these missionaries receive no remuneration, and are compelled to beg or earn their money, so they besiege Christians to buy subscriptions to magazines, Christmas cards and calendars, silk hosiery, etc., to assist them while they proselyte?
That the Mormon church teaches Adam is the god of this world, and the only god with whom we have to do?
That Jesus Christ is a polygamist, and at the wedding at Cana, Jesus married Mary and Martha and the other Mary, and that He lived to see His own children?
That the Holy Spirit is a sub-

stance: the purest, most refined and subtle of all substances, as electricity, etc.?

That the Mormon priesthood holds power and right to give laws and commandments to individuals, churches, rulers, nations, and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors and judges?

That the Book of Mormon, Book of Doctrine and Covenants, the Pearl of Great Price and the sayings of Joseph Smith (the Seer) are regarded as equal in importance to the Holy Bible?

That there are many gods, and that every man is an embryo-god who, with his wives, will be able to raise a numerous family of sons and daughters through eternity?

That Mormons teach baptism for the dead, and cite as authority for this Mal. 4:5, 6. — Faith and Life.

The First Baptist Pulpit

"WHAT A DEAD MAN CAN SAY TO THE LIVING"

"And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground."—Gen. 4:10.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."—Heb. 11:4.

There is an old adage which says, "Dead men tell no tales." Generally speaking, that is true. Under normal circumstances when a man dies his testimony

comes to a close and we usually say that dead men tell no tales. However, this passage of Scripture which I have read, offers to us a very definite exception to the general rule, for Abel had been dead for nearly six thousand years and still he speaks to us today. Here is one dead man who still speaks. Here is one dead man who still bears a testimony.

My text takes us back to earth's beginnings, to the first home that was ever established — the home of Adam and Eve. We know the names of three of

the children of this home—Cain, Abel and Seth. Doubtlessly there were other children in the family, though these were the only ones who are mentioned by name in the Scripture. These two boys whose births were the first to be recorded in the Bible—Cain and Abel—were as different as day is from night. That, of course, is often true. Sons of the same sire are often as opposite as the poles themselves.

William Tandy Ellis has expressed it like this:

(Continued on page two)

FOREIGN MISSIONS

The Bible is a foreign missionary book, and Christianity is a foreign missionary religion. To be anti-missionary in spirit is to be anti-Christian in spirit. William Adams Brown enumerates fourteen points in which the Bible supports foreign missions. What a wonderful Book the Bible is! We have never scaled its heights nor sounded its depths. New light is constantly flashing from it. The Christian world is indebted to Mr. Brown for these five points which he has dug out of the Bible:

1. Every book in the New Testament was written by a foreign missionary.

(Continued on page four)

AN ADVERTISEMENT

The following is an advertisement of the Baptist Book Store of Louisville, Kentucky:

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Baptists should be in the business of teaching the truth rather (Continued on page four)

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JOHN R. GILPIN—EDITOR

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WHO SUPPORTS THIS PAPER AS TO OUR INDEBTEDNESS?

Our debt as of June 16, 1949, was \$3176.74.

This week's contributions are:

John M. Bragg, Birch River, W. Va.	\$ 1.00
Park Hill Baptist Church, Pueblo, Colorado	5.00
C. H. Brubaker, North Kenova, O.	1.00
Mr. and Mrs. W. H. Sego, Glendale, Ky.	2.00
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Mrs. J. C. Woodard, Russell, Ky.	1.00
Troy Jones, Carthage, Texas	3.00

This leaves our indebtedness as of June 23, at \$3000.74.

Another list of contributors and contributions will appear next week and each week thereafter (D. V.) as the Lord may lead until this obligation is completely paid.



"A DEAD MAN"

(Continued from page one)

"You may grind their souls in the self-same mill,
You may bind them heart and brow;
The poet will chase the rainbow still,
While his brother will follow the plow."

It is certainly true that children of the same parents are often as diverse and unlike as though they were not blood relatives in any sense. Cain and Abel were utterly diverse the one from the other. They were different in their occupations. Cain was a tiller of the ground; Abel was a keeper of the sheep. They were different when they came to church. God had previously made a revelation that the only acceptable way and

method of worship was by a blood sacrifice. He had given an example of that in the day when he had saved their father, Adam. When these two boys came to church, Cain brought the fruit of the ground, that which he himself had produced, while Abel brought one of the firstlings of his flock, a blood sacrifice in accordance with God's revealed method of worship.

God had respect unto the offering of Abel and he spurned and definitely rejected the offering of Cain which was a bloodless offering. The record goes on to tell us how that Cain in his anger over his religious rejection rose up in the field and slew Abel, his brother. Here then is the story of the first family, of the sons of that first family, of the first murder that the world ever saw, and it itself was a fratricide—brother killing brother.

The Word of God doesn't say positively how it was done, but I rather imagine that Cain bludgeoned his brother to death. Doubtlessly he struck him over the head with some instrument until he died. At any rate, I see Abel lying there in the field with his blood pouring out of his body—with his own blood drenching the soil. As I look upon the blood of Abel I hear God speaking to us in the words of this text, when He says:

"The voice of thy brother's blood crieth unto me from the ground."—Gen. 4:10.

"And by it he being dead yet speaketh."—Heb. 11:4.

To be sure, they carried him away after awhile and gave him a burial, but there was the stain on the ground. Abel's blood had drenched the soil that Cain had tilled.

Our text, beloved, tells us that Abel's blood cries out from the ground. I wonder what it can say to us today.

I

ABEL'S BLOOD REMINDS US THAT OUR LIVES AND OUR DEEDS LIVE ON LONG AFTER WE ARE GONE.

It has been a long time since Abel walked on this earth. It has been almost six thousand years since Cain slew Abel, yet we are taught by the life of Abel that our lives and our deeds live on long after we ourselves are gone from this sphere of mundane activity. There is not a word that Abel ever spoke in life that is recorded in the Bible. There isn't one word that Abel ever spoke that is recorded on stone or any place else. Yet, beloved, Abel's influence lives on for six thousand years.

Beloved, our lives, our influence, and our deeds will live on long, long after we are gone.

I know of no better way to illustrate this than an incident to which I have referred on numerous occasions. Nearly seventy years ago, in the Hocking Valley coal fields at Straitsville, O., a group of striking miners, in retaliation against the mine owners set fire to a carload of coal and ran that burning car load of coal back into the mountain. The men that set fire to that car load of coal are all dead. The individuals that pushed the car back into the mines have long ceased to walk upon this earth, yet those mines in the Hocking Valley today are still on fire and the coal still burns underground as a result of the act that was perpetrated by those striking miners nearly seventy years ago. I passed through the Hocking Valley some few years ago and saw the smoke still coming from the ground. They tell me that the mine owners and the Federal Government have spent thousands of dollars trying to extinguish that fire, but have never succeeded in doing so. I noticed that the C. & O. magazine several months ago carried an article about it, confirming everything that I have said. Thus the act of those striking miners still lives on seventy years after the coal was set afire.

Beloved, your influence, your deeds, your life aren't going to end when they put your body

PROGRAM

Fifth Sunday Meeting of Ministers, Deacons and Laymen of the Mt. Pisgah Baptist Association to be held with the Mt. Olive Baptist Church (West Virginia), Saturday and Sunday, July 30 and 31, 1949.

SATURDAY MORNING

10:00 A. M. Devotional. Dorsey Miller.
10:15 A. M. Business session and election of officers.
10:30 A. M. Sermon. Luke 6:48. Elder C. Stalnaker.
11:15 A. M. Sermon. Matthew 16:18. Elder Harlan Stump.
12:00 A. M. Noon.

SATURDAY AFTERNOON

1:00 P. M. Devotional. Elder Harold Alltop.
1:15 P. M. Sermon. Acts 20:28. Elder Jasper Moore.
2:00 P. M. Sermon. Eph. 5:26. Elder W. G. Schoolcraft.

SATURDAY NIGHT

8:00 P. M. Devotional. Elder Carl Bennett.
8:15 P. M. "The Commission." Mt. 28:19, 20. Elder J. W. Stalnaker.

SUNDAY MORNING

10:00 A. M. Devotional and Address of Welcome. Elder Lonzo Wilson.
10:15 A. M. Sermon. I Cor. 1:30. Elder Whitt Stump.
11:00 A. M. Elder A. S. Reed, Solicitor.
12:00 A. M. Noon.

SUNDAY AFTERNOON

1:00 P. M. Devotional. H. R. Burns
1:15 P. M. Dedication Sermon. Elder Roy J. Conrad.
2:00 P. M. Dedication Prayer.
2:15 P. M. Presentation of the Keys. Elder W. E. Bourne.
Hymn.
Benediction.

Program Committee:
Elder Roy J. Conrad
Elder Lonzo Wilson
J. A. Dewees

TO SHED LIGHT

A poor blind woman in Paris put twenty-seven francs into a missionary offering. This amount seemed high for a woman of her means and it was suggested that she could not afford it. "Yes, sir, I can. I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work?' They replied, 'Twenty-seven francs.'"

"So, I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."

down into the ground, but your influence will live on and on and on in the days to come. Abel's blood speaks to us from the ground and tells us that even though he has been dead for six thousand years, that a man's influence still lives after his deeds have long since come to an end.

I remember a boy that was killed in World War I and was brought back to Kentucky for burial. After a preacher friend of mine had conducted the service and started to leave the cemetery, a man who had known the boy that had been killed, stepped up to this preacher friend and said, "I would to God that we could bury his influence today."

Beloved, I don't know what your life is, but I do know that, like Abel, your deeds, your life and your influence will live on long after you have left this earth.

II

ABEL'S BLOOD TELLS US THAT SIN MUST BE PUNISHED.

Can you see Abel as he falls in his field with his blood pouring out of his body where he has been wounded? Can you see him as he died there? As he died you can see his body, but where is his soul? That soul has rushed away from the body of Abel into the very presence of God and demands punishment of Cain for the sin of which he is guilty.

Beloved, every sin which you have committed—every sin which you have been guilty of, is going to demand justice and judgment at the judgment bar of God.

Here is Abel's blood left in the field. After his body has been carried away, the blood is left. The soul has gone. That soul is asking for justice for the sin of which Cain is guilty—the sin of murder. That sin is going to have to be met at the judgment bar of God and justice is going to have to be meted out.

You never have sinned one time in your life but what that sin is going to have to be paid for. All the hideous sins of our lives will met us at the judgment. Justice demands punishment—that they be paid for. Stand on the brink of hell and look down into the abyss and ask the first man you see, "What are you doing there?" He will say, "I am paying for my sin." Ask every man in hell what he is doing there and he will say, "I am paying for my sin." Ten million years from now ask them the same question and each will still say, "I am paying for my sin."

Abel's blood on the ground tells us that sin must be punished. Your sin now, or tomorrow, and all the sin of your life has got to be punished. Throughout eternity justice will demand punishment of every sin of your life.

III

ABEL'S BLOOD CRIES FROM THE GROUND TO TELL

US THAT ACCEPTABLE RELIGION AND ACCEPTABLE WORSHIP MUST BE ACCORDING TO DIVINE REVELATION.

What is wrong with these two boys? Just one thing. One of them worshipped God according to God's revelation and the other one rejected it, and God rejected him. Their father, Adam, had been redeemed by blood. He had been saved by the killing of a blood sacrifice and an offering of a lamb as a sacrifice unto God. Cain and Abel knew that their father and mother had been redeemed by this blood offering. They knew what kind of sacrifice to bring to God. When they came to the Lord, Cain came in his own manner while Abel came with a blood sacrifice. Abel's sacrifice was according to divine revelation. Cain's was opposed to divine revelation and God rejected him because he had rejected God's revelation as to the true method of worship.

For your religion and your worship to be acceptable, it must be according to divine revelation. You may say: "I think that it is perfectly pleasing to God for me to join the church and be baptized and be saved thereby." Brother, sister, your thinking doesn't have anything in this world to do with it. You may say: "I think that it is acceptable to my God for me to go and make confession unto my priest and let him take care of my sins." Brother, your thinking doesn't enter into it one particle. You may say: "If I am sincere in what I do, that is all that God will ask of me." Beloved, your thinking doesn't have anything at all to do with it.

Long ago, Cain thought that if he brought some carrots, some wheat, a sheaf of grain, or some garden vegetables, that God would be pleased with his offering just the same as if he brought the offering of a bloody lamb—a blood sacrifice of God—but God had revealed that worship was to be by blood and therefore God rejected that offering which Cain brought to him.

I insist that for religion and worship to be acceptable to God, it must be according to God's revelation. Anything that contradicts this Word of God is false and is not acceptable to the Lord. If your religion is contrary to this Word of God, your religion will be rejected just like Cain's religion was six thousand years ago.

Some few years ago there was a man here in Greenup County, an unsaved man, who became very much concerned as he listened to my radio broadcasts. One day as I was talking with him, I pressed upon him the truth that Jesus Christ died for our sins and that this was the only hope that any sinner has. I tried to make it clear to him. After I had done so, he, still in his unsaved state, said, "I have a religion of my own. I have worked out my own religion to my own satisfaction." He was

(Continued on page three)

"A DEAD MAN"

(Continued from page two)
fectly sincere and honest in what he was saying, and he thought because he had worked something that satisfied his conscience that everything was right with God and that God accepted him.

Beloved, Cain thought the one thing. God had made a relation that the only thing that would be acceptable would be a blood sacrifice. When Cain brought another kind of sacrifice, God rejected him.

You can't get out of the Word of God and expect God to bless. Abel's blood speaks to us for sixty centuries to remind that for our religion and relationship to be acceptable, that must be according to God's relation.

IV

ABEL'S BLOOD REMINDS THAT THE ONLY WAY TO COME TO GOD IS THROUGH SUBSTITUTIONARY SACRIFICE. When Abel worshipped with a sacrifice that came with a sacrifice that was his substitute and God accepted it and blessed him because he came with this substitutionary sacrifice. For six thousand years of earth's history, God has never accepted any other worship unless he came with a substitutionary sacrifice.

When Adam had sinned, God offered a lamb in his behalf, and the killing of that lamb Adam himself clothed and the blood died that Adam might live. When Cain offered a sacrifice, it was of the fields, contrary to what God had said, and God rejected it whereas he accepted offering of Abel which was substitutionary sacrifice.

You will follow through the Testament you will find that there was never a man which came to God and was accepted with what came with a substitutionary sacrifice before God. The down through forty centuries of time, down to the day Jesus Christ hung upon the Cross of Calvary, and see the blood of God as He died there. He didn't die a martyr. He didn't have to die. He could have evaded the law if He had desired, because He was God in the flesh. He had put to death the last of those who were mistreated. He had He so desired. Jesus came to Calvary and died substitutionary sacrifice for and for me, that you and I might live before God.

Beloved, I go back and stand in the field and see the blood of Abel as it stains the ground. I stand there I see a man died loving his Lord, a man who was saved and who died because of his sacrifice. I come back and say to you the only acceptable way for a man to come to God is by substitutionary sacrifice which

is found only in the Lord Jesus Christ.

You can go to a priest all you want to and tell him your sins, but you will still have them when you come back home. You can go to your church and be baptized if your preacher has told you that you can get your sins washed away in water, but when you come back home, you will still have your sins. Your preacher may tell you to get down on your knees and pray so you will get rid of your sins, but when you get up and go home you will still have those sins with you. You may join some church, and your preacher may tell you that by so doing that you can get rid of your sins, but when you go home you will still take those sins with you.

Beloved, I can tell you how to get rid of your sins once and for all. I challenge you to come with me to the most sacred spot on earth—Mount Calvary—and see Jesus Christ crucified on the Cross, realizing that it was there that He died as a substitutionary sacrifice for you. Trust Him as your Saviour, knowing that what He did was pleasing to God and God will save thereby. That is the only hope I have for any sinner. I don't tell men to join the church and they will be saved. I don't tell men to be baptized and get rid of their sins. There was only one hope for Abel. He brought a substitutionary sacrifice that was pleasing to God. There is just one hope for you and that is the same sacrifice—the blood of Jesus Christ which was poured out at Calvary.

V

ABEL'S BLOOD TELLS US IT IS BY FAITH THAT WE ARE SAVED. Listen:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained the witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."—Heb. 11:4.

In 600 years of earth's history God has never had but one plan of salvation, namely, faith in the Lord Jesus Christ. Abel came with his bloody sacrifice and offered it by faith. With a long range vision, he looked down the avenues of time and saw the Lord Jesus at Calvary. His lamb told him of the Lamb of God. The blood of his lamb told him of the blood of Jesus which was to be offered in his behalf. This was a long time off, but by faith he saw the truth and accepted it. Thus he was saved by faith.

As God dealt with Abel by faith, so He deals with us. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8, 9.

"For what saith the Scripture? Abraham believed God,

The Touch of The Master's Hand

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile.

"What am I bid, good folk," he cried,
"Who'll start bidding for me?
A dollar, a dollar—now two, only two—
Two dollars, and who'll make it three?"

Three dollars once, three dollars twice
Going for three"—but no!
From the room far back a gray-haired man
Came forward and picked up the bow.

Then wiping the dust from the strings
And tightening up the tuning pegs
He played a melody, pure and sweet
As sweet as an angel's song.

The music ceased, and the crowd
With a voice that was loud and clear
Said: "What am I bid for this?"
And he held it up with the bow.

"A thousand dollars—and who'll make it two?
Two thousand—and who'll make it three?
Three thousand once,—three thousand twice—
And going—and gone," said he.

The people cheered, but some of them cried,
"We do not quite understand—
What changed its worth?" The man replied,
"The touch of the master's hand."

And many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to the thoughtless crowd,
Much like the old violin.

A "mess of pottage," a glass of wine,
A game—and he travels on,
He's going once, and going twice,
He's going—and almost gone!

But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
By the TOUCH of the MASTER'S HAND.

Myra Brooks Welch

and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:3-5.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:30, 31.

Ours is a by faith, plus nothing salvation. There is no room for works—your works, preacher works, or church works. There is no room for law keeping, baptism, church membership, reformation, or good deeds.

Don't misunderstand me: if a man is saved, there will be a reformation in his life, growing out of his regeneration. He will want to join the church and be baptized, yet he will do these things because he has been saved, and not in order to be saved.

I insist that salvation is by grace on God's part and by faith on our part (as a gift from God), without anything that we may do. Abel's blood makes this clear. He was saved by faith and for the past sixty centuries God has saved all the elect on the same basis—by faith.

VI

ABEL'S BLOOD SPEAKING TO US FROM THE GROUND TELLS US THAT UNREDEEMED MEN HATE GOD'S WAY. Cain didn't like God's way. He brought his own handful of vegetables or grain that he produced. He didn't come like God said, with a bloody lamb. He came in his own way and by his act he showed that he hated God's way of salvation, in that he thereby rejected it. Listen:

"The carnal mind is enmity against God."—Rom. 8:7.

Do you know that the unredeemed people hate God's way of salvation? Talk to someone who is unsaved—who has never heard that Jesus Christ died for all his sins—who believes that he has to do something himself to be saved, or who believes that the church has to do something for him, and beloved, he will get mad because you dared to go contrary to the way he believes. Unredeemed men hate God's way of salvation. Cain hated it. He hated the thought of blood sacrifice and when he saw that Abel's sacrifice was accepted whereas his was rejected, he rose and slew Abel thereby.

How many times in my ministry I have preached on the blood of Jesus Christ as our only hope! How many times I have told men and women that if they would trust Jesus Christ as their Saviour that He would save them from all sin! I've seen people go out of the house of God mad—mad at God's servant because he preached of the only hope that they could have, which is the Lord Jesus Christ.

Men like to think that there is something that they can do to appease God. They don't like to be told that they are helpless and that there is nothing that they can do themselves. Men like to think that they can help God out in the realm of salvation. If you don't believe it, try it out. Talk to someone about his soul and tell him that there is only one way of salvation and that is through the Lord Jesus Christ. Tell him if he will trust the Lord Jesus Christ that He will save him from all his sins—past, present, and future—and the first thing you know is that you will have him fighting mad, all because he believes that he has to hold out himself. Cain got mad at Abel. Unsaved men still get mad.

I stand to see that blood stained spot of ground where Abel's blood was poured out and as I look upon it, I hear that blood as it tells me that unredeemed men hate God's way of salvation.

VII

ABEL'S BLOOD TELLS US THAT BELIEVERS IN GRACE WILL BE PERSECUTED.

Abel believed in grace—salvation by grace. Cain rejected God's grace. In slaying Abel, Cain actually persecuted Abel for his religion. In other words, this was the first religious persecution the world ever saw.

That which began in the day of Abel has continued through the centuries. It was true in the experience of Isaac and Ishmael, for Ishmael mocked and persecuted Isaac. God's Word reveals that this shall always be so. Listen:

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is NOW."—Gal. 4:29.

True believers may expect such today, for any man who believes in salvation by grace and who honestly attempts to live up to his profession can expect persecution at the hands of the world. He'll never find this world to be a bed of roses, for

salvation by grace invites the scorn of the world.

VIII

ABEL'S BLOOD TELLS US HOW GLORIOUS IT IS FOR A REDEEMED SOUL TO DIE. Here is a man who has been to church. He has come God's way. He has brought a blood sacrifice and God has been well pleased with what he has done. He leaves the altar—the place of sacrifice—and starts home, and as he walks across the fields, his brother walking with him smites him and he falls to the ground and dies after he has been in to the place of sacrifice and offered a successful and acceptable sacrifice unto God. As he dies his soul goes out to meet the Lord. Though he is dead, yet that blood speaks to me, in terms that I cannot misunderstand, and tells me how glorious it is for a redeemed man to die in the Lord.

Abel was a redeemed man. Brother, sister, it is a glorious thing for a man to come down to the end of the way trusting in the Lord Jesus Christ. Listen:

"Precious in the sight of the Lord is the death of his saints."—Psa. 116:15.

It is a mighty sad thing for an unsaved person to die. If some of you were to close your eyes for the last time upon the things of this world, you would go into an eternity not knowing the Lord Jesus Christ. You wouldn't be like Abel. Abel had been to church and had offered a sacrifice which was acceptable to God. He died gloriously, redeemed by God. I feel sorry for those who face death and the future with apprehension and with fear. I feel sorry for the man who can't say, "I am ready to live, or I am ready to die."

I want to ask you to note one Scripture in closing.

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better thing than that of Abel."—Heb. 12:24.

I want to ask you to look at the blood of Abel and then look in contrast at the blood of Christ. The blood of Abel demands justice; the blood of Jesus Christ demands mercy. As interesting and instructive as the blood of Abel is, the blood of

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FOREIGN MISSIONS

(Continued from page one)

2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.



FOLLOWING THE BAPTISTS

(Continued from page one)

Matthew, Mark, James, Jude, Luke, Peter, John and Paul. All of them were Baptists. The Bible was written about the Baptists. It tells of the baptism of Jesus and others. This book applies to the Baptists of all ages. It was first written on papyrus by hand.

Under the leadership of John the Baptist the preaching of the apostles spread mightily during the first five hundred years. John the Baptist and Stephen were the first to give their lives for the Saviour, Jesus Christ. Others who followed were: Matthew, Mark, Peter, Simeon, and then Christ. While the apostles were preaching the gospel, the Christians were suffering persecution by Judaism and Paganism. Yet, it still spread. It travelled everywhere there was civilization. The churches greatly multiplied and the followers increased continuously. During this century, serious errors crept into the church. Infant baptism, sprinkling, and pouring began to be practiced, although these came about slowly. Out of these errors came the beginning of the development of the Catholic Church.

The name "Baptist" was sent from God. The first person to have this name was the forerunner of Jesus Christ, John the Baptist. This name was given to the church founded by Christ for two particular reasons. First, the only New Testament name that conformed to the great commission was the name "Baptist," and, second, the name "Baptist" is the only name in the New Testament which stands for a baptized disciple. At first the Christians were called Ana-Baptists, but in the sixteenth century the "Ana" was dropped and the name shortened to "Baptist."

By the beginning of the year 313 A. D. Christianity had won many victories over Paganism.

Constantine, the Roman emperor, was the first emperor to acquire the Christian faith, but he changed many scriptures so that they had a different meaning. During his rule the law of infant baptism was passed. The loyal Christians rejected this, of course, because New Testament baptism was the only law they wanted to follow. Ten years after the legal establishment of this law, the "Dark Ages" began. For a decade of centuries, the trail of Christianity was washed away in the blood of those who gave their life for the cause of Christ. During these ages, Christians began to persecute Christians, the church underwent a change from a democracy to a preacher church government, and underwent a change from salvation by grace to baptismal salvation. The in-

fant were received as church members and made to partake of the Lord's Supper. The Christians were called by many and varied names. There were several new doctrines developed, one of which was the "doctrine of purgatory." It was supposed to be an intermediate state between Heaven and Hell to which all must go to be cleansed from all sins less than damning sins. Even the saints had to go there. However, this doctrine was aside from the teaching of the New Testament. In this one period of time, fifty million people died of persecution.

There now came a period of ecumenical Councils which were legislative bodies for the enactment of religious (?) laws, which were directly contrary to the New Testament. At this time a new doctrine, Transubstantiation, appeared. This intended to turn the bread and wine of the Lord's Supper into the actual body and blood of Christ. This led to the stirring up of the Reformation centuries later. After this, many other heresies followed rapidly.

In the next century, the priests of the Catholic Church sought a reformation and tried to get closer to the teaching of the New Testament. This movement is important to the Baptists because during this time they were persecuted the most severely. There were still many men who remained loyal to the Bible. Some of the men who worked on the Reformation were: John Wycliff, John Huss, Martin Luther, and John Calvin. These men became martyrs among their own people. John Calvin, one of these reformers, established the Presbyterian Church. Many Ana-Baptists struggled against these reformers only to be doomed by bitter disappointment. During this period, there were five other churches established. The Baptists still existed in great numbers and were hated by these five other denominations. The Catholics, unlike the Baptists, did not believe that the Bible teaches that it should be our sole rule of life. The Baptists also believe that the Bible teaches baptism by immersion.

About this time (1563) the Baptists appeared in Switzerland where they were persecuted by Zwingle and the Romanists. They migrated into Germany a few years later and here they lived bitter lives too. These Baptists were later called "Hardshell Baptists" because they had no missionary zeal. During the reign of Queen Elizabeth, the Baptists travelled into England, later on into Wales.

At the beginning of the seventeenth century, an entirely new denomination arose. It was called the "Independents." This church was similar to the Baptists today, and the original teachings of Christ and His apostles were practiced. In 1611, the King James Version of the Bible appeared. During all the seventeenth century, persecutions for the Baptists were desperately severe. As time went on, a religious liberty was beginning to be established which would mean the end of persecution.

The Baptists in America

Many of the Puritans were Presbyterians and treated the Baptists at first with much persecution of many cruel methods. At first, the Baptists were very scattered. There were a few who came on every American-bound vessel. This made them in very small groups. Before the colonies were thoroughly established, the Baptists were numerous and almost in every colony. But even in America they were arrested, imprisoned, fined, whipped, and banished for preaching the Gospel according to their

views. In Massachusetts, a law was passed against Baptists. Those who were arrested were banished to live among the Indians. Roger Williams was one of these banished men. Together, he and John Clarke, a Baptist preacher, decided to organize a colony of their own. They settled a tract of land known today as Rhode Island. In 1663, they were granted a charter to write their own constitution from Charles II of England. The constitution was written and in it was the first world declaration for "religious liberty." It had taken twelve years to establish this colony. At first, the preachers were only allowed to preach once in two months, but the liberty came slowly and in degrees. In 1786, Virginia also established a Baptist colony. Finally the Baptists were allowed to appear in any of the states and not be persecuted as they had been previously.

If you are a Baptist, you will believe in the following doctrines:

Its two ordinances, baptism and the Lord's Supper; its government being a democracy; it has complete separation between church and state; there is an absolute religious freedom for all. You will also believe that every doctrine in the Bible is Baptist doctrine; that the Bible is our only rule of faith and practice; that salvation is by the grace of God and not by good works; that there is only one way to be saved, and that is by Jesus; and that the first church was founded by Christ.

As we worship in Baptist churches today, we can hardly

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"A DEAD MAN"

(Continued from page three)

Jesus speaks better things to us. God help us to be warned by the blood of Abel and to be saved by the blood of Jesus Christ.

May God bless you!



ARE ANNUAL CALLS SCRIPTURAL?

(Continued from page one)

clouds that may arise, if he advocates enlargement and has not time to wait upon God for the program the Almighty would give him for His church.

6. The annual call is without exception killing more Baptist churches than all other evils among Baptists. You say: Why? Because so many Baptists are inter-married with Protestants and Catholics and lodge and club men and women, that their pastors are afraid to mention the heresies of other churches and the corruption of the lodges and clubs for fear of their heads coming off, like John the Baptist. John A. Broadus said when I was a student in the Seminary: "Young gentlemen, shovel manure for a living: but preach

the Book without fear or favor." That was what Paul said to his young preachers: "Preach the Word: be urgent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

7. The annual call is carnal. Read I Cor. 3:1-4. It gives a chance for some of the members to be for Paul and some for Apollos and some for Peter; and Paul says that is the very heart and essence of carnality.

8. The annual call kills the prophetic office in Baptist churches. The New Testament uses the word prophet in three senses. The prophet foretold future events. No man is a prophet in that sense today. The prophet spoke by inspiration. No man is a prophet in that sense today. The third meaning of prophecy is to speak for God. Every God-called preacher, who is functioning as a prophet today, is a prophet in that sense. He speaks for God and gets his messages from God and speaks with the authority of God. Matt. 7:29. Most of our preachers today are not like Elijah or Micaiah or Isaiah, but like Ahab's 850 lying prophets. They have their ears to the ground to get the mutterings of men instead of saying like Micaiah: "What the Lord saith unto me, that will I speak." I Kings 22:14. God's prophets get their call; their message; their pay; and, please God, their term of service from the Holy Spirit.

9. The annual call violates the teachings of Acts 6:2-4. Deacons were elected, not to boss the pastor, but to serve the poor. Pastors are to give themselves to prayer and the ministry of the Word. Where churches have the annual call, pastors instead of giving themselves to prayer and the ministry of the Word, have to spend most of their time patching up fences and attending social functions and nursing babies and looking after their bottles and sugar-teats and greasing old sores and playing politics, etc., ad nauseam.

So much for my say. After I had preached on this, the Holy Spirit brought to my remembrance, as the Master promised He would do, that when I was a boy my father preached on this subject. So I looked up his diary and sermon notes. He preached back in 1884 a sermon before the ministers' meeting of Mt. Olivet Association. His subject was: "Do the Scriptures Justify the Practice of an Annual Call to the Pastorate?"

His first point was that "the teachers under the law had permanent homes and labored and died in the same field." Num. 35: 2-8; Josh. 21:3-42; Acts 15-21. He cites also other scriptures, that I have already given. Then he gives these six evils of the annual call:

1. "It encourages laziness and negligence in the pastor: makes him study less and work less."
2. "It weakens pastoral authority. I Thess. 5:12; I Tim. 5:17; Heb. 13:7, 17."
3. "It increases the number of changes in the pastoral relationship. This none will deny. This is also a great and growing evil."
4. "It makes churches less prompt in paying. They pay off a pastor by turning him off."
5. "It gives an opportunity for sore-heads to create schisms and divisions in a church."
6. "It gives opportunity and tempts a minister to 'oust' a fellow-pastor from his position. Nothing is to be more severely condemned. Let us discourage the practice as unscriptural.—H. B. Taylor.



AN ADVERTISEMENT

(Continued from page one)
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pertains to Masons. If a man would only read his Bible he would never have any use for Masonry. Its heresies and the Bible's truths are poles apart.

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THIS IS THE TRUTH!

(Continued from page one)

tee or city council, under the direction of an associational missionary, whose salary is split three ways between the local association, the Baptist State Convention and the Home Mission Board. While we cannot believe that it is the intention of individual Baptists to hamstring themselves, we are certainly moving in a dangerous direction. Right here in North Carolina, there are certain local associations and executive committees which have taken upon themselves the matter of discipline over individual Baptist churches. We hold the minutes of such an association printed in 1948 which states that every pastor coming into the association must appear before a committee appointed by the body in order to display his credentials and to be interrogated concerning his beliefs and his purposes to cooperate with "the whole program." If such a pastor residing in said association is not found acceptable to the committee, they have the effective recourse of withdrawing fellowship from the local church. That is a Baptist hierarchy with a vengeance.

Baptists had better watch out if they value their blood-bought liberty. The cherished sovereignty of the local church is rapidly disappearing. Many speak now more about the "denomination" than they speak about Christ. It is possible for Baptists to have "presiding elders" even though called by another name. The local associations are becoming more and more intricate and efficient in at least one respect: the placing of pastors and the establishment of churches. If present tendencies continue, it will not be long until the preachers without a routine education will find it difficult to get a church. If one is found who is a bit skeptical about the matter, we would cite what is now happening in the Northern Baptist Convention. It should prove an effective illustration of what we by no means impugn the motive of those who are building the machinery that may later prove our undoing. Most of these men are sincere, consecrated brethren, but nonetheless wrong. The rule is all too unfailing: where spiritual power and fervor decrease, man will attempt to make up for same by adding organization to organization and the swapping of the dynamo of Heaven for the battery of human headship. A sure sign that the administration of the Holy Spirit is being superseded and neglected. God knows that we need a spiritual revival. Such would correct many ills and return us to the simplicity of faith and practice which characterized the teachings of the New Testament. We need voluntary cooperation on the part of local, independent, autonomous assemblies instead of so many handed-down programs from "headquarters." We predict that if the brethren persist in now control the affairs of the denomination, their tendency toward the hedrin method of control, matters are going to get so taut until there will be inevitable break.