

# Deadly Doctrines Exposed

"If thou . . . dost distinguish the things that differ, being instructed out of the law."  
—Rom. 2:18. Bible Union Version.

"So that ye may distinguish the things that differ."  
—Phil. 1:10. B. U. Version.

Many thoroughly sincere people think there is not much difference between Baptists and other denominations, except upon a few of what they call "non-essentials." It is for the purpose of differentiating between Baptists and other people, not upon a few "non-essentials," but upon vital doctrines, that we write thus. Many people do not know that there are vital differences between Baptists and other denominations. Our purpose is a two-fold one. First, it is to call attention to some doctrines, that are deadly and soul-destroying, that many people, who hold

them, think are harmless. And then, if these doctrines are deadly, it is well to make it so clear and plain, that the way-faring man, though a fool, may know just who are the teachers of these soul-destroying doctrines and be warned against "the cunning craftiness of those who lie in wait to deceive."

In the two passages at the head of this article Paul exhorts his Roman and Philippian brethren to be able to distinguish the things that differ. Moffatt's translation gives the meaning of Rom. 2:18 "with a sense of what is vital in religion." Phil 1:10 is thus translated by him: "Enabling you to have a sense of what is vital, so that you may be transparent and no harm to any one in view of the day of Christ."

That is our purpose in this discussion, namely, to call attention to what is vital in religion and to enable younger

men in the ministry, Sunday School teachers and other personal workers to know and to show the vital differences between the Gospel of grace and all other gospels. A mistake here is vital and if not corrected will be eternal. Paul told the church at Rome that the Jews had a zeal for God, but not according to knowledge. They were ignorant of God's righteousness and going about to establish their own. They sought salvation, but they sought it by works and not by faith; and for that reason did not attain that which they so earnestly and zealously sought. Sincerity will not save any one. God said so. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."

## I. SOME DEADLY DOCTRINES

### 1. The Universal Fatherhood Of God

While those holding this doctrine differ widely among themselves as to what they mean by it, in general they teach that all children are born into this world pure and holy and are therefore the children of God; that they remain children of God until such a time as they forfeit that relationship by lives of rebellion and transgression against God; that all that these erring children of God have to do to be received back into the family of God is to reform and clean up and live right and keep God's commandments. Of course there are many like the Unitarians and Universalists and Modernists who go further and teach that God is too good to send any of His own children to hell and for that reason deny eternal punishment.

### What Saith The Scriptures?

The Son of God taught no such doctrine. He very plainly told the Jews, who claimed God as their father because they were the seed of Abraham: "Ye are of your father, the devil." That was the answer of the Son of God, as applied not to the race, but to the descendants of Abraham, Isaac and Jacob. He plainly differentiated between the children of God and the children of the devil. The vital difference He made was not as to birth nor as to religion nor as to morality nor as to keeping commandments nor as to their faithfulness in their ritualistic observances. In the externals of religion they were alike because all were like whited sepulchres, beautiful to look upon, but full of rottenness on the inside. The one distinction the Son of God made between the children of

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## We Appeal To You, Our Readers For Your Support

"Your paper reminds me of a letter from my children. Whenever they write, they usually want something, and if I can, I always respond. Your paper is always in need, and is as deserving as my children. Accordingly, I always like to send a contribution when I can," so says a long-time subscriber from Georgia.

How we wish we had hundreds of friends like this one—friends who can see our needs and who enjoy responding to them!

Not everyone wants to support The Baptist Examiner. The Modernist doesn't. Neither does the Arminian. Ditto for the feminist. The unionists surely wouldn't support us.

## HOW LONG IS IT SINCE YOU HAVE SENT AN OFFERING TO ASSIST IN THE PRINTING OF THIS PAPER

Then there is the open communionist, the alien immersionist and the fellow who believes in the universal church,—these won't support us. The same is true of the sock-over-the-head lodge crowd and all worldly Baptists.

When the religious world is analyzed, there are not many who really want the message of this paper, and there are still

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### U. N. FOLLY

A symbolic squib of mammoth proportions occurred on the eve of the Fourth of July when a giant candle which was to have burned in United Nations headquarters for the next 2,000 years to symbolize world friendship was reduced to a puddle of fire in ten minutes. The fire occurred in a candle factory at Mamaroneck, N. Y., where the "eternal peace" taper had un-

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### MISSIONARY

### PREMILLENNIAL

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

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## Religious Freedom, A Baptist Tenet

By ROY MASON  
Tampa, Florida

One of the distinguishing doctrines of Baptists is the doctrine of religious freedom. Others there are who claim that they stand for the same thing today, but they stand for it because Baptists first put their blood and their tears into the contention for freedom of conscience. Time was when Baptists stood alone in their contention.

Religion has ever given rise to intolerance and coercion. Back in the days of Jesus, He was put to death because of the intolerance of the religious leaders of the Jews. They couldn't boss Him, and so they plotted to kill Him. All sorts of religious wars have been fought in attempt to coerce

people's consciences. Millions of martyrs tell the story of religious persecution. The worst foe of religious freedom that has ever arisen is the Roman Catholic Church. The Spanish Inquisition, and the murder of St. Bartholomew's eve, are two examples of their murderous intolerance. Today wherever they can get away with it, they allow no religious freedom.

### What Religious Freedom Excludes

1. It excludes union of church and state. State religions always involves religion and politics, and these two mixed, make a devil's brew that is deadly. Millions have died as result of persecutions engendered by state dominance of religion. Catholicism had its beginning when Constantine of Rome join-

ed churches with the state. State control of religion involves:

- (1). Tax supported clergy. That means clergy of politicians.
- (2). Discrimination against all dissenters.
- (3). Corruption unspeakable in religion. (Examples: Greek Catholicism under Rasputin's influence in Russia) (Henry VIII and his new church).
- (4). Use of the sword instead of persuasion.

### Religious Freedom Excludes Infant Baptism

There is no religious freedom where infants are forced into baptism. No one has a right to coerce a baby into a rite. State churches and infant baptism are twin evils. "Make dis-

(Continued on page four)

## The Best Type Of Testimony Meetings Possible

It is common practice in some sections of the country for some of the good Baptist brethren to conduct "Testimony Meetings" before the preaching service. Some of the preachers "pull the halter off" so to speak, and let everyone have the privilege of taking as much time as he wants to speak. Others, while stating in the most pious tones, "Speak what the Spirit lays on your heart to speak," restrict it to only a few and for a very few minutes. But in both cases, the testifier only talks. Though being open-minded, we hesitate not to say both are useless, unscriptural, and out of order.

Going to the Bible we see that some of the grandest testimonies were wordless. Take Noah as an example. True, he was a preacher of righteousness for one hundred and twenty years. No doubt he said many things, but find one of his spoken sermons if you can. But Noah bore one of the greatest testimonies Holy Writ ever honored, and yet not a word of it is recorded from the mouth of this grand old patriarch. He set forth truths that have echoed and re-echoed around the world these many years. He delivered a message that all theimps of hell, with the help of some of the grandest orators and philosophers of the ages cannot muffle or silence. Noah's testimony was delivered in a voice never to be duplicated by any of his ancestors or decedents; and surely no operative tenor of any age could thrill the hearts of so

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## The First Baptist Pulpit

### "The Resurrection"

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

—I Cor. 15:54-57.

You doubtless remember that one of the disciples named

Thomas was absent on the first Sunday that Jesus appeared unto the disciples after the resurrection. It is a bad thing for a Baptist to be absent from church. It was a bad thing for this Baptist preacher named Thomas to be absent from church, for because he was absent, he became skeptical. When others told him that Jesus was alive, he said that he wouldn't believe it until he saw Him himself; that when he could put his hand into the nail prints of His hands and into the side that was

riven by the spear, then, and then only, would he believe that Jesus Christ was alive from the dead.

You can see that by Thomas not being present when Jesus manifested Himself as being alive from the dead on that first Sunday following His resurrection, what it cost Thomas, and how it made a skeptic of him, and how he was an unbeliever and an agnostic toward the resurrection. Well, beloved, there

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### A PREACHER'S PRAYER

Oh Lord, give me a back-bone as big as a saw-log, and ribs like the sleepers, under the Church floor. Put iron shoes on me and galvanized breeches; and give me a determination up in the gable-end of my soul; and help me to sign a contract to fight the Devil as long as I've got a fist, and bite him as long as I've got a tooth. Then, Oh Lord, let me gum him till I die. All this I ask for Christ's sake. AMEN.



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ments are made for their continuation.

## "The Resurrection"

(Continued from page one)  
are lots of people just exactly  
like Thomas. There are plenty  
of people who are skeptical and  
agnostic concerning the resur-  
rection. They don't say that  
there wasn't a resurrection, but  
they say, "I don't know whether  
it is so," and pass it off with a  
shrug and they doubt the reality  
of the resurrection.

In a Southern state, about  
fifty years ago, a man died who  
was an infidel. He didn't be-  
lieve in a resurrection. He not  
only didn't believe in a resur-  
rection, but he denied the very  
existence of God. When he died,  
it was found that he had already  
made arrangements for his  
burial, to the extent that he was  
to be buried inside a concrete  
vault, and that a concrete slab  
was to be placed over the top  
of the vault, sealed with cement.  
He said in his instructions con-  
cerning his death that he defied  
the God that the preachers talk-  
ed about to ever raise his body.  
The afternoon that he was  
buried they had to hurry away  
from the cemetery because of a  
threatening rainstorm. As the  
storm seemed to be drawing  
near, the crowd hurried away  
from the cemetery after the  
burial had been hastily taken  
care of. A little while later  
when the storm broke in its  
fury and the lightning flashed  
and the thunder roared, some  
one said that he thought the  
lightning must have struck out  
near the cemetery, and when  
he went out to the cemetery, he  
found the body of this infidel,  
out, on top of the ground. The  
lightning had struck the ground  
where that man was buried,  
ripped open that concrete vault,  
and had thrown the body of that  
infidel out on top of the ground  
in plain view, lest anyone else  
might doubt the power of God  
in effecting a resurrection.

Tonight I want to show you  
out of the Word of God that  
there is no truth taught in the  
Bible that is more powerfully  
nor forcibly presented than the  
doctrine of the resurrection.

### I

FIRST OF ALL, I WANT  
YOU TO NOTICE THE RESUR-  
RECTION AS SEEN IN THE  
OLD TESTAMENT.

For years before the Lord  
Jesus Christ ever came to this  
world, the men of the Old  
Testament believed in and  
preached and talked about the  
resurrection.

"And Abraham said unto his  
young men, Abide ye here with  
the ass; and I and the lad will  
go yonder and worship, and  
come again to you."

—Gen. 22:5.

God had already made a reve-  
lation unto Abraham that he  
was to take the life of his son  
as a sacrifice. God had already

It is the little breaks with God that rob men of their power and usefulness.

## BAFFLED!



told Abraham that he was to  
offer Isaac as a sacrifice upon  
the altar, but when Abraham  
bade goodbye to the servants  
that had accompanied him, he  
said unto them, "I and the lad  
will go yonder and worship, and  
come again to you." If Abra-  
ham was to take the life of his  
son, how was it possible that he  
and Isaac could come again to  
the servants? The Word of God  
gives us the answer.

"Of whom it was said, That in  
Isaac shall thy seed be called:  
Accounting that God was able  
TO RAISE HIM UP, even from  
the dead; from whence also he  
received him a figure."

—Heb. 11:18,19.

Abraham believed in the re-  
surrection. He believed that  
when he took the life of his  
son, that that son was going to  
be raised by the power of God  
and he and his son would come  
back to the servants alive.

The prophets also foretold the  
resurrection.

"Thy dead men SHALL LIVE,  
together with my dead body  
shall they ARISE. Awake and  
sing, ye that dwell in dust: for  
thy dew is as the dew of herbs,  
and the earth shall cast out the  
dead."—Isa. 26:19.

"I will ransom them from the  
power of the grave; I will re-  
deem them from death: O death,  
I will be thy plagues; O grave,  
I will be thy destruction: re-  
pentance shall be hid from mine  
eyes."—Hosea 13:14.

"And many of them that sleep  
in the dust of the earth shall  
awake, some to everlasting life,  
and some to shame and ever-  
lasting contempt."—Dan. 12:2.

Here we have the words of  
three of the prophets of the Old  
Testament—Daniel, Isaiah and  
Hosea. These prophet's foretold  
the resurrection, hundreds of  
years before our Lord Jesus  
Christ came to this world.

Job likewise spoke about the  
resurrection. As I have often  
said, Job was the first book of  
the Bible, and we can prove it  
from this standpoint: There isn't  
one reference to the Law in the  
book of Job. It would seem to  
me that if the books of the Law  
—Genesis, Exodus, Leviticus,  
Numbers and Deuteronomy—  
had been written before the  
book of Job, that the accusers  
of Job would have quoted lib-  
erally from the Law in their at-  
tempt to make Job think he was  
a sinner that was suffering be-

cause of his sins. The very fact  
that there isn't one reference  
to the Law in the book of Job  
is proof enough to me that the  
book of Job was written before  
the Law of God was given, and  
hence the book of Job was the  
first book of the Bible that was  
ever written.

In this first book of the Bi-  
ble we have the resurrection  
presented to us. We have Job's  
question, when he said:

"If a man die, shall he live  
again?"—Job 14:14.

Job gives the answer himself,  
for he said:

"For I know that my Redeem-  
er liveth, and that he shall stand  
at the latter day upon the earth.  
And though after my skin  
worms destroy the body, yet in  
my flesh shall I see God."

—Job 19:25,26.

Here is a man who asks a  
question as to the resurrection  
and who likewise answers his  
own question, for he declares  
that he has a faith that his Re-  
deemer is alive and "though af-  
ter my skin worms destroy this  
body, yet in my flesh shall I see  
God."

Not only do we have the ex-  
perience of Abraham, the testi-  
mony of Job, and the statements  
of these prophets to show the  
resurrection was taught in the  
Old Testament, but we have the  
examples of three dead ones  
who were raised to life. The  
Word of God tells us concern-  
ing the Shunamite's son that  
was raised by Elisha.

"And when Elisha was come  
into the house, behold, the child  
was dead, and laid upon his bed.  
He went in therefore, and shut  
the door upon them twain, and  
prayed unto the Lord. And he  
went up, and lay upon the child  
and put his mouth upon his  
mouth, and his eyes upon his  
eyes, and his hands upon his  
hands: and he stretched himself  
upon the child; and the flesh  
of the child waxed warm. Then  
he returned, and walked in  
the house to and fro; and went  
up, and stretched himself up-  
on him: and the child sneezed  
seven times, and the child open-  
ed his eyes."—II Kings 4:32-35.

This is the experience of a  
child that had died and was  
raised back to life by the power  
that was given him of God in  
Elisha.

Then notice also how the  
son of the widow of Zarepath  
was raised back to life by the

prophet Elijah.

"And it came to pass after  
these things, that the son of the  
woman, the mistress of the  
house, fell sick; and his sickness  
was so sore, that there was no  
breath left in him. And she said  
unto Elijah, What have I to do  
with thee, O thou man of God?  
art thou come unto me to call  
my sin to remembrance, and to  
slay my son? And he said unto  
her, Give me thy son. And he  
took out of her bosom, and car-  
ried him up into a loft, where  
he abode, and laid him upon his  
own bed. And he cried unto the  
Lord, and said, O Lord my God,  
hast thou also brought evil upon  
the widow with whom I sojourn,  
by slaying her son? And he  
stretched himself upon the child  
three times, and cried unto the  
Lord, and said, O Lord my God,  
I pray thee, let this child's soul  
come unto him again. And the  
Lord heard the voice of Elijah;  
and the soul of the child came  
into him again, and he revived.  
And Elijah took the child, and  
brought him down out of the  
chamber into the house, and de-  
livered him unto his mother: and  
Elijah said, See, thy son liveth."  
—I Kings 17:17-23.

We have the experience of  
another who had died and was  
brought back to life by Elisha.

"And Elisha died, and they  
buried him. And the bands of  
the Moabites invaded the land  
at the coming in of the year.  
And it came to pass, as they  
were burying a man, that, be-  
hold, they spied a band of men;  
and they cast the man into the  
sepulchre of Elisha: and when  
the man was let down, and  
touched the bones of Elisha, he  
revived, and stood up on his  
feet."—II Kings 13:20-21.

Elisha, the miracle-working  
prophet, had died and been  
buried. Sometime later the  
Israelites were burying a man  
when they spied a band of  
Moabites, and not wanting their  
friend's body to fall into the  
hands of their enemies lest these  
Moabites should defile their  
corpse, they hastily pushed the  
corpse into the sepulchre where  
Elisha himself was buried.  
When they did so, as soon as  
his body touched the bones of  
Elisha, this man came to life  
and thus was restored to health.

Now, beloved, from what I  
have read to you, you can easily  
see that the Old Testament  
strongly teaches and plainly  
presents to us the doctrine of  
the resurrection. The testi-  
mony of Abraham, the state-  
ment of Job, the statements of  
the prophets—Daniel, Isaiah and  
Hosea, and the experiences of  
the resurrection of these three  
dead ones to life—in the light  
of all this, we can unequivocally  
say that the resurrection was an  
Old Testament doctrine.

### II

I WANT YOU TO NOTICE  
ALSO THE TESTIMONY OF  
THE LORD JESUS CHRIST.

If the resurrection were  
taught in the Old Testament,  
how much more was it taught  
by our Lord Jesus Christ Him-  
self. The Word of God tells us  
that when Jesus was here that  
He raised three dead ones back  
to life. We have the story of  
the resurrection of the daugh-  
ter of Jarius.

"He said unto them, Give  
place: for the maid is not dead,  
but sleepeth. And they laughed  
him to scorn. But when the peo-  
ple put forth, he went in, and  
took her by the hand, and  
the maid arose."—Mt. 9:24,25.

He also raised the son of the  
widow of Nain.

"Now when he came nigh to  
the gate of the city, behold,  
there was a dead man carried  
out, the son of his mother, and  
she was a widow: and much

people of the city was with her.  
And when the Lord saw her, he  
had compassion on her, and said  
unto her, Weep not. And he  
came and touched the bier: and  
they that bare him stood still.  
And he said, Young man, I say  
unto thee, Arise. And he that  
was dead sat up, and began to  
speak. And he delivered him to  
his mother."—Luke 7:12-15.

The third one that Jesus rais-  
ed to life was Lazarus. He had  
been dead for four days—so  
much so that decomposition and  
disintegration of the body had  
already set in, yet when Jesus  
spoke, he came forth from the  
grave. Listen:

"And when he thus had spok-  
en, he cried with a loud voice,  
Lazarus, come forth. And he  
that was dead came forth, bound  
hand and foot with gravecloth-  
es; and his face was bound about  
with a napkin. Jesus saith unto  
them, Loose him, and let him  
go."—John 11:43,44.

I might say, beloved, that the  
Lord Jesus broke up every  
funeral that he ever attended.  
Three times in His ministry, so  
the Word of God tells us, He  
attended a funeral service and  
each time He broke up the  
funeral by giving life to the  
corpse and raising that dead  
one back to life.

We also have the testimony  
of Jesus in that He predicted  
His own resurrection.

"No man taketh it from me,  
but I lay it down of myself:  
I have power to lay it down, and  
I have POWER TO TAKE IT  
AGAIN. This commandment  
have I received of my Father."  
—John 10:18.

"And as they were afraid, and  
bowed down their faces to the  
earth, they said unto them, Why  
seek ye the living among the  
dead? HE IS NOT HERE, BUT  
IS RISEN: remember how he  
spake unto you when he was yet  
in Galilee, Saying, The Son of  
man must be delivered into the  
hands of sinful men, and be cru-  
cified, and the third day rise  
again. And they remembered  
his words."—Luke 24:5-8.

The fact that Jesus raised  
three dead ones to life during  
His ministry and the fact that  
He predicted His own resurrec-  
tion even while He was yet in  
His flesh, is sufficient proof in  
itself of the resurrection.

### III

THE APOSTLES BELIEVED  
IN THE RESURRECTION.

The Word of God tells us how  
the early church preached the  
resurrection on practically every  
occasion. If you will turn  
through the book of the Acts,  
you will be amazed at the num-  
ber of times that the apostles  
preached the resurrection.

In the book of Acts we have  
the story of two dead ones that  
were raised back to life. We  
read of the raising of Dorcas by  
the apostle Peter.

"Now there was at Joppa a  
certain disciple named Tabitha,  
which by interpretation is called  
Dorcas: this woman was full of  
good works and almsdeeds  
which she did. And it came to  
pass in those days, that she was  
sick, and died: whom when they  
had washed, they laid her in an  
upper chamber. And forasmuch  
as Lydda was nigh to Joppa, and  
the disciples had heard that  
Peter was there, they sent unto  
him two men, desiring him that  
he would not delay to come to  
them. Then Peter arose and  
went with them. When he was  
come, they brought him into the  
upper chamber: and all the  
widows stood by him weeping,  
and showing the coats and gar-  
ments which Dorcas made, while  
she was with them. But Peter  
put them all forth, and kneeled  
down, and prayed; and turning  
(Continued on page three)



## "The Resurrection"

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him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive."—Acts 9:36-41.

We read also of the experience of the apostle Paul at Troas when he likewise raised a dead one to life.

"And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourself; for his life is in him."—Acts 20:9,10.

Paul had met with the disciples to break bread in the observance of the Lord's Supper and to preach to them. When Eutychus came to church and found the building crowded and no place to sit, he sat in the window to hear Paul preach. As Paul continued orating and preaching hour after hour, Eutychus fell asleep and fell out of the window and died. When they picked him up dead, Paul went down and raised him back to life.

### IV

THERE WERE PEOPLE WHO WERE RAISED FROM THE DEAD AT THE RESURRECTION OF THE LORD JESUS CHRIST.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Mt. 27:52,53.

Jesus was the first one that was raised from the dead. After His resurrection, as a proof that there would be others that could be raised, many graves in the city of Jerusalem were opened and dead ones came forth out of the graves. The Word of God is silent as to what happened to these dead ones that were made alive, and where God is silent I have learned to be silent. I can't tell you what happened to those resurrected ones, but I can say this: When Jesus arose, immediately following His resurrection, other saints arose, in proof of the fact that someday you and I and all the redeemed of the Lord are going to be raised from the dead.

I WANT YOU TO NOTICE ALSO TESTIMONIES CONCERNING FUTURE RESURRECTIONS.

The Word of God tells us that there is going to be a resurrection whereby that everyone that has died is going to be called forth from the grave.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."—John 5:28.

The resurrection of the saved and the unsaved will not take place at the same time. The book of Revelation makes it clear that there will be the resurrection of the saints and then a thousand years later everyone of the lost is going to come out of the grave, so that there will be a resurrection of those that are "unto life" and a resurrection of those who are "unto death."

Beloved, there is going to be a resurrection. In view of these Scriptures in the Old Testament and the testimony of the Lord Jesus, and in view of the experience of these dead ones that were raised at the same time that Jesus was raised, and the teaching of the resurrection in the book of Acts, you will be convinced that there is bound to be a resurrection, both of the saved and the unsaved.

One day several years ago I had a funeral out here in the country on top of one of these high hills. It was seven degrees below zero that afternoon, and up there on that high hill the wind was blowing a gale. I never shall forget that funeral service because of the intensity of the cold. After the funeral service had been dismissed, I remember that the father who had buried his wife, said, "Brother Gilpin, I am glad for the hope I have this afternoon that some day on a better day than this, she is coming forth out of this grave."

Brother, sister, the Word of God makes it clear that there is going to be a resurrection—one unto life, and one unto death, but a resurrection of all that are in the grave.

### VI

WHAT KIND OF A BODY SHALL WE HAVE IN THE RESURRECTION?

If you are a child of God, the Bible tells us what kind of a resurrection you are going to have.

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is

raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I Cor. 15:42-44.

Though the Word of God talks much about the resurrected body of the child of God, it says not one word about what kind of body the unsaved will possess in eternity. In view of the silence of the Word of God, I think in all probability the body of the unsaved is so loathsome that the Word of God has never seen fit to describe it. Since the child of God is to have such a perfect body—a body of power—I think we are perfectly safe in inferring that the unsaved will have a body of physical repulsiveness. Since the child of God is going to have a body like unto the body of the Lord Jesus Christ, I think that it is logical that the child of the Devil will have a body like unto the Devil himself.

Beloved, regardless of what kind of a body you shall have, some day every child of God and every child of the Devil is coming out of the grave at the resurrection.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:12.

### CONCLUSION

Are you ready for the resurrection? If you are a child of God, you are. If you are a child of God, you are ready to die and you are ready to live. If you are not saved, you are not ready for the resurrection and you are not ready to live until you get right with the Lord Jesus Christ.

How can you get ready? The Word of God makes it clear that the Son of God poured out His blood on Calvary's Cross for our sins. No man can be ready without Jesus, but the man who has believed in the death of the Son of God for his sins, that man is ready to die, ready to live again, and ready to live now for the Lord Jesus Christ.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

Oh, may you receive Him tonight and be saved.

May God bless you!

## Deadly Doctrines Exposed

(Continued from page one)  
God and the children of the devil was as to their attitude towards Him. Study John 8:21-44. The Son of God plainly says that every man who denies His deity is yet in his sins and can not come where He is. He equally clearly tells them if they deny His atoning work, they do not know the truth and can not be made free from sin or delivered from hell, except by Him, for He is the truth. John the Beloved further elaborates that difference in these words: "He that hath the Son of God hath life; and he that hath not the Son of God hath not life." It all depends upon whether a man has Christ in Him as the hope of glory. He was God's only begotten Son. All others are adopted children, who receive Christ Jesus as their Lord and Saviour. John 1:12-14. God thus honors His well-beloved Son. He plainly tells men everywhere that He so values the person and work of the Lord Jesus that He makes men's entrance into heaven or hell to

## "HE DIED FOR ME"

I often think, as I behold  
The wonders of God's hand,—  
The sun, the moon, the stars of gold,—  
The beauties of the land;  
The trees, the birds, the grass, the flow'rs,  
The rivers and the sea,—  
Though they were made for all mankind,  
Yet they were made for me.  
Yes, I may feast my wond'ring eyes  
Upon their loveliness,  
Enjoy the beauties of the skies,  
The south wind's warm caress;  
May hearken to the birds' glad song,  
And breathe the perfume sweet  
Of myriads of beauteous flow'rs,  
That blossom at my feet.  
The trees He gave to give me shade,  
The sun to give me light,  
The moon and stars to cheer my way  
E'en through the darkest night.  
With lavish hand my Lord hath poured  
His blessings full and free  
Upon all creatures everywhere—  
And, praise His name, on me!

And God so loved this world, He gave  
His only Son to die,  
Earth's fallen, erring sons to save  
For all eternity.  
Ah yes, for all mankind He died  
On Calvary's cruel Tree,  
And Heaven's portals opened wide  
For all,—for even me.  
Yes, I may claim His wondrous love,  
His great salvation own,  
As if the precious Lamb of God  
Had died for me alone.  
I may draw nigh in simple faith,  
Unworthy though I be,  
And through His sacrificial death,  
From all my guilt be free,—  
As if no other claimed His love,  
Or owned His saving grace,  
For though He died for all the world,  
Praise God He took my place,  
And bore the weight of all my sin  
Upon dark Calvary,  
Ah yes, He died for all mankind,  
And, praise His name, for me!

—AVIS B. CHRISTIANSEN

depend wholly upon what they do with His only-begotten Son, Jesus Christ. If they will receive and honor and love His Son, then He will receive them as His adopted sons and make them joint-heirs with His only-begotten Son. If they reject His only-begotten Son, then they are eternally doomed and damned with the devil their father. Gal. 4:4-8. Paul goes further still and shows that all men are born into this world, children of wrath, not children of God. Eph. 2:1-3.

Nature teaches us the same truth. Back before the Civil War Negro children were born into this world slaves. They did not sell themselves into slavery; they were born into a state of slavery. A pig is born a pig, not a lamb. A viper is born a viper, not a harmless fishing-worm. A Negro is born a Negro. And it isn't the color of his skin that makes him a Negro. It isn't association or environment or bad company that makes him a Negro. He is born a Negro. Some Negroes are as white as some Caucasians. It isn't the color of his skin that makes him a Negro. It is his blood. The Negro nature is in the blood not in the skin. That is why some almost white mulattoes have coal-black children. The blood will tell. So we are born into this world sinners. We are not sinners because we sin. We are sinners by nature, sinners before we sin. We sin because we are sinners and not vice versa. Of course it should al-

ways be borne in mind that children, who die before they reach the age of accountability, all go to heaven. But they do not go there because they are the children of God by the natural birth. They are not. They are children of wrath by the natural birth. Paul plainly says: "They which are the children of the flesh, these are not the children of God."

But all who die before they reach the age of accountability go direct to heaven. No man goes to hell for Adam's sin. Since the imputed sin of Adam and the inherited depraved nature from him is the only sin that unaccountable beings have, all of them, who die before they become actually accountable to God for themselves, go to heaven. But they don't go because they are pure; they go through the atonement of Christ.

But back to the question at issue. The doctrines of total depravity, the necessity of the new birth, adoption into God's family through faith in the Lord Jesus Christ and eternal punishment for all rejectors of the God-head and Atoning Blood of Christ are consistently denied by all believers in the universal fatherhood of God. From all such turn away.

(Continued on page four)





## Religious Freedom

(Continued from page one)  
ciples," always comes before "baptizing them." "He THAT BELIEVETH and is BAPTIZED." You see, "believe" precedes baptism.

### Religious Freedom Excludes Religious Hierarchy

(What an abominable word is that word "heirarchy.")

The vesting of religious authority in the hands of a few BIG MEN, is an infringement on religious freedom. The word of God prohibits this (Matt. 23: 8,10).

#### Examples:

1. The Roman Catholic heirarchy. One of the most hard and cruel and absolute dictatorships the world ever saw is the Roman papal system.
2. The Greek Catholic system.
3. The Episcopal system. The Archbishop and the king are the real bosses.
4. The Protestant Episcopal system. In this the "bishop" moves the preachers around like chess men.
5. The Baptist system, heading up in "secretaries" and "boards" and "executive committees." "Our Baptist heirarchy" rules the Southern Baptist Convention, and woe betide that church and pastor that dares to deviate from the set and established way of doing things as prescribed by "headquarters." With bitter anger these statements would be denied, but they are so just the same. We are rapidly being nazi-ized and regimented, and many Baptists hold "our leaders" in as great awe as the Germans did "der Fuhrer."

### The Bible Plan

The Bible plan is for the consciences of men to be free — responsible to God alone. The New Testament churches were pure democracies. (See Acts 6:5). No coercion, no bosses, no constraint by force. Cf. Rom. 12:1; II Cor. 5:20; I Pet. 2:11). Note he "besought" rather than bossed.



## Deadly Doctrines Exposed

(Continued from page three)

### 2. Salvation By Works

The forms, in which this deadly doctrine appears, are manifold and multitudinous. Salvation by character, humanitarian betterment, serving God by serving your fellowman, church salvation, baptismal remission, baptismal regeneration, morality, ritualistic religions, sacramentarianism, priest-craft, lodgism, Ku Klux, Socialism, civic righteousness, soup-and-soap salvation, social settlement work and social service are some of the many ways in which this hydra-headed monster, salvation by man's works or merit or character, lifts its slimy, subtle form to deceive and delude and damn the precious souls of men. We haven't the time or space to discuss each in detail. It isn't necessary. Here is a test that every reader may apply to himself and ascertain whether you are poisoned with the deadly virus of salvation by works. There are just two kinds of religion in the world in their last analysis. All of them may be summed up in the two words — Do or Done. If you are de-

pending upon what you have done or are doing or hope to do to save you or to help to save you or to keep you saved, you are a dupe of the deadly doctrine of salvation by works.

"Till to Jesus' work you cling Alone by simple faith, Doing is a deadly thing— And all doing ends in death."

### What Saith The Scriptures?

There are two great divisions of this doctrine. There are those who teach that men are saved wholly by works; and then there are others who teach that men are saved partly by grace and partly by works.

Romans is God's final and complete answer to the doctrine that men are saved wholly by works. In Roman 11:6, Paul says: "If by grace, then it is no more of works; otherwise grace is no more grace. But if it is of works, then it is no more grace: otherwise work is no more work." What a man works for he merits: what grace bestows upon man is unmerited favor towards the ill-deserving. From the very nature of the two they will not mix. If any part of your salvation depends upon your own works then there is that much of human merit in it. Since grace excludes all merit in man as a ground of having God's favor, all works of man, past, present or future, are excluded in his past, present or future salvation. Paul doesn't leave any legalist an inch of ground to stand upon when he says, "if by grace, then it is no more of works." Again he says: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." God's salvation is a salvation that God gives to men apart from all works. "The gift of God is eternal life." Rom. 4:5-6; 6:23.

Galatians is God's answer to the doctrine that men are saved from their past sins by the grace of God; but that for the present and future their final salvation depends upon their own obedience and their good life. In Gal. 5:4 Paul gives his clinching argument against Galatianism, which is the doctrine that salvation is partly of grace and partly of works. Note his words: "Christ is become of no effect unto you, whosoever of you are justified by law; ye are fallen from grace." What did he mean by that? The principle of law is "do and live." Paul plainly tells these Galatians then that if they are depending upon their own doing religion to save them or to help to save them, that Christ profits them nothing. Christ does all the saving without any help from the one whom He saves. It isn't partly by Christ and partly of ourselves that we are saved. It is wholly by Christ or He does not touch the job at all. The man, who has been offered full and free and final salvation, once-for-all on the ground of the finished work of Christ, is fallen away from grace, if he refuses to let Christ save him without any help from his own efforts and works, and tries to be saved by his own obedience, depending upon Christ to supply what he lacks of doing enough to save himself. Paul plainly says that man has turned away from grace; that Christ's finished work is of no effect so far as he is concerned; that he is still under law because depending upon his own deadly doing to help to save him; and elsewhere

adds that as many as are of the works of law are under the curse. In other words it is salvation wholly by Christ or no salvation at all. Christ will not take the case until we have repented from dead works; and that means until we have quit all our own efforts to save ourselves and turn the whole work of our salvation over to Him.

Hebrews is God's final answer to all ritualists. In Hebrews 10:12-17 Paul shows clearly that Christ's one offering for sin settles eternally the standing of every sinner with God, who relies upon Christ to save him, without any works or merit of his own to plus the value of the blood of Christ. Since the blood of Christ is the only and all-sufficient ground of every man's acceptance with God, who will ever enter heaven, and since the blood never loses its efficacy or power, Paul makes the astounding statement in Heb. 10 that every one that has been sanctified by the blood of Christ is "perfected forever" with God. God never sees him except in Christ and deals with him always as "accepted in the Beloved."

John's Gospel is God's final word as to Christ's saving lost sinners eternally without baptism or church-membership or a good life or any other act of obedience, except the act of simple reliance or dependance upon Christ and Him alone to save without any help from man. "He that believeth on the Son hath everlasting life."

### 3. Apostasy

The third deadly doctrine to which we call attention is the doctrine of apostasy. There is no deadlier doctrine than that. Underlying the doctrine of apostasy is the doctrine of man's merit and salvation by works. Apostasy was first preached by Satan. Job 1:11; 2:4-5. It was a lie then; it is still a lie. Its danger is its subtlety. It insidiously leads men to trust to their own obedience and "holding out faithful to the end" to save them, instead of depending wholly upon Christ to save them. There is no more Christ-dishonoring doctrine than the doctrine of apostasy. It makes the blood of Christ and His atoning work for man and the work of the Holy Spirit in man all of no avail, unless supplemented and bolstered up by man's own puny efforts and works. The doctrine of apostasy makes God a liar, perjurer and a covenant-breaker God promised eternal salvation to all who believe in His Son. John 5:24; 10:27-29. God swore with an oath, that by two immutable things in which it is impossible for God to lie, all who have fled for refuge to lay hold upon Christ, will have Him as an anchor to the soul both sure and steadfast. Heb. 6:17-19. God made a covenant with His Son that all that Christ saved He would make to endure forever. Ps. 89:27-34. To prove the doctrine of apostasy therefore God must be proven to be a liar, a perjurer and a covenant-breaker. That is some task for the advocates of apostasy; and when they have proven that God is a liar, perjurer and covenant-breaker, they will have turned heaven into a hell, for all liars have their part in the lake that burneth with fire and brimstone.

But the subtlety of the doctrine of apostasy lies in its deception of those who hold it. They think they are saved, when they aren't. Study well these words of Paul: "I know Whom I have believed and am persuaded that He is able to

keep that which I have committed unto Him against that day." That was Paul's hope. He knew Christ. He knew that Christ would keep what he had trusted to Him, namely, his soul's eternal salvation. If we know Christ we have eternal life here and now as a present possession. Paul said so. Jesus said so. John said so. John 17:4; 3:36; 5:24; 6:47; II Tim. 1:12; Col. 3:3-4; I John 5:12. If a man says he hasn't eternal life here and now, he ought to know. We do not question his statement. If he hasn't eternal life he doesn't know Christ though, and isn't saved. If he has eternal life and knows it, then he can not believe in the possibility of apostasy. But Paul says more than that. He says that when on the road to Damascus he committed his soul to Christ to save, that that commitment was "against that day." "That day" is the judgment day when Paul must stand before Christ his judge. The act of commitment to Christ is faith in Christ. If a man has committed his soul to Christ against the day of judgment, he believes that Christ will keep his soul unto that day. If he has committed it to Christ and believes that Christ will keep it unto that day, then he cannot believe in the possibility of apostasy. If in his heart he believes in the possibility of apostasy, then his own heart witnesses that he hasn't trusted Christ to save him, but is depending upon his own faithfulness unto that day and against that day as his hope of eternal salvation. That is the subtlety of the doctrine of apostasy. It fools the folks that hold it. It leads them to trust in their own efforts for final salvation and that shows they have never really committed their soul's salvation to the Lord Jesus against that day.

## II. THE TEACHERS OF THESE DOCTRINES

Briefly in concluding, let us note who are the teachers of these deadly heresies. We are not speaking of individuals, but of denominational creeds and teachings. There are no doubt some in all denominations, who have believed the Gospel of grace and are resting upon the finished work of Christ as their only and all-sufficient ground of hope and salvation. It was to that kind that John's message in Rev. 18:4 was addressed, when he urged all the saved to come out of legalistic and ritualistic churches, either Rome or those that came out of Rome, that they be not partakers of their sins and their plagues. We are not speaking of any individuals that do not sincerely believe these doctrines, but of all who do wholeheartedly subscribe to and teach them. As Paul said in Gal. 4:27 "the desolate" or the law-covenant or those who are depending upon works for salvation are many more than the born-from-above, who are saved by grace. Modernists of all shades teach all three of these deadly doctrines. So do Unitarians, Universalists, many Congregationalists, all Christian Scientists, Russellites, Spiritualists and all lodges. Presbyterians teach a partial idea of the universal fatherhood of God and with it much confusion as to salvation through confirmation and right living. Catholics teach salvation by works and apostasy and so do the Episcopalians. The Holy Rollers and Adventists teach all three of these deadly doctrines with great zeal and much fervor. United Baptists, Free-Will Baptists, many Sep-

arate Baptists and some Regular Baptists are more or less tinctured with the universal fatherhood of God so far as infants are concerned; and the United Baptists and Free-Will Baptists especially teach apostasy and salvation by works in whole or in part.

The two denominations that many people think do not differ much from the Baptists, except as to a few "non-essential" things, the Methodists and the Campbellites, are strong and persistent contenders on every platform, in public discussion as well as in private teaching, for all three of these deadly doctrines. They teach the universal fatherhood of God. They teach the possibility of apostasy. They teach that salvation is partly of grace and partly of works.

We have tried to "distinguish the things that differ" and to enable our readers to see "what is vital in religion, so that you may be transparent and no harm to any one in view of the day of Christ." Selah!

## U. N. Folly

(Continued from page one)  
dergone 28,000 separate dips in the last four months. It was 16 feet tall, two feet in diameter, and weighed 2,200 pounds.

This fiasco compares with that of U. N. itself, which, dedicated to peace, has produced a major war to plague the United States. Occurring, as it did, just before the beginning of armistice negotiations in Korea, the melting away of the symbol of 2,000 years of supposed peace is not what could be termed a happy augury.—Chicago Tribune.

## Testimony Meetings

(Continued from page one)  
many. And Noah's was the voice of the hammer driven by faith in God, who had spoken to him.

Who, today, can preach so long and be heard as far as Abraham? Who, save the Son of God, can lay so expertly, such priceless gems of truth in so expensive caskets of golden faith? I dare say that no sermon, save the Cross of Christ, has crushed more stony hearts than the one given by Abraham on the mountain that day. No voice, lest it be the Son of God's, has rung so sweetly in the ears of so many as that of Abraham. But his was the voice of once glittering steel, the luster of which, to all intents, deadened with the warm blood of his dying son.

Yes, it's true, words do mean much. And we should speak for, and of Him whenever and wherever necessary, but remember the words of the philosopher, "What you do speaks so loudly that I cannot hear what you say."

## Our Needs

(Continued from page one)  
fewer who are able to support it. It is to that small group that we appeal. If you believe in our message and want to see it carried on from week to week, then we invite you to share with us in our financial responsibilities.

Just now our burdens are pressing very heavily. We need fully \$500 in order to end the month in a healthy financial condition.

If you believe in our ministry won't you pray for us and send us some financial relief today?