

The Baptist Examiner

Paid Circulation In All States and In 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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WHOLE NUMBER 633

Starving In The Midst Of Riches And Plenty

Newspaper headlines recently told how in a New York Fifth Avenue run-down mansion police found skeletons of two hermit brothers who, although owners of a fortune, had starved to death. Despite the money that the brothers possessed, only tax-collectors, occasional food supplies and finally death were able to invade their stronghold.

The mansion was cluttered with junk that had been accumulated in their 40 years of residence. Police began their investigation of the building and found the skeleton of one of the brothers the first day. They began at the top of the

four-story building and gradually worked their way down through the debris searching for the other's skeleton. Several days later, it was found.

Courts settled the estate at over \$100,000. In spite of the money that the brothers had, they lived in squalor and died of slow starvation.

What does God's Word say regarding the great fortune each one of us possesses as a

Christian?

"But my God shall supply all your need according to His riches in glory by Christ Jesus . . . The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power . . . For unto everyone that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."—Phil. 4: 19; Eph. 1:18,19; Matt. 25:29.

SAY!

Have you made an offering toward the enlargement of this paper?

Machine Rule Or Holy Spirit Control—Which Will You Have For Our Churches?

The following was published in "The Messenger of Truth" several years ago. The pastor who wrote it was then a bulwark of strength for Baptist truth and independence. He is now one of the leading pastors of Greenup Association in Eastern Kentucky. In the interim he has bowed the knee to "machine rule." He is now pickled, preserved, and well cured in the brine of the Cooperative Program. He'll be a "good boy" from now on and never again lift his voice against the unscripturalness of the Cooperative Program. However, what he said then, is still just as true as when he wrote it. To save his face, we'll omit his name.

"We held that the local church has the absolute right of self government, free from the interference of any hierarchy or individuals or organizations;

and that the one and only superintendent is Christ, through the Holy Spirit; that it is Scriptural for true churches to co-operate with each other in contending for the faith and the furtherance of the gospel; that every church is the sole and only judge of the measure and method of its cooperation."

The above quotation is taken from an article in the Confession of Faith in the — Baptist Church. It gives us the true Baptist position on the independence of Baptist churches. That this position is Scriptural no Bible student will question. But there are many today who wear the name "Baptist" that act as though they do not believe in the freedom of local churches. They deny that "every church is the sole and only judge of the measure and method of its cooperation," and they declare that a centralized committee, or board, or convention, has the right to judge and decree both "measure" and

(Continued on page four)

ARE YOU INTERESTED IN MAKING THIS AN EIGHT PAGE WEEKLY?

Our campaign to enlarge this paper to an eight page weekly is progressing very nicely, there having been several fine gifts received within the past few days.

As stated heretofore, we must purchase a new linotype, as we can not do all our work with one linotype and still set enough extra type for four more pages of our paper. (We operate our present machine an average of 60 to 70 hours weekly).

Since making an announcement as to this enlargement of our paper we have received approximately \$500 to apply toward the purchase of the linotype, with many letters promising help within the near future.

This is the only Baptist paper published that stands against all isms that beset Baptists today. If you believe in its message, then help us enlarge our paper's usefulness.

Remember, what none of us can do alone, all of us together can do.

Why True Baptists Do Not Observe, Nor Take Part In Easter, Good Friday, And Lent

1. Because the Bible is our complete and all-sufficient standard for faith and practice, and the observance of Easter is utterly foreign to the Bible. The Bible declares its own sufficiency and completeness. In II Tim. 3:16,17, we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." The Greek word for perfect in this passage has been defined to mean "ready at every point," and "complete in all parts and proportions." To show that we are not alone in our interpretation of this passage, we list the interpretation of it by other Baptists. H. H. Harvey, in commenting on this passage (in "An American Commentary on the New Testament"), says: "The Scriptures are a full and sufficient guide in all doctrines

and duties, completely equipping the man who rightly uses them for every good work." In his book on "Baptist Beliefs," E. Y. Mullins says: "The Bible gives enough truth for all religious purposes." Turning to the New Hampshire Confession of Faith, we read that the Bible is "the supreme standard by which all human conduct, creeds, and opinions should be tried." The Philadelphia Confession says: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men." Such quotations might be multiplied, but these are enough.

Note that the Philadelphia Confession does not say that everything necessary to God's glory, man's salvation, faith, and life is expressly set down

(Continued on page four)

LIFE OR DEATH IN THE PRINT

A book did it—sent him to prison for fifty-six long years. Made a felon out of a fourteen-year-old lad who intended to be a decent citizen.

A few months ago they released from an American prison, the grey-haired, pale-faced shell, Jesse Pomeroy, who, when only fourteen years old had killed a man during an attempted robbery.

Just a lad, but a boy with a mind inflamed by dime novels—the cheap blood-and-shooting kind, read secretly.

The books did it: they made him a killer.

Col. Robert G. Ingersoll ("Bob" Ingersoll, the notorious infidel) showed a friend his

(Continued on page four)

The First Baptist Pulpit

"STRANGE FIRE"

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord."—Lev. 10:1,2.

This, beloved, was the first day of Aaron's ministry. I am satisfied since it was his first day of ministry that he wanted everything to move smoothly. It is only logical that he would naturally want to do his best to see that everything moved

perfectly. In fact, beloved, this first day hadn't even come to a close. Just before this he had offered sacrifices unto the Lord, and the Lord showed His approval of these first sacrifices by consuming them with fire from Heaven. Listen:

"And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin offering, and the burnt offering, and peace offerings."—Lev. 9:22.

Aaron had made the offerings, God had accepted them and had consumed them upon the altar. Surely Aaron was

happy this first day of his ministry, thus being so signally blessed of God. But wait! The sun hasn't set. The day hasn't come to a close. The ministry of Aaron in the first day of his ministry hasn't closed. Two of his sons, in fact the oldest of his sons, Nadab and Abihu, did the rankest thing in this world possible for two young men in the ministry to do. They took a censer, with incense in it, and with fire that was not prescribed by God, offered that incense in worship unto the Lord, using a strange fire for the lighting

(Continued on page two)

OKLAHOMA CHURCH NEEDS SOUND PASTOR

The editor has a letter from a friend in Oklahoma asking that we recommend a preacher for the church of which he is a member. The church is located in a town of about two thousand people and they desire a sound Baptist preacher—one who will stand up for the Word of God.

For the first time in a long time the editor does not know of any brother who might be available, and at the request of the church, we make this statement, hoping the Holy Spirit will thus bring a church of Jesus and God's man together.

Perhaps some good honest God-called preacher may have a desire to settle in Oklahoma. If so, write us and we'll be happy to bring church and preacher together.



The remembrance of the good done those we have loved is consolation left us when we have lost them.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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tion unless renewed or special arrange-
ments are made for their continuation.

"Strange Fire"

(Continued from page two)
of it and not the fire which God
had already prescribed.

God's Word tells us what fire
they were to use.

*"And he shall take a censer
full of burning coals of fire
from off the altar before the
Lord, and his hands full of
sweet incense beaten small,
and bring it within the veil."*

—Lev. 16:12.

God had told them that the
incense was to be kindled by
fire taken from the brazen altar.
However, instead of taking
fire from the brazen altar to
offer their incense unto the
Lord, they lighted their incense
with some strange fire. As a
result of this rash act, where-
by they disregarded God Al-
mighty's command on this the
first day of Aaron's ministry,
God immediately smote them—
once—twice—and both of them
were dead.

Can you imagine this day of
joy turning into a day of sor-
row—this day of rejoicing into
a day of mourning—this day of
Aaron's first service as a minis-
ter of God turning into a disaster?
Surely it was a tragedy so
far as his own family was
concerned. Two of his sons had
fallen dead, smitten by a fire
which God sent out from Heav-
en to devour them.

Let's see if we can learn some
lessons from this today.

I

THE HISTORY AND REC-
ORD WE WRITE OF OUR
LIVES IS A SADLY BLOTTED
ONE.

It has always been thus with
God's people. It has been thus
with the human family ever
since the Garden of Eden. In
fact, since Adam was placed
within Eden's Garden, the rec-
ord of the human family has
been a blotted, stained record.
Amidst all the delights which
Eden's bowers had to offer unto
Adam, he and his wife harken-
er unto the temptations that
were brought to them by the
serpent. Thus in the very be-
ginning of the Bible in the Gar-
den of Eden man failed, and the
history of Adam's life was blot-
ted from the very beginning.

A little later, when a small
nucleus of civilization had been
saved, whereby that God was
going to start a new civilization
—when that nucleus had been
preserved from the judgment
of God through the flood, Noah
sinned and became guilty of
intemperance. He lay down,
not only drunk, but he made
himself naked in the presence
of both God and man. It was
failure for a man who was so
signally used of God, and so
marvelously blessed. When you
look upon him, you will agree

with me that the history and
the story and the record of all
the lives of God's people has
been a blotted record.

When God led the children of
Israel miraculously and super-
naturally for forty years
through the wilderness, pro-
viding for them shoes that
wouldn't wear out, water out
of a rock, and manna out of
the skies, they had no food
problem, no drink problem, and
no clothing problem for forty
years' time. Finally, when God
brings them down into the land
of Canaan after a glorious sea-
son of His leadership for forty
years' time, immediately after
they entered into the land of
Canaan we find them turning to
idolatry.

We read:

*"And they foresook the Lord
God of their fathers, which
brought them out of the land
of Egypt, and followed other
gods, of the gods of the people
that were round about them,
and bowed themselves unto
them, and provoked the Lord
to anger. And they forsook
the Lord, and served Baal and
Ashtoroth."*—Judges 2:12,13.

I tell you, beloved, you can
turn all the way through the
Word of God and you will find
man as a failure from begin-
ning to the end.

Consider that great man Sol-
omon unto whom God gave
glory and wisdom and wealth,
the like of which no individual
has ever known within this
world. Yet, beloved, when he
had achieved worldly power
and wisdom and wealth greater
than any other man that has
ever lived, it was then that
Solomon turned to the uncir-
cumcized strangers of the na-
tions round about him and took
for himself wives, not a few,
not even many, but wives by
the hundred, until he surround-
ed himself with a harem of
seven hundred wives and three
hundred concubines, which
turned his heart away from
God.

When you come to the New
Testament you scarcely see the
power of God manifested un-
til you begin to hear warnings
from the Lord lest the people of
God depart from the faith. We
have this warning in these
words:

*"For I know this, that after
my departing shall grievous
wolves enter in among you, not
sparing the flock."*

—Acts 20:29.

The man of God who was
thus speaking was merely
warning the people of Ephesus
lest their church might be di-
vided and brought to spiritual
ruin, knowing that man was
going to follow the course that
he had always followed—name-
ly that of a spiritual failure in
the sight of God.

If you would see with me,
beloved, that the history of man
always has been one that was
blotted and stained, come with
me to the Millennium. When
the Millennium comes to an
end after a thousand years
reigning with Christ in glory
here upon this earth, man
apostatizes again, for we read:

*"And when the thousand
years are expired, Satan shall
be loosed out of his prison, and
shall go out to deceive the na-
tions which are in the four
quarters of the earth, God and
Magog, to gather them together
to battle: the number of whom
is as the sand of the sea. And
they went up on the breadth of
the earth, and compassed the
camp of the saints about, and
the beloved city: and fire came
down from God out of heaven,
and devoured them."*

—Rev. 20:7-9.

I tell you, beloved, you can

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

SACRED ANIMALS

CHRISTIANITY. No animals are considered sacred, yet all
are held in esteem as a part of God's creation.

BRAHMANISM. Killing a cow is as bad as murder. For this
offense, one man was tied to the foot of an elephant and dragged
about until dead. The serpent, which is the emblem of immor-
tality, and the monkey are also sacred. The "tulsi" plant is sacred
to Vishnu. The "vilva" to Siva and the "pipal" tree to Brahma.
Certain stones and rivers are sacred.

WHEN YOU FEEL DOWN IN THE MOUTH, THINK OF JONAH. HE CAME
OUT ALL RIGHT.

HINDUISM. The duty of reverencing the cow is the only
common bond of union of all castes. The bullock driver whose
clothes have been defiled by contact with a sweeper, may rub the
polluted part on the nose of his bullock and thus restore himself
to purity. Monkeys, bulls, cows, and snakes, are sacred.

BUDDHISTS take no animal life because of their belief in
transmigration. Killing any creature might mean depriving the
spirit of some relative of its abode, and it, in retaliation, might
get revenge on the slayer. The so-called "white elephant" is held
sacred in the royal stables of Siam. The Buddhists' mercy, how-
ever, is only whimsical. In some sections they will eat meat if
the animal was not killed by a Buddhist.

THE BRAVE MAN IS NOT HE WHO NEVER FEELS FEAR, BUT HE WHO
ADVANCES IN SPITE OF IT.

TAOISM. The dragon, a picture of which is seen on China's
national flag and in all places where supernatural protection is
needed, is the real and supreme power in Taoism. Animals of
great strength or sagacity, such as the tiger and serpent, are held
in high esteem. Portions of them are often mixed in medicine.

CONFUCIANISM. Animals of various kinds are used in sac-
rifice. The animals are previously inspected by the board of
sacred rites to see that they are perfect in form, color and condi-
tion. The victims are all slain and prepared the day before by
butchers with whom no idea of priesthood is associated.

IT IS ONLY THE FEAR OF GOD THAT CAN DELIVER US FROM THE
FEAR OF MAN.

ZOROASTRIANISM teaches men to show reverence to Bah-
man by keeping sacred all clean, living beings. Another meritori-
ous work is to destroy serpents and weeds and other vicious ani-
mals and plants. These acts contribute to the extension of the
realm of Ormazd. The killing of an otter is a horrible crime since
it contains the souls of a thousand male and a thousand female
dogs. The man who kills an otter must receive 10,000 lashes or
kill 10,000 bad animals, such as snakes, mice, lizards, etc.

THE PARSEES do not consider any animals sacred for wor-
ship. They consider certain animal flesh, such as pork and camel,
to be unfit for food. They confine their food to that prescribed by
their religion. A plant called the "white homa," which is the em-
blem of immortality, is guarded by innumerable spirits.

THE FEAR OF BEING CALLED A FOOL HAS DRIVEN MANY TO FOLLY.

SHINTOISM. Such animals as the fox and badger are wor-
shipped, but the knowledge of science that is being now gained by
the educated classes is showing up the foolishness of such practices
and the students of the empire are becoming infidels and atheists.

MOHAMMEDANISM. The Arabs do not consider the camel
sacred, but say: "The camel is the greatest of all blessings given
to mankind." Arabic dictionaries give this animal 5,744 different
names, according to Hammer Purgstall. It is indispensable in the
desert for it can eat even thorny cactus, go days without water and
carry from 600 to 1,000 pounds. It furnishes milk, meat, leather,
and hair for rope, shawls and tents.

thus turn from Genesis to Re-
velation, from the coming of
man into this world to his exo-
dus from this world, and find
that in all ages, man has been
a failure and that the history
and the record we write of our
lives from the Garden of Eden
on has been a sadly blotted one.
Surely the act of rashness of
Nadab and Abihu in offering
strange fire upon the altar of
the Lord was just in keeping
with the acts of Adam from the
beginning, and shall be thus
unto the end of the age.

Certainly we can learn from
this that at best we can expect
our lives to be blotted and
stained and spotted, just like
the lives of others. Never for
one moment's time should you
think that you have gotten so
far long in your spiritual life
that you can't sin and that your
life can't be filled with mis-
takes. Never for one moment's
time should you rest upon en-
chanted ground, thinking that
you have gained the point of

life whereby no longer will you
be troubled with the things of
this life that trouble common
mankind.

As the song has said:

"Redeemed of the Lord, we are
heavenward bound,
We dare not rest on enchanted
ground,
For behind us is Satan's black
flag unfurled,
O'er a sin-bound race, in a
death-doomed world
And around us the Devil's jibe
and jeer,
O'er the frantic souls that are
perishing here
Redeemed of the Lord, we are
heavenward bound,
We dare not rest on enchanted
ground."

Nadab and Abihu and all the
balance of the men of God who
are described in the Bible,
serve as good illustrations to us
that you and I as God's people
stain and spot and blot, day by
day, the record of the lives we
live before God.

II

WE CAN NOT CHANGE
WHAT GOD HAS PRESCRIBED.

Nadab and Abihu were God-
called preachers. There was no
immorality in their lives and
their priestly dress was accord-
ing to the commands of God.
Why was it then that God was
so displeased that he turned a
day of rejoicing into a day of
sorrow? Why was it that God
was so displeased with what
these two young men had done
in an act of rashness? Beloved,
the wrong was that they had
changed what God had pre-
scribed. God had said that the
incense was to be lighted from
fire taken off the brazen altar,
but they offered strange fire be-
fore the Lord to the extent that
fire came out from God and de-
voured them, thereby telling us
that you can't change what God
Almighty prescribes.

Beloved, I would to God that
this message might sink into
your heart and mine this morn-
ing, that we might realize the
importance of this Word of God
—that we can't change what
God has prescribed. We have
no more right to change the
prescription of God in the Bi-
ble, than Nadab and Abihu had
in changing the fire which God
had prescribed to be used in
the lighting of the incense.

Sometime ago in a church not
far away, the question came up
as to whether or not they were
going to do God's command
the light of I Cor. 14:34, as to
whether they would allow the
women to speak within the
church. When it was put to a
vote, it was declared that this
church would no longer recog-
nize I Cor. 14:34 as being the
Word of God, but that the wo-
men should be permitted to
speak as suited themselves.

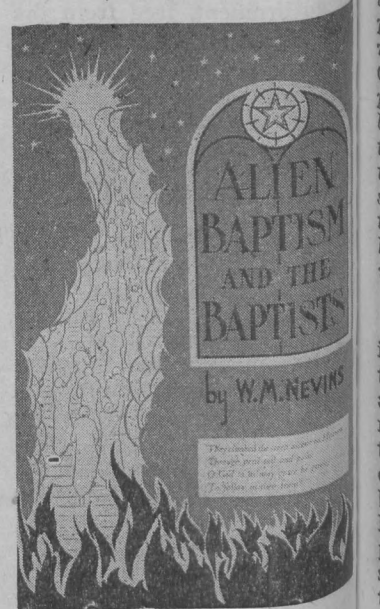
Listen to God's Word:
*"Let your women keep silen-
ce in the churches: for it is un-
permitted unto them to
speak; but they are commanded
to be under obedience, as also
saith the law."*

—I Cor. 14:34

Paul wasn't teaching any-
thing new. The Law said the
same thing. The New Testa-
ment just put its stamp of ap-
proval upon what the Old
Testament had already declar-
ed.

Beloved, it is a dangerous
thing to change what God Al-
(Continued on page three)

THE BOOK OF THE HOUR!



\$1.50 Postpaid

Order From:

THE BAPTIST
EXAMINER

Russell, Kentucky



FOLLOWING IN DADDY'S FOOTSTEPS.

"Strange Fire"

(Continued from page two)
Nadab and Abihu. It is just as serious today for God's people to even dare to vote upon whether they will obey the Bible or whether they will set the Bible aside. We can't afford to do aught other than accept the prescription of the Lord as laid down within this Book. Listen:

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his word, lest he reprove thee, and thou be found a liar."—Prov. 30:5,6.

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

"And Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."—Num. 22:18.

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. 12:32.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18,19.

A lot of strange fires are being offered today upon the altars of Baptist churches. I had a letter a few days ago from a man out in California, saying that in his opinion Baptists today ought to accept anybody's baptism, whether it was sprinkling, pouring, or immersion, provided the man himself was satisfied. The man who wrote this letter was a so-called Baptist preacher.

Jesus gives us an example in His own baptism. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him saying, I have need to be baptized of thee, and

comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Mt. 3:13-16.

There was no sprinkling, no pouring, no baptism at the hands of a man who had no authority to baptize. Rather, beloved, John the Baptist, with authority from God, sent to this world for one particular purpose to administer baptism, baptized our Lord in the Jordan River. Here was immersion at the hands of a Baptist preacher.

When I remember how fire from Heaven came and devoured the bodies of Nadab and Abihu, I'd be afraid to change what God has prescribed and offer strange fire upon the altar in the baptistry. Beloved, we had better stick mighty close to God's Word, for the closer we stick to it the more we can be assured that God is going to stand beside us. When we would dare to substitute something else, remember the experience of Nadab and Abihu; lest by our offering of strange fire before the Lord we be brought to the same fearful end that they came to.

When I think of the doctrines of men that are being substituted today for the doctrines of God, and when I remember how that today there is scarcely anywhere a voice lifted from Baptist pulpits in behalf of the old time doctrines that Baptists have preserved through the years—when I remember this, I say, beloved, that we had better stay close to the Bible, closer than we have ever stayed before, lest we too be guilty of offering strange fire before the Lord.

III

GOD CHASTENS HIS OWN WHENEVER THEY DO WRONG.

There isn't any doubt about the salvation of Nadab and Abihu. I am sure that they are in Glory, looking down upon this congregation, shouting an "Amen" to everything that I am saying, that their example

might be an example unto you and me. They were saved people but they violated God's law when they substituted what they thought best, instead of what God had said, and God chastened them with death. This would tell us, beloved, that when you and I as God's people do wrong, God is going to chasten us.

"If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—Psa. 89:30-33.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6.

If you are a father, you don't chasten anybody else's children. You chasten your own. You don't do it because you hate them; you do it because you love them, because you realize that chastisement must come as a means of correcting that child.

Beloved, God chastens you and me in just the same manner. He chastens His children when they do wrong, sometimes even with death. He chastened Nadab and Abihu with sudden destruction. Others in the Word of God He chastened likewise.

You remember Uzzah who was hired to carry the ark of the Lord. That ark was supposed to be carried only by Levitical hands. One day David decided to bring that ark up to Jerusalem, and he hired Uzzah, a teamster of his day, to bring the ark. This displeased God, and God caused the oxen to stumble, thereby rocking the ark backwards and forwards, as though it was going to fall. As it did so, Uzzah put forth his hand upon the ark, and God smote him in death.

In the New Testament we have the story of the Corinthian church how they observed open communion—the first case of open communion found in the world. People who were attached to some of those false churches of Paul's day were taking the Lord's Supper right along with God's people. What was the result? Listen:

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

God had chastened some of them with weakness, some with sickness, and some with death, because they were observing the Lord's Supper in the wrong manner—namely, open communion.

I will venture this guess, that the reason why God doesn't do the same thing in the majority of Baptist churches today where they practice open communion as He did at Corinth, is because there are no saved people there for God to chasten. If God be God and remains the same, years without end, as God's Word tells us that He does, then, beloved, God will do the same today if there are saved people within the church who practice open communion.

IV

OBEEDIENCE TO GOD'S COMMANDS IS OUR HIGHEST IDEAL.

God had said that the incense was to be offered with fire taken from the brazen altar. They didn't do it. They substituted something else in the place of what God prescribed and God struck them dead. This would tell us by inference that obedience to the commands of God is the highest ideal for any

SALVATION

Does your life seem empty, useless,
Nothing satisfying within?
Do you long for deep contentment
And freedom from a life of sin?
Do the cares of life depress you?
Is each day too great to bear?
Does the future for you hold nothing?
Has your hope turned to despair?

What you need, dear friend, is Jesus.
He will give you inward peace.
Make your life well worth the living
And each day real joys increase.

Salvation is God's glorious gift.
Through the death of Christ, His Son.
Friend, only, wholly, trust Him
And receive His victory won,—
Won by Him through bleeding, dying,
In awful pain upon the cross,
That he might save you from the crying
Of those who suffer eternal loss.

Come before Him with your burdens,
Confess your sins and He will save.
Trust in Him for He is able
To give you hope beyond the grave.
Life Eternal He has promised,
To all whose faith in Him is true.
Why not trust Him, trust Him wholly,
And let Him have His way with you?
—Louise Osborne.

This poem was written by one of the girl friends of my daughter, Rhoda. Though they go to school together, Louise lives several miles from Russell and accordingly goes to another Baptist church. She is a Baptist and a very consecrated young Christian. Rhoda brought the poem to me, knowing that I'd be happy to print it.

child of God.

One day God commanded Saul to slay all of the Amalekites. He was merely the executioner of the Lord and God sent him on a special task of slaying the Amalekites. However, Saul came back with the best of the sheep, and the best of the cattle,—even sparing old King Agag himself. Do you know, beloved, God has a way of telling His preachers some things? He whispered a little secret into Samuel's ear. He said, "Samuel, Saul hasn't done what I told him to do." Samuel made a pastoral call to see Saul. When he arrived, he said, "Have you done the bidding of the Lord?" King Saul very arrogantly said, "I have performed the commandment of the Lord." Just about that time an old cow bawled and a sheep bleated. It is strange how things like that happen, isn't it? No, no, not when a Sovereign God is back of it. Samuel said, "What is the meaning of the lowing of the cattle and the bleating of the sheep?" Old Saul, quick to rise to any emergency to offer an excuse for himself, said, "Why the people brought back some of the sheep and the cattle for sacrificial purposes." Thus he deliberately lied in trying to shift the responsibility to someone else. Samuel said to him:

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."—I Sam. 15:22.

Samuel literally said, "No sacrifice means anything if your heart isn't in obedience to the Lord."

heart isn't in obedience to the Lord.

When I look at these two young men, Nadab and Abihu, stretched out in death, I wonder how Aaron is going to accept this grief. God said to Aaron, "Don't shed tears. Don't show one sign of emotion. I have done it. Obedience to me is to come first." I verily believe that if Aaron had fallen down beside his sons and shed one tear that there would have been a third burial that day,—that God would have struck Aaron too. I tell you, beloved friends, obedience to God's commands is the highest ideal that any child of God can aspire to.

I wonder if ever you are tempted to offer strange fire before the Lord. I wonder if you are ever tempted to substitute something else besides what God has preached, if you are ever tempted to do something that is contrary to what God has said to do within His Word. If you are, remember Nadab and Abihu and profit by their experience.

CONCLUSION

Many times lost people offer strange fire unto the Lord—lost people who are genuinely sincere and who desire to be saved, because the Spirit of God has begun to work within their heart. They will offer strange fire to God. They some-

(Continued on page four)

ELD. BUELL KAZEE



Bro. Kazee, pastor of the First Baptist Church of Morehead, Kentucky for approximately twenty years, is the author of "Faith Is The Victory," which we reviewed in last week's issue of this paper.

This is a most unusual book and should be read by every reader of this paper. Bro. Kazee is one of God's most lovable souls and his book is but a revelation of God's dealings with him.

The book costs \$2.50 and should be ordered directly from us.

Life Or Death

(Continued from page one) great library—one of the most complete in the land. There were few works, particularly philosophy, that he did not own.

"Col. Ingersoll, this library must have cost you a great deal," he exclaimed.

"It has," the infidel answered. "It has. It has cost me the presidency of the United States."

A high price to pay for a wrong conception of life—the result very largely of wrong reading.

Again, the books did it.

From somewhere comes this little incident, told by an English Christian worker:

"I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper, part of an American newspaper containing an extract from one of Spurgeon's sermons. 'Where did you find this newspaper?' I asked. She answered, 'It was wrapped around a parcel sent me from Australia.' Think of that, a sermon preached in London, conveyed to America, then to Australia, then back to England to save a soul.

Once more, Life was in the print.

Books can be dreadful things—as deadly as the silent serpent that lies beside the pathway.

Books can ooze poison from every page and kill all holy thoughts, every legitimate ambition—turn wrong into seeming right—transform Satan into an angel of light.

Hell triumphs when evil is put in popular and appealing form in an attractive cover.

Books can kill—everything that is best.

But—

A good book can warm the heart and send a man out to climb higher toward the sun of the mountain top.

The voice ceases; the orator is no more.

What he said—is gone—

What he wrote—lives!

The Printer is God's Right Hand Servant. — Baptist Messenger.

We have left behind the Middle Ages, but we are living in the Meddle and Muddle Ages.

"Strange Fire"

(Continued from page three) times join the church, sometimes they are baptized, and sometimes they try to do works of penance in order that they might be saved. Beloved, that is just strange fire before God. What God wants you as a lost individual to do is to bow in submission to the Word of God and offer nothing in place of what God has said. He said, "Repent and believe the Gospel."

God help you this morning to repent of your sins and believe that Jesus Christ died for your sins on Calvary's Cross. Then as a child of God, put the Word of God first in your life and offer no strange fire before the Lord.

May God bless you!



Easter

(Continued from page one) in the Bible; but that it is either expressly set down or necessarily contained in it. It is not expressly set down that churches are to have houses of worship, but it is necessarily contained in the Bible that they should; for they are commanded to meet, and in order to meet must have some place to meet. It is immaterial whether their place of meeting is a dwelling of one of the members, or a building given by one of the members and permanently dedicated to the use of the church, or a building purchased or erected by all the members in common. It is not expressly set down that a church shall have a clerk, but it is necessarily contained in the Scriptures that they shall, for a clerk is necessary to the doing of all things in decency and in order, which is enjoined upon us (I Cor. 14:40).

Now the observance of Easter is neither expressly set down nor necessarily contained in the Scriptures. It is a clear and complete addition to the principles, practices, and precedents of Scripture.

The term "Easter" occurs in the King James Version, but this is a glaring mistranslation. It is found in Acts 12:4. The Greek word in this place is the same word that is everywhere else translated "passover," and this is its undoubted meaning. Why the King James translators rendered the word "passover" everywhere else and "Easter" in this one place is strange indeed. Earlier versions had used the word "Easter" freely, and it seems that although the King James translators corrected this mistake in every other place, yet they could not get completely away from the prejudice that had influenced earlier translations. They doubtless wanted some justification for Easter observance, and they knew the only way it could be found in the Bible was through a mistranslation. The Revised Version goes on to correct this mistranslation. Matthew Henry, a witness above suspicion on this matter, says the passage should read: "after the passover," instead of "after Easter;" and then adds: "So it ought to be read, for it is the same word that is always so rendered; and to insinuate the introducing of a gospel feast instead of the passover, when we have nothing in the New Testament of such a thing is to mingle Juda-

ism with our Christianity."

2. Because the observance of it minimizes the two ways the Bible has given us of commemorating the resurrection of Christ, viz., baptism and the Lord's Day. Both of these are solemn and sacred memorials of Christ's glorious resurrection. In regard to the first we have an explicit command. In regard to the latter we have clear Scriptural precedent. To set up another commemoration of the resurrection is to minimize these. It is to say that the two God-given, Scripture-authorized commemorations are not sufficient. It is to add to God's rule of faith and practice from the traditions of men. This was strongly condemned by Jesus in the Jews. Matt. 15: 8,9. The observance of Easter tends to rob baptism and the Lord's Day of their significance.

3. Because the day is of heathen and Judaistic origin; and to presume to observe such a day in honor of Christ is to endorse a compromise between heathenism and Judaism and Christianity. Let us note the following facts concerning the observance of Easter: (1) Early professed believers of Judaistic tendencies continued in some manner to commemorate the passover. (2) At about the same time of the year the pagans held a festival in honor of Eastre, the Saxon goddess of Spring. (3) When Christianity finally displaced paganism as the state religion of the Roman Empire, the commemoration of the passover and the festival in honor of the goddess of Spring were combined and made a commemoration of the resurrection of Christ. Such a combination is nauseating to one who has caught the true spirit of Christianity, which is exclusive and intolerant toward every other system.

4. Because the observance of Easter is aping Roman Catholicism. The adoption of Christianity as the state religion of the Roman Empire finally brought about both the displacing of paganism with Christianity and the consummation of the Roman Catholic hierarchy. Thus the Roman hierarchy came into the possession of Easter. We will endorse none of the frauds and inventions of the Judo-paganistic impostor, the great spiritual whore. We want nothing to do with anything that has any of her filthy spots on it. Protestants may well observe Easter for they are the harlot daughters of Rome and ape her in many things; but Baptists cannot afford to do it.

5. Because the observance of Easter corrupts the simplicity of New Testament worship. New Testament worship was very simple and spiritual. All empty formalism and ritualism were conspicuous for their absence. There was no attempt at display or entertainment. Their worship was spirit-directed and spontaneous. But, as he has been well said, early erring bishops "transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter time, and a thousand other Jewish ceremonies, adulterated, too, with paganism." Easter exercises are ever a perversion of the simplicity and spirituality of New Testament worship. For the most part they are empty and formal, and are for the purpose of making a fair show in the flesh.



Machine Rule

(Continued from page one) "method" of the church's cooperation.

The one and only superintendent of the local church is Christ, through the Holy Spirit. This is clearly set forth in the Scriptures, where we read that He is the "head over all things to the church." Eph. 1:22. If Christ is head of all things to the church, He is head over her cooperation; and the church herself must determine what the will of the Head is. This she can do only as she follows the teachings of the Word of God and the leadership of the Holy Spirit. *It is not the right of any man or set of men to tell a church of the Lord Jesus Christ what to do.* Yet this is the very right that Baptist "machines" are claiming in our Southland.

For a person to refuse to support these machines is for him to receive their anathemas upon his head. For a preacher to refuse to line up with the machine means that he will lose his head ecclesiastically. It means those who are bowing before it will do everything in their power to bring the church to reject his ministry and put in his place one who recognizes their unscriptural claims.

What did the preacher mean who, at the recent session of Blood River Association, hinted that there were certain churches in Blood River Association which ought to tell their pastors where to "head in?" It is certainly the right of a Baptist church to call the pastor to account if he refuses to preach the truth, but what preacher, board or committee has the right even to suggest to a church that she tell her pastor where to "head in?" What place does such action on the part of preachers give for the right of the Holy Spirit to direct the affairs of the church? Is it not a fact, known to all who have given it consideration, that Baptist machines do reach their hands into the affairs of local churches and aid the worldly element to rid the church of the ministry of the man the Holy Spirit placed there to lead the flock? This is "machine rule," and gives no place for the leadership of the Holy Spirit.

Another way a machine has of ruling affairs in Baptist life is the way of branding as "non-cooperating Baptists" all those who refuse to support their program. And all the puppets of the machine (those who have got a job through the machine or are expecting the machine to furnish them one) with one voice cry out, Great is the Cooperative Program. (See Acts 19:34). Many Baptists have been whipped into line because they do not want to be considered a non-cooperating Baptist because he refuses to support a man-made program? The following from "The Sling of Stone," issue of May 16, 1931, is to the point just here:

"What is a cooperative Baptist? The answer depends largely upon the accent given to the expression.

"If the accent is put on cooperating, the answer will be as varied as the moods and methods of men.

"If the accent be put on Baptist, the answer will be as fixed as the message of God's Word.

"The definition of a cooperating Baptist will vary according as cooperation or conviction is given primary emphasis.

"Much of the trouble Southern Baptists have experienced in recent years has been due to misplaced accent in the definition of a cooperative Baptist.

"The way out of the trouble as Southern Baptists is to restore the emphasis to Baptist faith and call on real Baptists

to cooperate in Scriptural manner."

With what is one cooperating when one gives to the Cooperative Program? According to the report of the budget committee as found in the proceedings of the General Association of Baptist in Kentucky, 1930 session, only 56 2/3 cents out of a dollar goes to the objects known as missions, while 23 cents out of every dollar is used for a kind of education not even hinted at in the Great Commission. When one gives to the Cooperative Program, he is helping to pay the executive secretary and treasurer of the State Board of Missions a salary of \$5,000 a year out of mission funds for doing work for which there is neither precept nor example in the New Testament. When one gives to the Cooperative Program, he is helping to pay the salaries of educators who not only do not teach a distinctive Baptist doctrine, but DO teach that we must make room for the man who believes in evolution!

Is a man a non-cooperating Baptist for refusing to cooperate in such a program? We answer that he is not, if you put the emphasis where it belongs. Is a man disloyal when he refuses to take part in such a program? We answer that he is not disloyal to his Lord, of whom it is said that "he is the head of the body, the church, who is the beginning, the firstborn from the dead; that in things he might have the pre-eminence." Col. 1:18. It is to Him that we owe our allegiance.

In New Testament times a local church, under the leadership of the Holy Spirit, could send out missionaries without the aid or sanction of a board (Acts 11:22; 13:1-4), and not be considered as "non-cooperating Baptists." But that was before the day of missionary machine rule!

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