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The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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RUSSELL, KENTUCKY, SEPTEMBER 12, 1953

WHOLE NUMBER 762

How A Church May Have A Good Ministry

By ROY MASON
Tampa, Florida

Build up the church in other words. How may we help our church to have a fine, useful ministry?

By helping to keep it clean. A worldly, world - conforming church is a spiritually powerless church. And remember a church can not rise higher than the personal lives of its members. Are we living lives of separation?

By keeping it straight doctrinally. "Give heed . . . to the doctrine," says the Scripture. When a church ceases to stand for the truth of the Word of God, it is no longer of use to the Lord, and becomes an instrument to propagate for the Devil. We each need to do our best to keep our church right "on the (Continued on page four)

11:30-32). The Lord further warns the Corinthians that if any one shall destroy the temple of God, "him shall God destroy." (I Cor. 3:17, Revised Version). Temple is used there to designate the church. The meaning is that if a man shall destroy a church, God will kill him for his offense. Hard words, but the destruction of a church is a serious offense. Yet many hard-headed people have no scruples at helping tear churches all to pieces, just to suit their own hard-headed meanness.

We are told to "seek to excel that ye may edify the church."

When we deal with a church, it is a true church, we are dealing with the institution set up and established by Jesus for the carrying on of His work in the world during this present age. He left His affairs to no other institution. Hence a church is a sacred thing, and we should have a care as to how we treat it, how we regard it, our attitude toward it. One of the most dangerous things in this world is for a person to hold back a church—hinder a church—help tear a church to pieces. Because the Corinthians corrupted the worship in connection with the Lord's Supper — even getting drunk around the Lord's table, the Lord sent sickness and even death upon some. (Read I Cor.

THE ORIGIN OF THE THEORY OF BAPTISMAL REGENERATION

By D. N. Jackson
Little Rock, Ark.

A reader of long standing asks that we answer the following question:

"When did the theory of baptismal regeneration originate?" On different occasions we have answered this question, but as it is a question of perpetual interest, we are glad to answer again. As it did not originate with the Lord or His apostles, we must look to a source outside of the Bible to discover its origin. In general, it originated at a time when doctrinal heresy was finding its way into the teachings of professed Christians. In the language of Mr. Thomas Armitage: "... the most destructive error which crept in, was that of making baptism the channel of regeneration" (History of Baptists, p. 160). The theory actually originated as a doctrine after the close of the

Apostolic period.

Although the theory finds no support in the Divine Word, its roots are traced back to the soil of the "mystery of iniquity" which had begun its lethal work even during the time of the ministry of the Apostle Paul; and scarcely had the bones of the apostles become cold in their graves until "baptismal regeneration" sprang up even to the disrupting of churches. That God's faithful might not be taken by surprise, forewarnings were given by Christ and His apostles that false christs and false prophets would arise and that grievous wolves would appear among the flock.

As a consequence of the mistake of some historians in quoting certain "fathers" who lived fairly close to the apostolic days and putting their word on authoritative level with that of the inspired writers, the Christian world has been inundated with Romish superstitions, as back in those days was laid the foundation of the Catholic sacraments.

In Catholic theology baptism is a sacrament indispensable to the salvation of the sinner. This we can prove even by competent Roman Catholic witnesses.

First, Charles Alfred Martin, once a member of the "Cleveland Apostolate," in his book, "Catholic Religion," pp. 173-177, says:

"Through baptism we are born

OUR WEEKLY RADIO PROGRAMS

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 1:15 p. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

again; born into the family of the second Adam. Through this laver of regeneration, the Redeemer restores us to the supernatural state lost by sin — Through baptism, sin that kills the soul — is destroyed. Through baptism men are born into the family of the Christian Church and into the spiritual life. — The Church has always held that baptism is not merely a symbol of the supernatural life, but the channel that conveys it to the soul. In baptism we receive sanctifying grace. — The sacrament of baptism is the ordinary channel of spiritual life, and for those who know it and can receive it, it is a necessary means of salvation. For those who have not been able to receive the baptism of water, and indeed perhaps never heard of it, the Christian sacrament may be supplied by the baptism of blood or of desire — no salvation outside the church. Baptism of desire does not make one a member of the body of the Church nor capable of receiving the other

sacraments, until sacramental baptism has been administered. It unites one with the soul of the Church — Outside of the Church there is no salvation."

Second, Canons and Decrees of the Council of Trent, issued by the Catholic Council authorized by Pope Paul III, and "opened in the Austrian City of Trent, December 13, 1545," and lasted, with interruptions, until December 4, 1563 and celebrated under the Sovereign Pontiffs, Paul III, Julius III and Pius IV:

"Canon I.—If any one saith, that the sacraments of the New Laws were not all instituted by Jesus Christ, our Lord; or, that they are more, or less, than seven, to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; or even that any one of these seven is not truly and properly a sacrament; let him be anathema.

(Continued on page four)

"DEFINITION OF DOCTRINES"

This is the title of the book we printed sometime ago for Bro. C. D. Cole of Mortons Gap, Kentucky. It is a remarkable book, written by a very diligent student of the Word of God.

This book ought to be read by every reader of this paper, for it will give to you a new appreciation of the Word of God. I would urge every reader to order a copy at once.

Bro. Cole is considering bringing out a second book in this series under the general title, "Definition Of Doctrines." The first dealt with doctrines pertaining to God. This second book, if printed, will deal with other great, and related doctrines of the Bible.

In view of this proposed second issue, he is offering to close out this first edition at the greatly reduced price of \$1.00 (Continued on page four)

The First Baptist Pulpit

"How To Have God's Approval"

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."—II Chron. 16:9.

Along about the first of the year most every good business man stops and takes inventory and looks at his business from an introspective point of view just to see where he stands. Since this is just about the first of the

year, I wonder if it wouldn't be wise for every one of us as God's people just to pause today before God as we study His Word and see just where we stand spiritually. As it is wise for a business man to take inventory of his stock and his business assets, surely it is equally wise for God's people to take a spiritual inventory and see where we stand in the sight of God.

I am frank when I say that it ought to mean something to you to be a member of a New Testament church, and it ought

to mean infinitely more for you to be a child of God and to have the assurance that you are saved. If you are God's child, you ought to be concerned that you might live in such a way as to merit the approval of God every day. Certainly, beloved, as a church, we ought to seek to have God's approval, and as individuals, we ought to likewise try every day to bring our lives into subjection to the will of God in such a way and manner that we will be sure of God Almighty's approval.

(Continued on page two)

His wife found him unconscious. A hurriedly summoned physician pronounced him dead. His body was carted off for burial next day under government health regulations. It was lodged in a chilled vault beneath the cemetery chapel.

Pavlovic regained consciousness to find himself in a coffin. A bit perplexed, he briefly debated whether he was in eternity, then nudged the lid of the coffin.

The lid moved upwards. He climbed out, only to find the vault door bolted. He cried for (Continued on page four)

TSBBS Sends Appeal As To Teacher's Support

A SOUND SCHOOL, WORTHY OF OUR SUPPORT,
SENDS FORTH A CHALLENGING APPEAL

Perhaps all the readers of The Baptist Examiner will remember that it was announced in these columns a short time ago that Elder T. P. Simmons is to join the faculty of the Tri-State Baptist Bible College at Evansville, Ind., this fall. The school must depend upon the friends of the truth to make the support of Brother Simmons possible. We have felt it wise to have a "sponsoring committee" to encourage those who wish to contribute to the support of Brother Simmons' teaching ministry. The following brethren have been appointed on this committee: Elder L. D. Gibson, North Kenova, Ohio, chairman; Elder Sidney Fisher, Virgin Street, Ashland, Ky., treasurer; Leo Stogner, Ashland, Ky., Paul Rece, Russell, Ky., Zack Savage, Gainsville, Fla., and Elder W. J. Church, Denver, Colorado.

We feel that Brother Simmons has many among the readers of the Examiner who appreciate his ministry and many personal friends who will want to have part in his support

and thus enable him to render a much-needed service to the school. The adding of Brother Simmons to the faculty of the school is a great forward step that is being taken by faith. We are trusting God to supply the financial support through His people.

Certainly the teaching and training of young preachers in the "all things" of the New Testament is greatly needed and is mission work of the highest order. We will not have sound churches except as we have sound preachers to teach them. Therefore we have no hesitation in holding up this cause as being worthy of the support of those who love the truth in its fullness. Let all the readers of the Examiner bear in mind that the Tri-State Baptist Bible College stands for the same things the Examiner stands for.

Contributions are needed immediately. Send contributions to Elder Sidney Fisher, Virgin Street, Ashland, Ky. A monthly report of all contributions will be made in these columns.

A "CORPSE'S" EXPERIENCE

Ceda Pavlovic, of Belgrade, Yugoslavia, is a 60 year old, retired jurist. While taking a hot bath, he forgot his schoolboy physics lessons, and reached up a dripping arm to snap on a light.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"How To Have God's Approval"

(Continued from page one)

Now this morning I want to lay down just one broad, general principle. Ordinarily, my messages have from three to five cardinal points that I try to emphasize, but this morning I want to emphasize just one thought — IF YOU WANT GOD'S BLESSINGS, YOU HAVE TO DO GOD'S WILL.

Now this is just as true of an individual as it is of a church. It is just as true of this body as it is of every one of us personally. If you want the blessings of God, you have to be a doer of the will of God.

The Psalmist David makes this clear, for we read:

"If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66:18.

Now he doesn't say it in the same words that I have used, but it is the same principle. If you want God's blessings, you have to do God's will.

I am not saying that God doesn't hear us when we speak, because God hears the voice of every one of us, but I am saying that God will not hear us to pour out His blessings upon us if there is iniquity that we hug to ourselves.

This, to me, is one of the stirring passages of the Word of God. It ought to be a challenging verse to every child of God, for God plainly declares that if we regard iniquity — that is, if we affectionately hold on to iniquity, He will not hear us when we pray. Beloved, I want to be on speaking terms with God. I think it is a terrible thing for anybody not to be on speaking terms in this world. I think it is a terrible thing to find a family that is divided — that is, not on speaking terms.

A woman told me a few weeks ago that she and her brother lived right here in town for eight years and never spoke one time.

I think of a young man, younger than I, and his father, who don't speak. They never have anything to do with one another. Even when they meet in the road they look in the opposite direction.

Beloved, it is a terrible thing not to be on speaking terms with an ordinary man, but, my brother, it is even worse when a man is not on speaking terms with God, when God won't hear you.

That is not the only Scripture which tells us that if you want God's blessings, you have to do His will. Listen:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." — Isa. 59:1, 2.

THE BAPTIST EXAMINER

PAGE TWO

SEPTEMBER 12, 1953

Beloved, God is the same today as He has always been. The Bible says His years know no change. I tell you, God is God, and as such, God can hear us today when we pray just the same as He could in the first century in the days of the apostles. God's arm isn't one bit shorter today than it was in the days of Elijah and Elisha, and God can work miracles today in behalf of His children just the same as He did in the days of Elijah and Elisha. His strength is not one bit abated. His arm is just as strong today as ever. His ear, beloved, is not one bit deaf. Why then is it, beloved, in this modern twentieth century in which we live, that so few people have access to the ear of God? Why is it that so few miracles of grace are wrought today, and why is it we see so little of the power of God? Beloved, God is just the same, but the Word of God tells us that our iniquities have separated us from God.

Primarily, that verse of Scripture was written to the Jewish nation, but what was true of the Jews seven hundred years before the birth of Jesus when Isaiah wrote it, is just as true of Gentile Christians two thousand years this side of the coming of the Lord Jesus Christ. If the iniquities of Israel caused a cessation of the power of God in their behalf and caused God's ear to be deaf to Israel seven hundred years before the birth of Jesus, then, beloved, the iniquities of the people of God today will cause and bring about the same results in this hour.

Let me give you an illustration of this truth. One day Moses went up on Mount Sinai. God was going to give him the Law and tell him how to make the various articles of furniture that were to be used in the worship of the tabernacle. While Moses was on the mount, the people became discouraged in view of the absence of their human leader. They went to Aaron, Moses' brother, and said to him, "Moses has been gone a long time and we don't know what has become of him. You make us gods that shall go before us." Aaron, who was weak, and a compromiser, and who was very much like a lot of modern preachers today who love popularity more than they love the truth of God, said, "Give me your earrings." They piled up before Aaron a lot of gold, and he took that gold and made a calf and set it up for the children of Israel to worship. The Word of God tells us that they not only worshipped that calf, but they stripped their clothes off and danced naked about that calf. God's Word tells us what a frightful, horrible, religious orgy took place when they danced nude around that calf that had been made of gold. By and by Moses came down from the mount, and when he saw Aaron, he asked for an explanation. Aaron came up with an excuse that sounded about like some of mine — just about as lame as some that I put up to the Lord sometimes. Aaron said, "Now the people — they gave me the gold, and I put it into the furnace and made this calf," as if to say that the calf walked out of its own accord.

You know, beloved, every time I read this I think of some of the excuses I put up to God, and I imagine if you will be honest this morning, you will think of some of those excuses you have put up to Him, too. Poor Aaron! He was in a tight place and knew it, and the only way he could get out of it was to lie about the matter. The Word of God tells us that Moses, who was a man of God, who

"Fence Or Ambulance"

"Twas a dangerous cliff, as they freely confessed,
Though to walk near its crest was so pleasant:
But over its terrible edge there had slipped
A duke, and full many a peasant.

So the people said something would have to be done,
But their projects did not all tally
Some said, 'Put a fence at the edge of the cliff,'
Some, 'An ambulance down in the valley.'

But the cry for the ambulance carried the day,
For it spread through the neighboring city;
A fence may be useful or not, it is true,
But each heart became brimful of pity.

For those who slipped over that dangerous cliff;
And the dwellers in highway and alley
Gave pounds or gave pence, not to put up a fence,
But an ambulance down in the valley.

'For the cliff is alright if you're careful,' they said
'And if folks ever slip and are dropping,
It isn't the slipping that hurts them so much
As the shock down below when they're stopping.'

So day after day as those mishaps occurred,
Quick forth would these rescuers sally,
To pick up the victim who fell off the cliff,
With the ambulance down in the valley.

Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling,
To rescue the fallen is good, but 'tis best
To defend childhood's feet from the falling.

So we'll tell them of Jesus, His grace and His power
To redeem them from sin and from folly;
Thus we'll have more of fence 'round the top of the cliff,
Less of ambulance down in the valley."

—Selected

dared to stand up for the things of God regardless of what it cost, took that calf and ground it into powder and put it in their drinking water and made them drink their god that they had made. But notice, while the children of Israel were disciplined in that they had to drink the very god that they had been worshipping, God did something else. God was actually forced to be an outsider in the camp. Listen:

"And Moses took the tabernacle, and pitched it WITHOUT the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp."—Ex. 33:7.

Now can you picture that scene? The people of God had gotten away from the Lord. They had been disciplined by Moses in that they had to drink their god in their drinking water. Now Moses has to teach them a further lesson. Over here was where Israel encamped by the tabernacle and the articles of furniture, while the tent of meeting where God dwelt was moved outside the camp and God dwelt, off to Himself. Now get the picture — all the camp of Israel dwelling alone, and God dwelling off to one side by Himself in the tent of meeting. Don't you see what had happened? Their sins had made God an outsider to the camp.

Oh, listen to me, beloved, here is a Scripture that ought to shake every one of God's children loose from his lethargy. It ought to cause you to realize how important it is that the vessels of the Lord be clean that shall be used in His service. God didn't dwell in the camp of Israel because they had worshipped other gods, and God

moved outside the camp and thus He became an outsider.

Let's take another illustration. I think Balaam was one of those unusual characters in the Old Testament. I have never come to the conclusion whether he was saved or whether he wasn't. I think that he was saved. I know one thing, Balaam was one of those unusual individuals. One day Balak, the king of Moab, said unto Balaam, "There is a people, the Jewish nation, coming up out of the land of Egypt, and they are to pass through my country. They are too great for me. I want you to come and put a curse upon them." Balaam sent back the message that he would not go, which indicated that Balaam knew the Lord. A little while later here comes some more servants from King Balak and said, "You don't know all that our king is willing to do for you. You don't know how much gold and silver he will give you if you will preach the kind of sermon that he wants you to preach. If you will just put a curse on this people, King Balak will certainly shower you with silver and gold." Then I think Balaam rose to heights of sublimity, for he said:

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

When he said that, he literally said, "God's Word is final. I cannot go beyond it." But Balaam left a loophole for himself, for he said, "You tarry here and I will pray, and I will see if the Lord will let me go out to put a curse on these people." Can this be the same man who said, "I cannot go beyond the word of the Lord my God"? Can this be the same man who will pray now to seek God's guidance to do wrong? The next day the Lord said to him, "Bal-

aam, rise up, and go with them." The next verse shows us that though God told him to go, God was displeased.

Sometimes, beloved, God will give us permission to do things that we shouldn't do. Sometimes the permissive decrees of God allow us to do things that we hadn't ought to do, but God is displeased with us as a result thereof. As Balaam started on his journey, riding along on his beast of burden, the Word of God tells us how that though Balaam had sinned in his heart and was blind and couldn't see an angel that was standing in the way, that dumb beast of burden saw the angel and shied off to one side and ran against a rock and bruised the leg of Balaam. A little while later they came to a still more narrow place in the road, and an angel stood in the middle of the road and blocked the way, and that beast of burden lay down beneath Balaam. When Balaam took his staff and struck the beast of burden, that dumb ass spoke to him. Listen, beloved, God, that day, used a dumb beast of burden instead of the man who was supposed to be his prophet.

However, God allowed Balaam to proceed with his plan of cursing Israel. Balaam said, "I will put a curse upon these people," and he went out on the mountain side but instead of putting a curse upon the people, he blessed them. Balaam said, "Maybe you didn't see all that crowd. Let's get up here on a high mountain." So they went up on a higher mountain so they could see the whole camp. They set up an altar and started to offer a sacrifice, and Balaam broke forth in one of those great prophecies telling about the birth of the Lord Jesus Christ who was to come to His people, the Jews, whom he was supposed to curse. Balak stopped him a second time and took him out on a little mountain still higher and hoped that he would put a curse upon the Jews, but, beloved, as he stood there upon that mountain and looked down upon it, he said:

"Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"—Num. 23:20-23.

Finally, Balak realized that Balaam was doing him no good, but rather was hurting him by blessing his enemies. He tried to get Balaam to shut up and to cease his prophesying and go on home, but Balaam just kept right on blessing them. In that case we might say, God had put a record on, and the phonograph hadn't run down.

Now, listen, Balaam didn't get that house full of silver, and he didn't get that house full of gold. He hadn't even done what Balak wanted him to do, and he started home discouraged. He had done his best. He even got out of the will of God into God's permissive will, and even then he did his best to go contrary to God. He got his leg bruised in the meanwhile, and he got a rebuke from a dumb ass. Now he doesn't get any pay for his preaching. Do you know what he did? The Word of God tells us that he called that old wicked king to his side and proposed that he take advantage of Israel's men through (Continued on page three)

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"How To Have God's Approval"

(Continued from page two)

Canaanitish women. This he

The Word of God tells us that he had forbidden His people from mingling and in-mingling with any, other than the Jews. God forbade them to do so, and the Jews knew what they were doing contrary to the will of God, it became so flagrant and open that one day the Word of God tells us that a man, one of the Jews, went out and sought a Canaanitish woman to the very camp of God and asked by where the prophet God, Moses, was sitting. When the Word of God tells us that a young man named Phineas who had the zeal of God within his heart, grabbed his sword and went into the tent where this man and Canaanitish woman lay and drove the sword through the body of both of them. Listen to what God said relative to this young man Phineas.

"Wherefore say, Behold, I have unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made atonement for the children of Israel."—Num. 25:12, 13.

Listen to me, beloved, if you want God's blessings, you have to do God's will. If you want God's approval, your life has to be in obedience to Him. Phineas and his generations following, had the blessings of God poured upon them in an everlasting priesthood because of one act of zeal on the part of this man Phineas relative to God and to God's people, where the name of Balaam goes down in shame.

Listen again: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; yet ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord."—Prov. 1:24-29.

Now, beloved, that ought to be plain enough for any child of God to understand. It is the old truth — if you want God's blessings, you have to do God's will. You needn't call upon God and ask Him to hear you when your life is filled with things contrary to the Word of God.

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." — Pet. 3:12.

Why is it that God never blesses some church members? Why is it that some people never get any of the blessings of the Word? God's Word tells us that the face of the Lord is against them that do evil."

Let's take another illustration. Do you remember when the children of Israel, in their wilderness wanderings, came to Kadesh-Barnea that they sent out spies to go over into the land of Canaan to see what the land was like? That in itself was contrary to the will of God. They didn't need spies to learn what the land was like. God was guiding them with a pillar of fire by night and a cloud by

day. They sent out spies, and the spies brought back a good report and a bad report. All twelve of the spies said that it was a good country. They brought back grapes and pomegranates and the fruit of the land. They said that it was a land that flowed with milk and honey. Ten of them said that they saw some giants, and when they looked at the giants, that they, themselves, looked just like grasshoppers. In other words, they felt just as little as a grasshopper.

You know, beloved, when you pick up a grasshopper he will spit tobacco juice all over your hand. When he jumps, you don't know which way he is going. He is just as apt to go backwards as he is to go forwards. He can sit on your hand for a moment and drink the salty sweat of your hand and get so drunk that he will just reel backwards and forwards as he tries to walk off.

Well, ten of these men said this was the way they felt when they saw the giants. Two of the men, though, stood up and said, "Yes, we saw the giants, but we didn't look at those giants; we saw God." Beloved, you can see whatever you are looking for. Ten of these people were looking for giants, but two of them were looking for God.

Some of the people said, "Let's go over there," but the majority of the people said, "No, we will listen to the ten. The voice of the majority is the voice of God."

It is not so, beloved. It never was so. The voice of the majority never was the voice of God, and never will be, in this old sin-cursed world.

The people said, "We will not go. We refuse to go. Our little ones will fall a prey and will be killed. We are not going over into that country." When they refused to go, God pronounced a punishment upon them, and said, "All right, since you won't go, I will let you wander here in the wilderness a year for every day that the spies have been gone. They were gone for forty days, and you can wander for forty years in the wilderness. These little ones that you were afraid would be killed by the giants that you looked at instead of Me — these little ones will go over into the land, and all you cowards will die here in the wilderness. Not one of you will go into the land of Canaan except these two men, Caleb and Joshua, who dared to stand up and say that they saw the giants, but also saw God." When the people found out that God wasn't going to let them go over into the land of Canaan, they said, "We will go." God said, "No, I have already pronounced judgment upon you. I have already said you were not going. You are going to have to wander for forty years within the wilderness."

"Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hilltop: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."—Num. 14:42-45.

The cloud that had gone before them, and the pillar of fire had led them by night, would not go with them. Now God was not among them. I tell you, beloved, if you want God's blessings, you have

FROM THE CHRIST AGAIN AND AGAIN



to do God's will. If you want God's approval, your life has to be brought into submission and unto subjection to the will of God.

"Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity."—Jer. 18:15-17.

I think, beloved, lots of time folk turn away from the Lord and run off after other things that are pleasing to the flesh. We have had folk right here in Russell who have left this church and have gone elsewhere through the years just because they did not like the sound of the message that came from this pulpit. No wonder one of them said this last week that she hadn't seen the face of God since she did so eighteen months ago. Beloved, she will never see God's face until she repents of her sin. I tell you, my brother, my sister, God won't show His face; He will show his back to the man or woman who rejects the Word of God and goes off a whoring after various churches and various organizations that call themselves churches. If you want God's blessing and God's approval, you have to do God's will.

Turn with me to the time when the children of Israel were getting ready to go over into the land of Canaan after their forty years' wandering in

the wilderness. The first generation to whom God had given the law had all died out. That 600,000 men of war had died in the wilderness, and only two of them were left — Caleb and Joshua. That group who were afraid that they would be killed by the giants had grown up and they were ready to go into the land of Canaan, and God gives them the law the second time. That is what the word "Deuteronomy" means — "a second giving of the law." God gave it a second time for the benefit of that young generation. Listen:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. The stranger that is within thee shall set up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the

head, and thou shalt be the tail. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee." — Deut. 28:1-3, 13, 15, 43-45.

Now, beloved, that is just about as plain a language as you can find. When men get ready to flip a coin they always say, "Heads I win." Why is it that men choose heads? Beloved, that is Scriptural. God said, "I will make you a head if you will do my will. If you don't do my will, I will make you the tail, and other nations I will raise and I will make them the head while I make you the tail."

Let me tell you something, if you want God's blessings, you will have to do God's will. If you want God's approval of your life as an individual, if you want God's approval upon our church, you will have to do God's will. It is a terrible thing to think about a child of God or a church being the tail instead of a head. God says that you become such when you fail to do His commands and observe His statutes.

Let's get one New Testament illustration of this truth. Listen:

"And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man open— (Continued on page four)"

"How To Have God's Approval"

(Continued from page three)

eth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." —Rev. 3:7-10.

This tells us concerning the church in Philadelphia, which was the one church of the seven of Revelation that was a true church. It was the one that stood when all others failed to stand. Here we have a remarkable promise given to a remarkable church — a church that was true to God — a church that dared to stand for the Word of God when others turned away from Him.

It is mighty hard for a church to be true when all other churches are not. It is mighty hard for a Baptist to stand for what he knows to be the truth of God's Book when all others preach contrary. It isn't an easy thing for a man to be a Baptist preacher today and to stand for the Word of God, and it wasn't easy in that day. This church had enemies all around it, and even in that very town there was a synagogue of Satan.

God gave a promise to this church at Philadelphia. He not only promised that He would make their enemies worship before them, but He said, "You have stood by me, and I am going to preserve you from the hour of temptation that shall come upon all the world." Beloved, He kept His promise, for all those churches failed except the church at Philadelphia.

I tell you, beloved, if God kept His Word concerning that great church of Philadelphia that stood for His Word, God will keep His Word to all of His churches that stand for His Word today. They had various

churches all around them. We have them today. We are surrounded on every side and every hand by organizations which claim to be true churches, but which are nothing more than synagogues of Satan. They don't preach the Word of God. Beloved, God wants us to stand up for His Word, and He has given to us a promise. When we have left this scene of action, His church will stand with His blessings and His promise upon it, in the ages to come just like the church at Philadelphia. I tell you, if you want God's blessings and God's approval, you have to do God's will.

Listen again:

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." —I Sam. 2:30.

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou has done foolishly: therefore from henceforth thou shalt have wars." —II Chron. 16:9.

When Moses removed the camp of meeting from the rest of the camp so that God was made an outsider of the camp of Israel, Moses called upon the people, and only the Levites responded. He said, "Who is on the Lord's side?" Beloved, I call upon you this morning, trusting that this message has searched your heart, as it has searched mine, and that you and I might look up into His face and, like the Levites of old, respond as did they, upon the Lord's side.

Oh, might it please God this morning that you might be drawn closer to Him. Sinner friend, if God won't bless His own when they are not in obedience to Him, how can you expect God to bless you? Oh, may you trust Him this morning and be saved.

May God bless you!

Old rye and wild oats usually grow in the same pastures.

A Good Ministry

(Continued from page one)

beam" doctrinally. By keeping it true to its mission. That mission is, according to Matt. 28:19-20, the making of disciples, baptizing them, and teaching them to observe all that the Lord has commanded. The perverted mission of the average church is to amuse, entertain, feast, frolic and supper the worldly members of the church. The "supper room" has practically killed the "upper room."

By giving the church "the long reach." A church that is content to confine its activities to its own little field, is a poor church, and one that a real Christian ought to get out of just as quickly as possible. Every church should seek to reach out just as far into the world with the gospel of Christ as possible. This can be done by all sorts of missionary endeavors. In the case of our church here at Buffalo Avenue in Tampa, we are spending half or more of our church income in the spread of the gospel away from our home field. We are running the nation's largest individual church radio network, extending out into a number of states. That means that instead of preaching to a few hundred people on Sunday, we preach to at least a million. In addition we are reaching into foreign lands by means of our missionaries.

By subordinating self in the interest of the real purpose and mission of the church. Some selfish, self-centered church members are forever looking for slights and insults. They want to be "recognized" and "appreciated" for everything they do. Boil it all down, and the truth is they are in the church for what they can get out of it. If they aren't visited when sick, and pampered and appreciated when well, they are ready to take out. They don't see that the purpose of a church is not to be absorbed in coddling and pleasing members — but to reach out into a dark world with the light of the gospel of Christ. A church needs people who will forget self and who will make the Cause of Christ the great thing.

Just how unselfish are you? In your thinking is the big thing you or Christ?

Baptismal Regeneration

(Continued from page one)

"Canon IV.—If any one saith, that the sacraments of the New Law are not necessary unto Salvation, but superfluous; and that, without them, or without the desire thereof, men obtain of God, through faith alone, the grace of justification, though all (the sacraments) are not indeed necessary for every individual: let him be anathema" (p. 54, being the Canons on the Sacraments).

Turning to page 46, *ibid.*, we read the Canons on Baptism:

"Canon I.—If any one saith, that the baptism of John had the same force as the baptism of Christ; let him be anathema."

"Canon III.—If any one saith, that in the Roman church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism; let him be anathema."

"Canon V.—If any one saith, that baptism is free (liberum, optional), that is, not necessary unto salvation; let him be anathema."

Thus we have shown by the highest Catholic authorities the following facts to be true:

1. Catholics hold baptism to be a sacrament.
2. That the sacrament of bap-

tism is essential to salvation.

3. That through water baptism we are born of God.

4. That the sin that kills the soul is destroyed through baptism. That Catholic doctrine Campbellites attempt to prove when they quote Romans 6:17, 18, saying baptism is the "form of doctrine," which, when obeyed, then the sinner is made free from sin. The similarity is so perfect we know one is the mother of the other.

5. No salvation outside the church. So say both the Romish mother and the Campbellite baby. "You must belong to our church," or go to torment, both brazenly proclaim. But, pitifully, the Campbellite baby damns its Romish mother because she does not now dip or immerse. However, for a long time after the mother herself was born, she did practice immersion.

6. The "mother" makes an exception in case of the ignorance of baptism on the part of the poor sinner dying. In this case the "sacrament may be supplied by the baptism of blood or of desire." Maybe that is what softened the theology of "father" Campbell when he said concerning his second son, Wickliff E. Campbell, who was drowned without baptism, that "the Lord has taken him home." Now if "father" Campbell's son got to Heaven without baptism, why cannot other men's sons get to Heaven without baptism also?

7. The Council of Trent thunders forth an anathema (curse) upon any one who says that the "baptism of John had the same force as the baptism of Christ." How Campbell-istic that does sound! But, lo and behold, if John's baptism were not Christian, then the Head and Founder of the church (Christ) and the first members did not have Christian baptism! If baptism is essential to salvation, what degree of difference was there between John's baptism and baptism administered after John's death? If both were administered in order to save, in what respect did they differ? If John's baptism were not to obtain salvation, but baptism administered after him was, then the first members were in the church without salvation, as they never were baptized again.

8. A curse (anathema) is pronounced by the Council of Trent against those who say baptism is not essential to salvation. Has not the doctrine of "be dipped or be damned" been proclaimed by Campbellites since the days of Alexander Campbell?

—American Baptist

A Corpse

(Continued from page one)

help. The frightened cemetery guard fled.

At the top of his lungs he cried: "I am here by mistake, let me out." The guard finally crept back and released him.

Pavlovic hurried to the nearest phone to inform his wife he was coming home hungry. He was in for another shock. Under the strain of the day, she shrieked. Then she hung up. Then she fainted.

He tried next to re-establish himself with his neighbors. Answering his knocks, they looked quickly, shuddered and slammed the doors.

Finally, he found a friend who had not heard of his "death," who served as a go-between.

So many people say: "If someone were to return from the dead, they would believe." (See Luke 16:31). This incident reveals the fact that instead of believing, they would flee. They would say the person had not

died and hence had not returned from the dead. They would regard him as being insane.

The Lord Who knows humanity perfectly said: If they will not believe the Holy Scriptures, neither will they be persuaded though one rose from the dead. "Faith cometh by hearing and hearing by the Word of God." (Romans 10:17). So, we urge all to read and believe the Bible.

Definition

(Continued from page one)

each. In these days of inflation and high prices, here's your opportunity to secure a bargain. For your sake, I would say, "Please order a copy today."

RULES FOR USERS OF TRACTS

1. Never Distribute Tracts Without Praying

You cannot win a soul to Christ, nor can any tract. Only the Holy Spirit can do this work. So be sure to pray while you work. Ask the Lord to direct you to the person to whom He would have you hand a tract. Ask Him to help you select the right tract for the person. Ask Him to bless the tract and the reader.

2. Give Tracts Which Are Appropriate

A tract should fit the needs of the persons to whom it is handed. Don't give a tract on mixed marriages to an elderly drug addict.

3. Talk With Your Subject If Possible

This will help you to learn his needs and stimulate his interest. Try to steer the conversation around so that you can offer him your tract. If you can get him to ask for it, so much the better. At least get him to agree to read it before you give it to him.

4. Always Offer Tracts With A Smile

A salesman out to close a deal uses his most friendly manner—the tract distributor should do likewise. A frowning face or an argumentative approach will lose a reading for your tract. It is amazing how seldom a tract will be rejected if it is offered with a genuinely friendly smile.

5. Don't Force Tracts Upon People

As a rule, when tracts are distributed promiscuously to every passerby, most of them are discarded. And a sidewalk littered with tracts cheapens the cause of leaflet evangelism and is not a good testimony to the Lord. It is usually better to distribute a dozen tracts carefully, prayerfully and judiciously, than to hand out a hundred tracts indiscriminately.

6. Use Only Attractive Tracts

You—and your Lord—will be judged by the equipment you use. The day of the newspaper tract, with fine type and no illustrations, is about over. Use tracts that are well-written, free from grammatical errors and crude style.

7. Keep Your Tracts In Good Condition

Make sure your leaflets are clean and fresh when you hand them out. A day or two in your pocket will make them dog-eared and bedraggled.

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