

# 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

VOL. 17, NO. 41

RUSSELL, KENTUCKY, NOVEMBER 10, 1951

WHOLE NUMBER 668

## Concerning A Separated Life

By ROY MASON  
Tampa, Florida

Baptists have always believed that there should be a distinct difference between Christians and others. In early centuries they were known for their holy, consecrated lives. Perhaps there is more looseness of living and more worldliness today among Baptists than at any time in all their history. A number of things make for this:

1. WE LIVE IN FASTER TIMES. The world offers more allurements than ever before. Christians are surrounded by more heathen than before, and it is easy to fall into their ways. (The Bible says, "Thou shalt not run with a multitude to do that which is evil.")

2. WE HAVE A FALSE STANDARD OF CONSECRATION PRESENTED IN MANY CHURCHES. We might call



ELD. ROY MASON

this the "denominational standard." Consecration in the thinking of our denominational

friends, is really consecration to the rigamarole of the auxiliaries and the denominational program. It is not necessarily consecration in the sense of a separated life at all.

3. WE HAVE A MORE WORLDLY MINISTRY THAN FORMERLY. Many of the men who go from our colleges and seminaries into pastorates today are just about as worldly as the devil who would ask them to be. Cigarette fiends, movie-goers, compromisers. How can such devotees of the flesh lead people into separated lives?

Rededication Services

It is quite the fashion in revivals and youth meetings, and (Continued on page three)

## Plans For Thanksgiving Services At Russell Baptist Church Now Completed

Thanksgiving, which has always been a great season with the First Baptist Church of Russell, Kentucky, will soon be here.

Frankly, it slipped up on your editor this year. Being busy, I forgot that by Presidential dictum the date had been changed from the traditional last Thursday of the month to the preceding Thursday before the last,

and accordingly I am late in making any announcement about our services of this season.

For years, as has been our custom, we will have pre-thanksgiving services on Monday, Tuesday and Wednesday evenings, which we trust will be climaxed with a great service on Thanksgiving morning, at 8:30 o'clock.



This year, our speaker for these services of Monday, Tuesday and Wednesday evenings will be Bro. Lawrence Smith, our missionary to Brazil, who is home, at present, on account of his wife's health. The rich experiences which God has given him within the past few years on the mission field should in itself guarantee marvelously rich services and fellowship for these three evenings.

Then on Thanksgiving morn-

ing your editor will preach his twenty-third Thanksgiving sermon. These have been great services in the past, and we invite our readers who live not too far from Russell to worship with us and if distance or Providence prevents, then we invite you to read the Thanksgiving message when it appears in this paper.

In this respect, remember our needs with an offering. It is (Continued on page four)

## Can God's People Associate With Satan's Children?

By JAY GREEN  
Madisonville, Ky.

There are those who say that the saints can by associating with the unregenerated, further the glory of Christ, and thereby lead them to Christ; as in social affairs of the church organizations.

OUR OBJECT IS TO PROVE THAT SUCH COMMUNICATION WITH UNBELIEVERS IS COMPROMISING AND CONSORTING WITH THE ENEMIES OF CHRIST.

"Let God be true and every man a liar!" God says that the man you are associating with is an ENEMY of God — "Because the carnal mind is

enmity against God. For it is not subject to the law of God. Neither indeed can be."—Rom. 8:7. God says clearly to us that the unsaved have a mind that IS enmity—a mind that is lawless. THESE UNBELIEVERS ARE ACTIVE OPPONENTS OF THE LORD GOD! To get a picture of what God has said, let us look at the true meaning of 'enmity.' Webster says enmity means: 1. The quality of being an enemy; ill will; hatred; malevolence. 2. A state of opposition; a deep malignancy in the heart; vindictive aversion. Being enmity against God means all of that. Hating God, having ill-will toward Him, being an active enemy in opposition to Him. The mind of the sinner is defiled with sin; he has no love for God, no fear of Him, no knowledge of Him, his mind is vain and empty; he minds the earthly things and has not the Spirit or any of the graces of God; he is filled by "the lust of the flesh, the pride of life, the lust of the eyes." This is how God describes the fellow you are mixing with in social affairs.

Because of sin man is born into this world speaking lies (Ps.

58:3) and continues in iniquity all the days of his life, in all his thoughts and imaginations until the day God regenerates him out of the good pleasure of His

### DID YOU FORGET THANKSGIVING?



Frankly, your editor just about forgot to mention it. Remember to worship with us if possible. Remember us with a most liberal Thanksgiving offering. Remember to be thankful.

own will. Few people think it much to be bothered about because their associates, yea, even their companions, are in a state of rebellion against God. They forget that "all" Adam did was to eat fruit. Men want sin to be viciousness. They don't want sin to be simply the transgression of the law of God. When man does not obey all that he has been commanded, he sins. The world does not regard this as so; but what does a world that "lies in wickedness" know about sin? "There is one event unto all: yea, also the heart of the sons of men is FULL of evil, and MADNESS is in their heart while they live." (Eccl. 9:3). The world (and therefore all worldlings) hate God, (John 15:19). "They are altogether become filthy" (Psa. 14:3) and as such are not fit companions for any who claim to love and obey Christ Jesus. In proof thereof, II Cor. 6:14-18, "Stop forming intimate and inconsistent relations with unbelievers! What partnership can righteousness have with law-breaking, or how can light participate with darkness? What harmony exists between Christ

and Belial, or WHAT IS COMMON BETWEEN A BELIEVER AND AN UNBELIEVER? And what agreement can a temple of God make with idols? For we are the temple of the living God, just as God has said, I will live in them and walk in them, and I will be their God and they will be my people. Therefore: come out of company with them, and separate from them, the Lord has said, and stop touching what is unclean; THEN I will welcome you, I will be a father to you..." (Williams translation).

What is God saying here? Is (Continued on page three)

### WHEN GOD AFFLICTS YOU IN LOVE

By THOMAS BROOKS

If by outward afflictions thy soul be brought more under the inward teachings of God, thy afflictions are in love. All the chastening in the world, without divine teaching, will never make a man blessed; that man that finds correction attended with instruction, and lashing with lessoning, is a happy man. If God, by the affliction that is upon thee, shall teach thee how to hate sin more, how to trample on the world more, and how to walk with God more, thy afflictions are in love. If God shall teach thee by afflictions how to die to sin more, how to die to thy relations more, how to die to thy self-interest more, then thy afflictions are a sign of love from God.

If God shall teach thee by afflictions how to live to Christ more, how to lift up Christ more, and how to long for Christ more, thy afflictions are in love. If God shall teach thee by afflictions to get assurance of a better life, and to be still in a gracious readiness for the day of thy death, it is in love.

If God shall teach thee by afflictions how to mind Heaven (Continued on page two)

"But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"—Mark 10:38.

"But I have a baptism to be baptized with; and how am I straitened til it be accomplished!"—Luke 12:50.

At the very outset, I'd like to tell you of two experiences. The first is that of an old heretical preacher who stood over on the other side of the

street from this church building twenty years ago and said, "If our Lord and Saviour hadn't been baptized, He would have gone to Hell sure." You would think, beloved, that anybody, even though he were a heretic religiously, would know better than to make an assertion like that.

The second experience is somewhat similar. A young man who worships with us occasionally told me ten or fifteen years ago of an experience that came to him. In his home community a man sickened and was

visited by a Campbellite preacher a number of times. This individual made a profession of faith and said that he was saved and died happy in the Lord. To be sure, during the six or eight months of his illness he never was able to be baptized, and he died without baptism, though he himself said that he was saved. When the preacher conducted the funeral service, he said in substance, "It is too bad that this man got this close to Heaven and never got in."

I say, beloved, it looks like (Continued on page two)

## The First Baptist Pulpit

### "The Baptism That Saves"

"But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"—Mark 10:38.

"But I have a baptism to be baptized with; and how am I straitened til it be accomplished!"—Luke 12:50.

At the very outset, I'd like to tell you of two experiences. The first is that of an old heretical preacher who stood over on the other side of the

street from this church building twenty years ago and said, "If our Lord and Saviour hadn't been baptized, He would have gone to Hell sure." You would think, beloved, that anybody, even though he were a heretic religiously, would know better than to make an assertion like that.

The second experience is somewhat similar. A young man who worships with us occasionally told me ten or fifteen years ago of an experience that came to him. In his home community a man sickened and was

visited by a Campbellite preacher a number of times. This individual made a profession of faith and said that he was saved and died happy in the Lord. To be sure, during the six or eight months of his illness he never was able to be baptized, and he died without baptism, though he himself said that he was saved. When the preacher conducted the funeral service, he said in substance, "It is too bad that this man got this close to Heaven and never got in."

I say, beloved, it looks like (Continued on page two)

When God gave Moses instructions concerning the tent tabernacle in the wilderness He did not say, "Now Moses, I'll give you a general idea of what I want you to do, but I'll leave the details to your common sense!" Moses was a brilliant man, brought up and educated as the son of Pharaoh's daughter, the highest in the land. But, God left nothing to him: "See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Hebrews 8:5, Exodus 25:40). All kinds of disobedience and infidelity are justified in this day by the feeling that God has left some things up to us to work out and carry on "according to common sense." But, in His Word He has given us "patterns" and we are responsible for learning them and following them. If one will read the Book of Acts, which is the pattern book for New Testament churches, and compare what he finds there with the accepted practices in many quarters today, he will see how far apostasy has gone in our day. Let us never forget that if it cannot be found in the Word of God in principle, or practice, it is of the world, and not of God.

—The Clarion.



SUBSCRIPTION PRICE  
(Domestic and Foreign)  
One Year in Advance.....50c

Send Remittance to Russell, Ky.

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

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

Paid circulation in every state and  
many foreign countries.

Subscriptions are stopped at expira-  
tion unless renewed or special arrange-  
ments are made for their continuation.

## "The Baptism That Saves"

(Continued from page one)  
even though a man were a heretic that he would have enough sense naturally not to make a statement like that.

I

### WATER BAPTISM DOES NOT SAVE.

There is only one direct question in all the Bible as to how to be saved, when the Phillipian jailer said:

"Sirs, what must I do to be saved?"—Acts 16:30.

The Lord Jesus Christ by inspiration gave the answer through two preachers, Paul and Silas, for they said:

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

This is the only one direct question as to salvation, and God's Word gives us the answer. It doesn't say one word about being baptized to be saved. It doesn't say one word about your sins being remitted by being baptized. If you will read the balance of the sixteenth chapter of Acts, you will find that at a later time after this jailer had washed the stripes that he himself had placed upon the backs of these two preachers, that he was then baptized, but his baptism came as a subsequent act.

Paul said:  
"For Christ sent me not to baptize, but to preach the gospel: not with wisdom or words, lest the cross of Christ should be made of none effect."

—I Cor. 1:17.

Paul wasn't sent to baptize, but his commission was to preach the Gospel. He tells us what the Gospel is, for we read:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

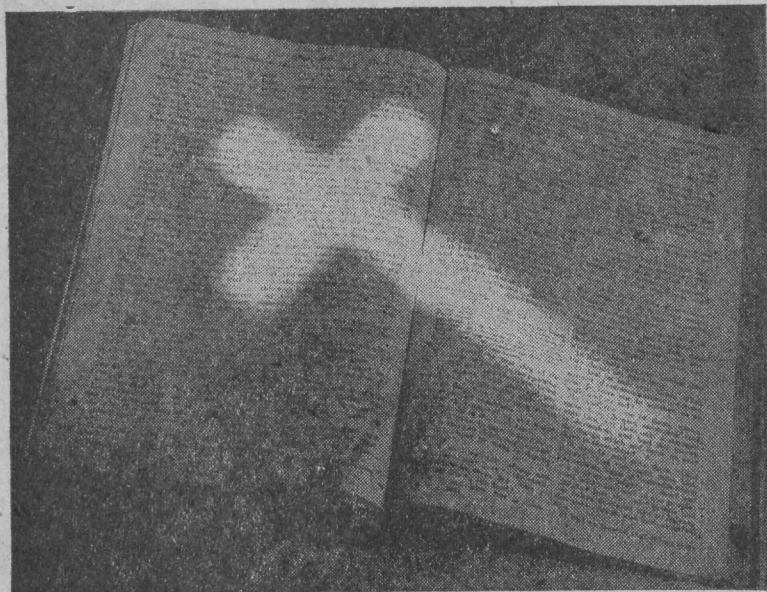
Notice that Paul doesn't say that the Gospel is baptism or water, but that the Gospel "is the power of God unto salvation."

Paul also said:

"I thank God that I baptized none of you, but Crispus and Gaius."—I Cor. 1:14.

Now, beloved, if baptism were any part of salvation, or if a man had to be baptized in order to be saved, then the apostle Paul, noble child of God that he was, thanked God that he didn't do that which was necessary for men's salvation. I can't conceive of any missionary as Paul was, doing anything other than that which would lead to, and be conducive of, the salvation of every individual that he met. Therefore, beloved, in the light of this statement which is given us by inspiration, I am satisfied that baptism has not one

## THE CROSS OVERSHADOWS EVERY PAGE



thing to do with a person's salvation.

Listen again:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

—Rom. 6:4.

Notice that baptism is spoken of as a burial. It is not spoken of as a birth. When a person is saved, we say that he has been born again. He has experienced the new birth. When a person is regenerated and becomes a child of God, that individual has had a new experience—a new birth. He has been born again. Salvation is spoken of as a birth, but baptism is spoken of as a burial.

Beloved, you don't bury a live man. You wait until a man dies before you bury him. Brother, you don't bury live sinners, but you wait until the Spirit of God kills them to sin. When they are killed to sin and made alive to the Lord Jesus Christ, you bury them in baptism.

That Scripture is sufficient to show us that nobody is saved on the basis of baptism, and that baptism has nothing whatsoever to do with a man's salvation.

"When therefore the Lord knew how the Pharisees had heard that Jesus MADE and BAPTIZED more disciples than John."—John 4:1.

Notice the expression, "made and baptized more disciples than John," as if to say that the making of disciples is one act, and the baptizing of disciples is a second act. Whenever we come to a marriage, we often say that "what God hath joined together, let no man put asunder," but I paraphrase that statement in regard to the making and the baptizing of disciples. I'd say in the light of John 4:1: "What God has separated, let not man attempt to join together," for God has already said that the making of disciples is one separate and distinct act, while the baptizing of disciples is likewise a second separate and distinct act.

"Though Jesus himself BAPTIZED NOT, but his disciples."

—John 4:2.

Beloved, if baptism had anything whatsoever to do with a man's salvation, then Jesus Christ never saved a single person during the thirty-three years that He spent here within this world. If baptism is essential to salvation, and if a man has to be baptized in order to be saved, then Jesus Christ never saved one single person in the days of His sojourn here within this world, for Jesus didn't baptize, but rather His disciples did the baptizing.

"Not by WORKS OF RIGHTEOUSNESS which we have

done but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."

—Titus 3:55.

"And Jesus answering said unto him, Suffer it to be so now: for thus is becometh us to fulfill all RIGHTEOUSNESS. Then he suffered him."—Mt. 3:15.

Paul says that we are not saved by works of righteousness, and Jesus declares that baptism is a work of righteousness. No individual is saved by baptism. Baptism doesn't help remit, or partially remit any individual's sins.

"For we are HIS WORKMANSHIP, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

—Eph. 2:10.

This doesn't say that we are the workmanship of the preacher, or the workmanship of the church, or the workmanship of an ordinance. It doesn't say that we are the workmanship of the baptistry, but rather it says that we are the workmanship of the Lord Jesus Christ. If you are saved, all the glory, all the praise, and all the honour goes to the Lord Jesus Christ. You are His workmanship. You are not saved because you were baptized. Not a one of your sins was ever washed away in the baptistry. If you are saved, you are saved because Jesus Christ died on Calvary's Cross for your sins, and as a saved individual, you are the workmanship of the Lord Jesus Christ Himself.

The Word of God tells us concerning a man who was saved without baptism.

"And he said unto Jesus, Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

—Luke 23:42,43.

This thief repented at the same time that Jesus Christ was crucified. He was never baptized, yet Jesus said to him, "Today shalt thou be with me in paradise."

Twenty-odd years ago I debated a Campbellite preacher on the question of baptismal regeneration. When we came to discussing this passage of Scripture, he made light of it and said "Brother Gilpin has talked about the thief being saved without baptism. Now if he wants to be saved like a thief, just let him go ahead." Beloved, all I can say is what I said then—I only hope that every individual has as abundant an entrance into Heaven as the man which Jesus saved the day He died.

God doesn't save men like gentlemen. God doesn't save men like they were statesmen. God doesn't save men like as if

they were somebody of nobility. God saves men who are sinners, and saves them just like He saved this man, who looked up to Jesus by faith. No water—just Jesus for a Saviour.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."—I John 1:7.

Beloved, if the blood of Jesus Christ cleanses us from all sin, how much sin is there left to be cleansed from in water? That one verse is sufficient in itself to annihilate every individual who might think that baptism is essential to salvation. If Jesus' blood cleanses us from all sin, there isn't any sin left for water to cleanse us from.

"Beloved, let us love one another: for love is of God; and EVERY ONE THAT LOVETH IS BORN OF GOD, and knoweth God. He that loveth not, knoweth not God; for God is love."—I John 4:7,8.

This tells us that everyone that loveth is born of God. Do you suppose that there is any preacher in all the world, regardless of what denomination he may be affiliated with, and irrespective of what he believes, even though he may be most heretical,—do you suppose that there is any preacher anywhere who would baptize an individual if that individual says that he doesn't love God? Regardless of how big a heretic he is, I believe that he would wait at least until the man professed his love for the Lord before he baptized him. When he loves the Lord, the Word of God tells us that he is saved. When a man loves God, he is born of God and is a candidate for baptism. To my mind, beloved, this one verse of Scripture, if there were no other, is sufficient to prove that baptism is not essential to salvation.

In the Old Testament we find the story of the children of Israel being redeemed in the land of Egypt. The Word of God tells us that three days later they were baptized in the Red Sea. We read how that they were down in the Red Sea with water standing up on each side of them and a cloud over the top of them, so that they were boxed up there in the Red Sea. They were completely immersed in the cloud and in the Sea. In other words, God redeemed them in the land of Egypt and brought them to the Red Sea and baptized them three days later.

That is God's plan all the way through the Bible—blood before water, salvation before church membership, and repentance before faith.

II

### THERE IS A BAPTISM THAT DOES SAVE.

Jesus said:

"But I have a baptism to be baptized with; and how am I straitened till it be accomplished."—Luke 12:50.

"But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"—Mark 10:38.

To what baptism does Jesus refer? The day that the Son of God died on Calvary's Cross, Jesus Christ was baptized, submerged, immersed in all our sins for all the elect of God. When He said "I have a baptism," He is talking about His death at the time that He should go to Calvary to die for the sins of God's elect.

If you will go back to Adam, the first man who ever sinned and the first man who was ever saved, Adam's sins were there.

Come down to the day that Jesus Christ died, the sins of that thief were there. Come on down to your time and mine, your sins and my sins were there to be laid on Jesus Christ. Beloved, if you will go down to the last man that shall ever be saved, to the last individual that shall ever become a child of God, you will find that his sins were there. God took all those sins and laid them on His Son, the Lord Jesus Christ, and He bore them at Calvary. Jesus was baptized in all of our sins when He went to the Cross, and, beloved, that is the baptism that saves.

Go back to the Old Testament to that day of atonement and you will find in type how the high priest put his hand on the head of the scapegoat and confessed over him all the sins and the iniquities of the children of Israel. After having done so, he would turn that scapegoat over to a fit man who led him out into the wilderness and turned him loose. When that goat had gone out of sight and the man could see him no more, with joy in his heart and happiness in his soul, the man came back to the camp of Israel and told how the scapegoat had gone out of sight, carrying away the sins of the people. There was joy in the camp of Israel because their sins were carried away in type by the scapegoat.

One day Jesus Christ came to Calvary and at Calvary He reached down and picked up Adam's sins, the thief's sins, and the sins of everyone of God Almighty's elect, from the first man to the last man that shall ever be saved,—God picked up all the sin that were figuratively carried away by the scapegoat and poured them out on Jesus Christ, and the Son of God drank the cup of death to its very dregs. He was baptized with the baptism of our sins. He bore our sins at Calvary.

Beloved, I am glad that Jesus Christ was thus baptized. I am glad that He bore my sins. I am glad to know that my sins were laid on Him. I don't have to do a thing to be saved. I don't have to do any work. I don't have to join a church. There isn't a thing for me to do to be saved because Jesus Christ did it all nineteen hundred years ago at Calvary. But thank God, beloved, now that He has saved me I want to follow Him in baptism. I want to work for Him, not to be saved, but because I have been saved.

May it please the Lord in this hour to help someone to realize that water baptism does not save and that the only baptism that does save is when Jesus Christ was baptized in our sins on Calvary's Cross. May you receive Him tonight as your Saviour and become a child of God by faith.

May God bless you!



### Afflictions

(Continued from page one)  
more and how to be fit for Heaven more, thy afflictions are in love. If God by afflictions shall teach thy proud heart how to lie down lower, and thy hard heart how to grow more humble, and thy condemning heart how to grow more charitable, and thy carnal heart how to grow more spiritual, and thy forward heart how to grow more quiet, etc., thy afflictions are in love.

It is told that Pambo was a dunce trying to learn just one lesson, "I said I will take heed to my ways, that I sin not with my tongue," for nineteen years.

(Continued on page three)



## Afflictions

(Continued from page two)  
and yet had not learned it. I fear that there are multitudes who have been in the school of affliction much longer than 19 years and yet have not learned any saving lesson all the while. Their afflictions are not in love, but in wrath.

Where God loves, He afflicts in love, and wherever God afflicts in love, there He will first and last teach such souls the kind of lessons that shall do them good to all eternity.

Amen.

It is the Holy Spirit given with the Word, and the Spirit given with the chastening rod, by which we profit under both, or either. Chastening and divine teaching must go together, else there will be no profit from the chastening. — By Joseph Caryl.

(These two quotations taken from "Treasury of David," by Spurgeon).

## Separated Life

(Continued from page one)  
in denominational gatherings to have people to come forward to "re-dedicate" their lives. But the question arises, re-dedicate to WHAT? If they go right on with their picture shows, and their general worldliness of life, that does their re-dedication amount to? In so many such meetings, preachers don't have the nerve to come right out and name out the things of the devil. In all of the "Youth For Christ" meetings that we have attended, we have never heard any man come right out point-blank against worldly amusements. Re-consecration is usually a vague, sentimental something that doesn't touch anything practical.

### The Bible On The Subject Of Separation

See II Tim. 2:19; Rom. 12:2; James 4:4; I John 2:15-17. These Scriptures could be multiplied many times.

### How Can One Serve God And Back Up His Enemies?

During the last war, anybody who willingly and knowingly gave aid and support to our enemies, was considered an enemy and was dealt with as such. Different countries had their saboteurs — persons who blew up bridges and did things to injure the country. The cause of Christ has its saboteurs and traitors too. People who pre-

tend to love Christ, then go out and support the devil's institutions, are acting as traitors.

Instances: Persons who go to church on Sunday and contribute to its support, then the following week go to the movies and contribute to support that which exists to harm the cause of Christ. Likewise those who patronize liquor places — race tracks — bollta joints — and things of that sort.

### The Only Consistent Stand

The only attitude that is right or that makes sense, is to be either out and out for the Lord or else out and out for the devil. The person who tries to serve both disgusts both God and the devil. Many people want to belong to a church and to feel that they are going to be kept out of hell, but they don't want their worldly lives interfered with. They put themselves in among the devil's crowd now, but don't want to go to hell with that crowd later on. They are fooling themselves.

## God's People

(Continued from page one)  
this only forbidding your making bosom buddies of unbelievers? It says, can light participate with darkness? Are you mixing God's light with the Devil's darkness? "What is common between a believer and an unbeliever?"—what agreement can there be between a living saint and a dead sinner? "Can two walk together except they be agreed?" (Amos 3:3). Do you think the holy and the unholy can be mixed together in any semblance of agreement? How would you do that except the holy be compromised? When one has been created by the Spirit and is in the Spirit he doth mind the things of the Spirit (Rom. 8:5). He will soon separate from the fellowship of others just as inevitably as cream comes to the top of milk. If he does not become separated, then he walks disobediently and soils his garments with "the filth of the flesh" (Jude 23)—"Evil companionships corrupt good character" (I Cor. 15:33, Williams translation). "Therefore: Come out of company with them, and separate from them, the LORD HAS SAID, and stop touching the unclean; THEN I will welcome you..." Now who can say that our church social affairs, (our many and divers stratagems conceived to 'hold' the young people by appealing to their bellies and

their fleshly minds, is not meant here in II Cor. 6. Do we not invite the unbelievers with the understanding they will be treated as if they were on the same footing with believers? Do we not then present to them a program of fleshly interest—food, light conversation, entertainments (and at the same time disobey God's command for us to feed the Spirit and starve the flesh in our own selves?) Do you think you are infiltrating these unbelievers with spirituality? Do you tell yourself that this contact will enable you to better approach the lost; it make you better acquainted so that it will give you better insight into their character, and therefore you will be able to 'win' them to Christ through it? DON'T KID YOURSELF! You'll find it mighty hard to talk Christ to one with whom you have spent an evening in pursuit of fleshly entertainment (be it ever so cultured)! Especially, my friend when you did not talk Christ to him during that entire evening. Did you? Of course you didn't because the whole affair is anathema to spiritual things. Do you want to see him a Christian? Don't spend the evening with him in fun and frolic and eating and drinking. Do you think the sinner's faculties are so darkened that he cannot recognize God's Purity in you, or the LACK OF IT? If you are truly shut up to Christ and His Word, if you have tasted that the Lord is gracious, then you will find that this love of Christ will work in you and you will declare Him to your unsaved neighbor not only with your lips but definitely by your manner, by your living.

Shall you love the lost? YES! But you are NOT showing your love by associating with them. Remember they are natural men and cannot understand the things of the Spirit, for they are foolishness unto them (I Cor. 2:14), and that means you cannot please them unless you meet them on common ground. The only common ground you have with unbelievers is in your carnal nature. Suppose that you in your personableness are able to make an unsaved person your friend. What have you done? He hates purity, he has an evil heart and mind, he is in active opposition to your God. Haven't you compromised with him? Haven't you buried Jesus Christ, so as not to disturb the smooth flow of your friendship? I plead with you, look at what you have done! You have consorted with the enemy of your Lord and Saviour; you have not been a shining beacon to his dark soul, BECAUSE you have been sinning abysmally yourself. If this is not so, then I ask you how can he enjoy your friendship? If he had seen godliness in you his depraved heart absolutely could not endure to look upon your purity; he would have been like an inflamed eye exposed to a bright light. He deeply detests God and Christ, why does he not detest you? "If the world hate you, ye know that it hated me before it hated you." If Jesus Christ was counted an enemy of the multitude, so that they sought to slay Him continuously, then how come we seem to get along so well with them? Is it not because we have so little Christ-like purity and godliness in us that we do not impress them as serious foes to their carnality? The more they see of God's true servants, and see in them cleanness and godliness, the more their own corruption comes to their minds and the more enraged they become. God says natural men despise His judg-

## SPEAK OUT FOR JESUS

You talk about your business,  
Your bonds and stocks and gold;  
And in all worldly matters  
You are so brave and bold.  
But why are you so silent  
About salvation's plan?  
Why don't you speak for Jesus,  
And speak out like a man?

You talk about the weather,  
And the crops of corn and wheat;  
You speak of friends and neighbors  
That pass along the street;  
You call yourself a Christian,  
And like the Gospel plan--  
Then why not speak for Jesus,  
And speak out like a man?

Are you ashamed of Jesus  
And the story of the cross,  
That you lower His pure banner  
And let it suffer loss?  
Have you forgot His suffering?  
Did He die for you in vain?  
If not, then live and speak for Jesus,  
And speak out like a man?

I'd like to tell the story sweet  
Of Jesus. Wouldn't you?  
To help some other folks to meet  
Their Saviour. Wouldn't you?  
I'd like to travel all the way  
To where I'd hear my Jesus say  
"You've helped my work along today."  
I'd like that. Wouldn't you?

## A Message For All Seventh Day Adventists Who Mix Law With Grace

By A. Z. MATHEWS  
Columbus, Ga.

I was very much interested in an article that appeared in the EXAMINER, from the pen of A. D. Muse, entitled "Seventh Day Adventism," and I felt impressed to write an article upon the subject, not that I think that I can add anything to Mr. Muse's article since he has completely covered the ground; but maybe I can say something that will help to clear the minds of some who have been confused by the teachings of this sect, who are trying to mix law with Grace.

The word "Sabbath" means

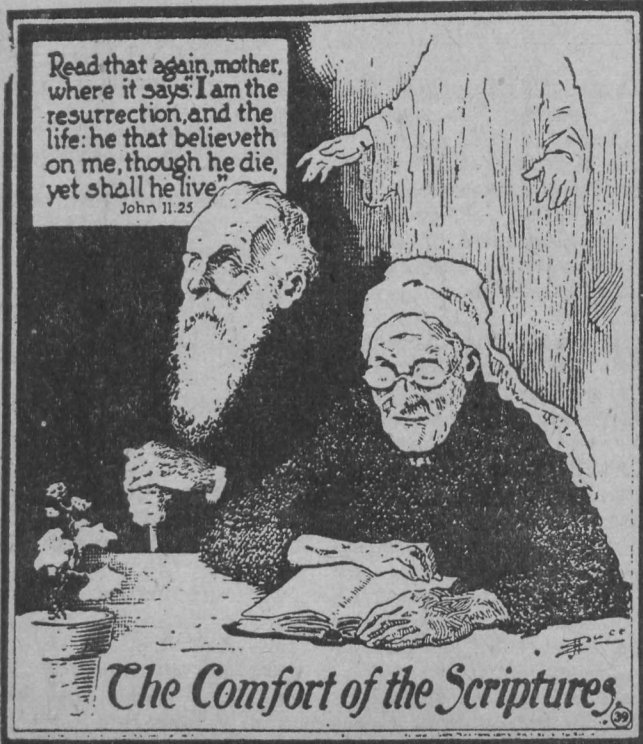
rest-cessation. The day was instituted by the Lord God. "And on the Seventh Day God ended His work which He had made; and He rested on the Seventh Day from all His work which He had made."

"And God blessed the Seventh Day and sanctified it..." (set it apart for rest). Gen. 2:2-3. Afterwards it was included in the Law given through Moses to the Children of Israel. The Sabbath is a type of the rest that the Children of God will enjoy in the Kingdom Age. If those who have been confused by the teaching of the sect known as "Seventh Day Adventists" will grasp the following they will never be troubled any more by this heresy.

The Lord God finished His work of creation of all things material, within six days. I do not know whether these were six solar days, which was entirely possible, or whether they were a period of time marked off by a beginning and an ending. One thing I do know, and that is, He blessed the Seventh Day and sanctified it—set it apart from the rest—and afterwards commanded the Children of Israel to keep it Holy.

In fullness of time Jesus Christ, God's Son, and God the Son, came into the world born of a virgin, and fulfilled His office as prophet, and then went into the most Holy Place (in a figure) and offered Himself a sacrifice for sin, and in that act entered His office as High Priest

(Continued on page four)





## How Saints Should Wait And Watch For The Return Of Our Lord Jesus

The first epistle to the Thessalonians, which is believed to be the first written to a Gentile church shows what characterized the early believers. "Ye turned to God from idols, to serve the living and true God; and to wait for His Son from

### Seventh Day Adventists

(Continued from page three) and rose from the grave on the third day. The first day of the week, thus finishing His work of the new creation—redemption—and by inference, not by command, set it apart, NOT FOR REST, BUT FOR ACTIVITY, THAT OF WORSHIP, AND THE ADMINISTERING TO NEEDY AND SUFFERING HUMANITY.

The keeping of the Sabbath was enforced during the Dispensation of Law, which ended when Jesus died on the Cross, and in memory of His resurrection which occurred on the first day of the week, it seems that the Disciples observed it as a day of "breaking of bread" and worship. Paul said in one of his epistles: "Upon the first day of the week, let every one of you lay by in store as the Lord has prospered you . . ." That in itself is an inference that they worshipped on the first day of the week, for giving is a part of worship.

It seems to me that the Sabbath served its purpose, for which it was instituted during the Dispensation of Law, which as said above ended at Calvary.

It is strange that a certain sect will advocate going back under law as regards the Sabbath Day, and say nothing about going back under law, as to the offering of beasts upon altars. What I am trying to say is: if they want to go back under law, then go all the way, in other words if you want to be a Jew, then be a Jew in full. Jesus fulfilled the law, and He is the anti-type of those beasts that were offered by the Children of Israel. We are living in the sixth Dispensation—Grace—and this dispensation will not end until Christ comes in power and glory, and chains Satan, and proceeds to Jerusalem and occupies His Father David's Throne; then will the Kingdom Age begin.

Paul had a lot of trouble with Judaizers, and it seems that they are not all dead yet—the Seventh Day Adventists.

Do not try to mix law with Grace, it just can't be done.



### Thanksgiving

(Continued from page one)

with the offering of this season that we always hope to clean up any deficit which the paper faces. This year, your editor has personally put over \$1100.00 into this printed ministry. Of course, this was partially caused by the purchase of some new equipment, and at the same time our expenses have been greater and our income has been less. Thus we pray that God will lay it heavily upon your heart to make a worthy offering relative to our printed ministry.

Above all else, as we face this season, remember, "Be Thankful!"

heaven" (I Thess. 1:9-10).

Centuries have passed and many have fallen asleep, but in these closing days there are still those who wait for His return. "Let your loins be girded about and your lights burning and ye yourselves like unto men who wait for their Lord" (Luke 22:35,36). This exhortation given to believers is still needed. Waiting will test believers in many ways.

#### Our Faith In His Promise.

Many promises have already had their fulfillment, and this is an aid to the believer's trust. There is one promise waiting to be fulfilled, i. e., "I will come again and receive you unto Myself," "After ye have done the will of God, ye might receive the promise, for yet a little while, and He that shall come will come and will not tarry" (John 14:3; Heb. 10:36,37).

This subject will be the special object of attack in the last days by the scoffers who will say, "Where is the promise of His coming?" (II Pet. 3:3,4). The question is only asked to be ridiculed. If truth were sought, John 14:3 would satisfy any inquiring mind. The longer we wait the greater will be the test, but faith will be rewarded, and all who have exercised it will prove that they have never waited in vain.

#### Our Love To His Person.

The presence of Christ with His disciples when on earth was sufficient to draw forth their love, but His absence for only a little while caused a coldness in some hearts, and led Him to say, "Lovest thou Me?" (John 21). The complaint against the Ephesian church was, "Thou hast left thy first love" (Rev. 2:4). Affection for Christ is a great reality in young converts, but there is real danger in losing it in after-life. Love begets love, and we love Him because He first loved us. "Whom having not seen ye love, in whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory" (I Pet. 2:8).

Mephibosheth could never be happy without David and was content to wait for his return. He lost no love for him while exiled. David may have questioned it but he was fully convinced when he said, concerning Ziba and the land, "Let him take all, forasmuch as my lord the king is come again in peace" (II Sam. 19:24-30). Faithfulness to Christ during His absence proves that no one but Himself can satisfy the heart.

#### Our Obedience To His Commands.

While we are not under the ceremonial law, we are in-law to Christ, and before leaving this scene He left special instructions for His disciples to observe during His absence. "Behold, to obey is better than sacrifice and to hearken than the fat of rams" (I Sam. 15:22). These commands are not less binding throughout the dispensation than they were when they were given, and how it gladdens the heart of the Lord to see His people carrying out His will.

Great prominence is given in Holy Scripture to such subjects as (1) Believer's Baptism; (2) The Lord's Supper; (3) Loving one another; (4) Separation from the world; (5) Laying up treasures in heaven; and many others of equal importance.

## He's Young and Hopeful Today



## Provide for His Tomorrow—NOW!

Surely those who are waiting for Christ will take heed to His commands.

#### Our Service In His Name.

The first question by Saul of Tarsus after his conversion was, "Lord, what wilt Thou have me to do?" He was conscious that he was saved to serve, and was not this the secret of his devotion to Christ and diligence in His service (Phil. 2:16-17)?

As we learn that we are to occupy till He comes (Luke 19:13) and that a stewardship of the Gospel has been committed to us (I Cor. 9:17; I Thess 2:4), we shall be found abounding in the work of the Lord (I Cor. 15:58). Our time for labor is the present, and our ambition should be to be well pleasing unto our Lord (II Cor. 5:9) while we wait for His coming.

### BOOKS YOU SHOULD OWN

"ALIEN BAPTISM AND THE BAPTISTS"  
By William Nevins  
\$1.50 Postpaid

"A SYSTEMATIC STUDY OF BIBLE DOCTRINE"  
By T. P. Simmons  
\$3.00 Postpaid

"THE CHURCH THAT JESUS BUILT"  
By Roy Mason  
\$1.00 Postpaid

"MUSED UNCLE MOSE"  
By Buell H. Kazee  
\$1.00 Postpaid

Order From:

THE BAPTIST EXAMINER  
Russell, Kentucky

Knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand (Rom. 13:11-14).

#### Our Patience Until His Time.

Few things have tested the patience of the saints more than the apparent delay of Christ's coming. It is nearly two thousand years since the promise was given, "I go to prepare a place for you. I will come again and receive you unto Myself." The Lord is not slack concerning His promise. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (James 5:7-8).

The cry has already gone forth, "Behold, the bridegroom cometh, go ye out to meet Him" (Matt. 25:6). Patience will be abundantly rewarded, for when we shall see Him we shall be like Him, for we shall see Him as He is. There is a difference between waiting and watching for Christ. All who are watching are waiting, but it is possible to be waiting for the fulfillment of this grandest of all events, without expecting Him at any moment, the Lord Jesus Christ who is our Hope (I Tim. 1:1). We sometimes sing, "Nothing between, Lord, nothing between," and if we allow anything between, it interferes with our immediate expectation. Misinterpretation of prophecy has often been used to hinder believers joyfully anticipating Christ's return in the very near future.

Failing to see the difference between the two aspects of Christ's coming for and with His saints has led not a few to accept the theory that the saved will go through the great tribulation. Where this is held it cannot but hinder believers expecting the Lord immediately, and will thus rob them of much joy (Rev. 3:10, 11).

While we would especially exhort one another to be watching for our Lord we should be warned against accepting the teaching that only the watching ones will be taken when He

comes. How easy to misinterpret Scripture, and by so doing the remedy applied for correction is worse than the shortcomings existing. "Our Lord Jesus Christ who died for us, that whether we wake or sleep we should live together with Him" (I Thess. 5:9-10). All who are Christ's at His coming will be taken to be with Him (I Cor. 15:23). Our citizenship is in Heaven, from whence also we look for the Saviour (Phil. 3:20). "Looking for that blessed hope" (Titus 2:13) is to be the Christian's attitude until He comes.

Watchman, what of the night. The watchman saith, "The morning cometh" (Isa. 21:11-12). "May we be preserved blameless until the coming of our Lord Jesus Christ" (I Thess. 5:23). "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

I am waiting for the dawning  
Of that bright and blessed day,  
When the darksome night of sorrow  
Shall have vanished far away;  
When for ever with the Savior,  
Far beyond this vale of tears,  
I shall swell the song of worship  
Through the everlasting years.

I am looking for the brightness  
(See it gleaming from afar)  
Of that clear and joyous beam-  
ing  
Of the Bright and Morning  
Star.

Through the dark grey mist of morning  
Do I see its glorious light,  
Then away with every shadow  
Of this sad and weary night.

I am waiting for the Coming  
Of the Lord who died for me;  
Oh, His words have thrilled my spirit,  
"I will come again for thee."  
Faith can almost hear His foot-  
fall

On the threshold of the door,  
And my heart, my heart is  
longing  
To be with Him evermore.

—Light And Liberty