

The Baptist Examiner

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

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The Shocking Doctrines Of Mormonism

By ROY MASON
Tampa, Florida

Mormons, often called "Latter Day Saints" have their stronghold in Salt Lake City and surrounding territory. They are much stronger in some sections of Arizona and New Mexico than are the Baptists. Their organizations are found in many cities, including Tampa. Their missionaries are found in many lands. Indeed, each male member of the church is supposed to be a missionary, and is supposed to serve for a certain time at his own expense. How did this group originate?

The Founder

The founder was Joseph Smith

of Vermont, son of a father who sold "blessings" and a mother who told fortunes. He is reported to have been a lying, foul-talking, good-for-nothing, as a boy. He came under the influence of a renegade Baptist preacher by the name of Sidney Rigdon, and together they palmed off a fake book as a revelation from God.

Magic Spectacles

Joseph Smith claimed to have been visited by an angel, who revealed to him the hiding place of a number of gold plates, covered with writing. Along with these were some magic "specs," and upon looking through these Smith saw that he could translate the words on the gold plates. (Oh that

I had possessed such magic specs when I was studying Latin in high school!) The "Book of Mormon" was the result of Smith's translation using the magic glasses. This book is valued almost on a par with the Bible by devout Mormons.

Smith founded the Mormon Church as seer, translator, prophet, apostle of Jesus Christ and elder of the church. He conveniently had a revelation allowing polygamy, and he and his followers began to practice it. This brought on trouble with the authorities and trouble also arose within the sect. A fight ensued, Smith and his brother were jailed, and a mob rushed the prison. (Continued on page eight)

1. Does God command all sinners to repent, or only the elect? He commands all men everywhere to repent. Acts 17:30. However, only those will repent unto whom he "grants repentance unto life."

2. Can anyone charge for his preaching without being a hireling? Our Master used the word "hireling" to mean one who preaches for money without a call from God, or one who preaches to please the congregation just to receive his salary, or one who makes money the chief consideration in his preaching. Such a preacher is not only an hireling, but a false prophet as well.

In contrast, the Bible declares that "the laborer is worthy of his hire." In other words, God's Word endorses the idea that a preacher be paid for his labor in God's service. *Teacher*

3. If a woman feels impressed to speak or quote Scripture or lead in public prayer in church, is it wrong for her to do so? Yes, for her impressions are not from the Holy Spirit. Her impressions are from the Devil, and come to her through her flesh. Paul plainly says in I Cor. 14:37,38, that those whom the Spirit

impresses will obey the Spirit's prohibitions as to woman's silence in the churches. Any woman who does not obey that passage is ignorant, and her impressions are not of the Lord, but of the Devil.

4. Does God call Methodists, Campbellites, and Holiness preachers into His service? Absolutely not! How could God write a Bible to teach one thing and then call a bunch of heretics to preach something else? For example, the Bible is strong on salvation by grace, but all mentioned in the question preach salvation by works or salvation by the city's water-works. Even a man wouldn't make plans, and then invite folk to help destroy those plans. Surely, a sovereign God has more sense than we have, and accordingly He will not call any man into His ministry who preaches contrary to the Bible which God has already written for Baptists to preach to the ends of the earth. Read John 3:34.

5. Would the word "deaconess" be a better translation instead of "wife" in I Tim. 3:11? No. The word never means "deaconess." In fact "deaconess" is never found in the N. T. Interpreting verse eleven in the (Continued on page eight)

Some Of The Heresies Of The Presbyterians

David S. Kennedy, one of the most scholarly Presbyterian theologians, wrote a series of articles for the Presbyterian on their doctrines and polity. That is very wise. Ignorance of church doctrine and polity and life are always debilitating to any church or individual. Pernicious anaemia is sure to follow neglect of doctrinal teaching. Doctrine is a tonic for anaemic Christians. It puts iron in the blood. Only true doctrine does that. Some of Mr. Kennedy's doctrines are not only not true but heretical. Read the following:

"It is not, therefore, the act of baptism that introduces the child into the church; it is his inheritance. Baptism is the outward sign and seal of the inheritance. What we often call in these days, 'joining the church,' on the part of the children of believers, is a misnomer. These young people are already in the church. When after a proper examination, they show that they have sufficient knowledge to discern the purpose and meaning of the death and atonement of our Lord, they are advanced to the privilege of taking this communion of the Lord's Supper and the public profession of their personal faith, but their connection with the church of God dates at least back to their birth.

"This right to membership in the church of God which belongs to the child of the believer, does not hinder the children of the unbelievers from entering into the same blessings of the church. Peter followed up the promise to the children with the promise to 'All that are afar off whom the Lord our God shall call.' Any

who hear the call and obey it shall be saved, even though they are not the blessing of inheritance. Once they hear this call and obey it, they become full heirs of the salvation and transmit the blessing of inheritance to their children.

"While the inheritance is a great blessing, we are not to forget that baptism which becomes a sign and seal to the child, is to the parents a sign and seal of a covenant with God which, when sincerely made, is a guarantee that the child, despite all the exposures and temptations and failures of life, will eventually come out victorious through the promise and power of God, and will join them in the eternal life and glory in heaven and in the praises before the throne of our Adorable Lord."

There are seven heresies in that statement.

1. Salvation is not inherited. The Scripture says so. Rom. 9:8. No one is a child of God by the natural birth.
2. No child is born in the church. Church membership is a voluntary act after one is saved. The Bible says so. Acts 2:47. Only the saved were added to the church.
3. All heirs are full heirs. Gal. 4:3-6. God hasn't two kinds of heirs.
4. All who are ever God's (Continued on page five)

THE LIKENESS OF METHODISTS TO CATHOLICS

It is a well known historical fact that the Methodist Church is a granddaughter of the Catholic Church. The Episcopal Church, which is a daughter of Rome, was her mother. The Wesleys lived and died in the Episcopal Church. Methodism is more like her grandmother, Roman Catholicism, a great deal than she is like her father, John Wesley. And she grows more like her grandmother and less like her father every day. Her preachers are getting to be much like Catholic priests in their worldly living, such as smoking, going to (Continued on page five)

OUR WEEKLY RADIO PROGRAMS

- KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.
- WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.
- WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. 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.

The Ancient Landmark As To A Woman's Place

The divinely appointed position of woman shows that God is author of the Bible. Every other system of religion degrades woman and makes her the slave of man, to gratify his ease or his passions. The Mohammedans sell their women as horses to the highest bidder, and even deny she has a soul. The Hindoos regard her as a slave and burn her on the funeral pyre of her husband. But the Bible makes her the doubly refined edition of humanity. The man was made out of dust. Woman is a refinement of that coarser material, as loaf or white sugar is a refinement of the coarser brown sugar. Eve, the mother of us all, was made of Adam's rib, taken from the place nearest the heart. As a being to be protected, loved, and adored.

The Bible says husbands should love their wives even as their own flesh and just as Christ loved the church and gave His life for it. By divine appointment woman is the high priestess of humanity, sitting at the fountain of being and receiving the child first from the hand of God and moulding it for glory on earth and immortality in Heaven. So whatever good there is in a man he owes to his mother.

Woman, by divine appointment, and by a wise division of labor, is the queen of the heart and home altar, to guide the house

and beautify it and make it an Eden. Gladstone and every great statesman on earth declares "home is the sheet anchor of all good." And where there is no home neither society nor government can exist.

How transcendently important then is woman's duty. It is sufficient to fill an angel's hands. And Paul says: "I will, therefore, that women be keepers at home and guide the house and love their own children and husbands well." But he adds: "I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. For it is a shame for a woman to speak in the church."

This ancient landmark is in harmony with every true woman's nature and is essential to helpless childhood and to the preservation of our homes and the foundation of all government and civilization. Yet it is being assailed by all the cunning devices of Satan. Never has there been a more seductive and destructive temptation to ruin our homes, rob innocent helpless children and fill the world with mourning since Satan by flattering lies, tempted Eve to eat the forbidden fruit and lose paradise. It unsexes women and makes them female brethren, and like Satan in paradise, while it pretends to exalt woman it degrades her from her throne in the home and hearts of all to coarser duties of life, and even into the slimy pools of politics. I repeat, it destroys home and the only hope of childhood, and tramples on nature and the Holy Bible and (Continued on page eight)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel two).

A week ago, I began studying with you the Book of Ezekiel, giving you an exposition of the first chapter on last Sunday morning.

To me, it's obvious that what I preached to you last Sunday morning was true. I said that this vision, which Ezekiel had, and which is repeated in the 11th, 12th, and 43rd chapters of this book—I said that this vision was a vision of Divine Providence, or in other words, it shows us how God deals with us providentially day by day. I say that it is obvious as to the meaning of the vision and it's made all the more

obvious when I come to the last verse of the first chapter, wherein we read, "And this was the appearance of the likeness of the glory of God." You don't have to guess now, do you? You don't have to doubt, you don't have to wonder, as to what this vision refers to, for Ezekiel says, by inspiration, that this was the appearance of the likeness of the glory of God. I say then, beloved, in the light of this verse of Scripture, I'm more convinced than ever that the way I interpreted unto you the first chapter on last Sunday morning was the correct and only Scriptural interpretation that might be placed upon it.

I

Now, it's rather interesting to observe the reaction of Ezekiel upon seeing this vision of God. The last verse of this first chapter says, "I fell upon my face." That reminds me of Isaiah, when we read of him in the sixth chapter of the prophecy which bears his name. We're told that when Isaiah saw the Lord high and lifted up with his train filling the temple, that Isaiah cried and said, "Woe is me, for I am undone . . . I dwell in the midst of a people of unclean lips." (Continued on page two)

POTEAAT'S PRAYER FOR REAL PREACHERS

Oh, that it would cloud up and rain courageous preachers for a week. Only heroes in the pulpit can lead heroes in the pew.—E. M. Poteat, to Louisville Seminary graduates.

The Louisville papers quoted the two sentences above from the commencement address by E. M. Poteat before the Louisville Seminary at their graduation in 1920. They were timely words. That prayer needs to be prayed by earnest laymen everywhere. But the schools of the prophets, as a rule, don't make that kind. When Elijah was told by the Lord to go (Continued on page eight)

EVIDENCES OF CONVERSION

1. Removal of a burden of sin, gradually or suddenly.
2. A new feeling of love to Christ and Christians.
3. A new relish for the Word of God.
4. Enjoyment, at times, of secret prayer.
5. Sinful thoughts cause pain.
6. A desire for the salvation of others.
7. A desire to obey Jesus.
8. Deep humility and self-abasement.
9. A growing desire to be more holy.
10. A willingness to confess Jesus before the world.

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"An Exposition Of Ezekiel"

(Continued from page one)

You'll find also that John on the Isle of Patmos, when he was given that manifold revelation—that marvelous unveiling of the future—it was when John saw the revelation that was given him on Patmos, that John fell at the feet of Jesus "as though he were dead." Notice concerning Ezekiel and Isaiah and the Apostle John, the nearer they came to the Lord God the more they abhorred themselves, and fell in reverence before the Lord God. I say to you this morning, beloved, that the proper place for the creature when he comes into the presence of the Creator, is the position that Ezekiel took, that Isaiah took, and the position that John took.

If you and I were to stand in the presence of God this morning, we would not stand in the spirit of braggadocio, we'd stand, beloved, in any but a spirit of humility—in a spirit of reverence. Long ago we read in the Book of Exodus, when Moses stood by that burning bush, which burned and yet was not burned away, which was on fire and yet was not consumed by the fire, that God spoke to him and said, "Take off thy shoes, for the place whereon thou standest is holy ground." I tell you, beloved, when you draw nigh to God, you ought to draw nigh to Him in an attitude of humility. The more you see of His sovereignty, the more you will see of your littleness. The more He is magnified, the more it ought to minify you. The more He and His sovereignty is lifted up, the more you and your littleness ought to be pushed down. So, beloved, I think we can see here the proper place for the creature with respect to his Creator.

Our position is that of reverence. Oh, how little reverence there is for God in this world today! The average unsaved man, the man you meet with every day, shows very little reverence for God. He never thinks of thanking God for anything that comes his way, by way of blessing. At the same time, he's always blaming God for every little reverse in fortune. At the same time, he'll use the name of God blasphemously time and time again. How little reverence there is in the men of the world that you come in contact with every day! The only use they have for the name of God is to swear by it. There's so little reverence manifested on the part of the people of this world.

Even, beloved friends, on the part of God's own children there is mighty little reverence. We come into God's house and we talk about everything else in the world but God. When we come here into God's house, we bring our problems of the week, we bring our conversations of the street, and we bring into the house of God, beloved, the things we've been doing during the week. We continue our conversations even up to the time that the song service shall begin and sometimes I look out and

see the conversations going on, even after the song service has begun. I tell you, beloved, when we draw nigh to God, we ought to draw nigh unto Him with a spirit of humility, a spirit of awe resting upon us, realizing that we are in the presence of God and that we are treading upon holy ground, when we come into the presence of the Lord.

II

I'd like for you to notice, beloved, that after Ezekiel had drawn nigh unto God with reverence, that God spoke to him, using the expression, "Son of man." I've always said there is not an expression, and there is not a word used in the Bible in any loose manner. Every word that was given unto us was for a purpose. Notice this example. Here's an expression, "Son of man," that you'll find 171 times in the Bible. It is used one time in the Book of Daniel, where Daniel is called the son of man. It is used 91 times in the Book of Ezekiel, where Ezekiel is spoken of as the son of man. It is used exactly 79 times of the Lord Jesus Christ. When the Lord Jesus Christ was spoken of in His rejection, He was called the Son of Man. Remembering that fact, now look at Ezekiel, who is about to be commissioned as a prophet unto a rebellious people—who is about to be given a commission to preach unto people who are stiff-necked and are rebellious in heart, and who have been that way for years. As the Lord Jesus was called the Son of Man in His rejection, so the Lord calls Ezekiel "son of man" even before he is commissioned, because He knows that the people will spurn and repudiate the message he has to bring. When the Lord speaks to him, He says, "Stand upon thy feet." You'd never expect a chief of police to give an inspection of his officers as they lounged about, not at attention. You would expect recruits and army rookies to stand and to be at attention as the first sergeant looked them over. When an officer of the army is to speak, he would expect those to whom he is to speak to stand at attention in his presence. Thus it was that the Lord God was about to give Ezekiel a commission—the greatest commission that was ever given to any man. It is the same commission that was given to me as a boy, seventeen years of age, when the Lord laid His hand on me and called me to preach, a commission that God has given to every man that He has ever called into the ministry. The greatest commission that God could give to any individual is the commission that God is about to give to Ezekiel—a commission to preach His Word unto the children of Israel and therefore He says, "Stand up on thy feet." God is about to speak and He demands of Ezekiel, who came reverently into the presence of the Lord, to stand now at attention, to receive a commission from the Lord.

III

"And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me even unto this very day."

Notice, beloved, it is God speaking and man listening. The proper attitude for us today, when we come into God's house, is for us to do the listening, and let God do the speaking. I say, beloved, when you sit down at home to read your Bible and whenever you take God's Word upon your lap, and look down upon the pages thereof, it is your business to stand still, to say nothing, and be in silence, and let God speak to you out of His own blessed Word. So it was when Ezekiel came before the Lord, it was God speaking and man listening, and God said, "I'm going to send you to Israel, to a rebellious nation."

Ezekiel is going to have a task of being an ambassador unto rebels. Can you imagine Israel, the apple of God's eye—Israel, the chosen nation of the Lord—can you imagine Israel, chosen of God and commissioned of God years before—can you imagine Israel now spoken of as a rebellious nation?

Did you ever stop to think, beloved, that only angels and man have ever rebelled at the Lord? Once upon a time, beloved, God spoke through a donkey. That donkey did not rebel at God's Word. In the Old Testament, God used the beasts, the frogs, the lice, the flies, and the locusts in the days of Pharaoh, but they never rebelled in the presence of God. They were willing to hear what God said without rebellion. I tell you, you will never find any place in the Word of God where a beast ever rebelled at the Word of God, but you'll find where man and angels have both stood in rebellion against the Word of God. A great sin, the sin of rebellion is, of which we are all often most guilty.

Let's notice three illustrations from the Word of God, that you might see how enormous is the sin of rebellion. Go back, if you will, to the Book of Numbers, to the 16th chapter. Moses was leading the children of Israel out of the land of Egypt, and as they were journeying over toward the land of Canaan, during that forty years of their wilderness wandering, a man named Korah and two others by the name of Dathan and Abiram rose up in rebellion against Moses. They said, "This man, Moses, is taking too much authority upon himself." Wasn't it God who had commissioned Moses to that task? We don't read that God had ever spoken to Korah, Dathan or Abiram and ever given them a commission, but we do read that God had spoken to Moses and given him this commission, but they rose up against God's commissioned man, and they complained that Moses was taking too much authority unto himself. They asked for a showdown as to the authority that Moses was manifesting over them, and over everyone else. And when they had thus spoken, Moses asked them to come out in front of the children of Israel and each man and his family stood in front of his own tent door. Here stands Korah, here stands Dathan, and here stands Abiram, and Moses looks up into the face of the Lord and asks that if they have done wrong, that something unusual take place. If these men die the common death of all men, then that would be proof the Lord had not sent Moses. "If the Lord maketh a new thing, and the earth openeth up her mouth and swalloweth them up, and if they shall fall down quick into the pit, then shall ye understand that these men have provoked the Lord." What happened, brethren? The Word of God tells us that while Moses was talking, the earth opened up and into that hole went Dathan and his family and all that he had. Down into that hole in the ground went Abiram and his family and all he had. Down into the hole in the ground went Korah and his family and all he had. Down into that hole in the ground went 250 prophets who had stood in agreement with Dathan and Abiram and Korah. I tell you, my brother, this sin of rebellion is a terrible sin, in the sight of Almighty God.

Well, let's notice another illustration. Turn to the 20th chapter of the Book of Numbers and you'll find that Moses got a little rebellious, too, for in Num. 20:12 it says, "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Now notice the 24th verse, "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against

my word at the water of Meribah." I say, beloved, they rebelled and because of what Moses had done, they couldn't enter into the land of Canaan. Oh, I know how he must have gotten worried with that crowd, those babies he was leading out of the land of Egypt. I know how they must have aggravated his soul from day to day. Once he had struck a rock, and out from that rock came water. God now told Moses to speak to that rock, but Moses struck the rock again, contrary to God's command. Now God says to Moses and Aaron, "You've rebelled against My word at the water of Meribah. In view of your rebellion, you can't go into the land of Canaan." I tell you this morning, rebellion is a terrible sin to all of God's people.

Let's notice a third illustration. I want you to see, beloved, how terrible is this sin of rebellion. God called a man by the name of Saul one day to be king. He gave him a commission, and that commission was that he should wipe out all the people of the country of Amalek. God gave to King Saul the commission. The Amalekites were to be brought to destruction, the king was to be killed, and everyone was to be put to death. We read in I Sam. 15:9, "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly." Now notice the Word of God tells us that Samuel went out to meet Saul as he came home. And Samuel as he came near to Saul said, "Have you done what the Lord told you to do?" And Saul with a hypocritical look on his face and with a sanctimonious whine, said, "I have hastened to perform all the bidding of the Lord." He knew he was lying when he said it. He knew he hadn't done what the Lord told him to do. About that time, an old cow let out a bawl and about that time, some sheep began to bleat. It is surprising how the Lord used even beasts to testify that Saul has failed to do what God had told him to do. Samuel said, "What's the meaning of the lowing of the cattle and the bleating of the sheep?" Saul began to think of an alibi. He said, "The people, they brought back the best of the cattle and the best of the sheep for sacrificial purposes." What did Samuel say? "Hath the

Lord as great delight in sacrifice as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Brethren, this sin of rebelliousness is no small sin? God says, "that rebellion is just as bad as witchcraft." God says, "that stubbornness is just as bad as idolatry." Oh, brother and sister, is there a man in this house today who would dare set up a shrine in his home, and bow down before some heathen shrine every night and every morning? Is there one here who is so perverted that he would bow before some idol in his home, in the very beginning of his day or in the closing of his day? Well, brethren, God says if you are stubborn and rebellious against His teachings, you are just as bad as a man who is guilty of witchcraft or idolatry. That's the crowd to whom Ezekiel is about to be commissioned to preach. Ezekiel isn't going to have any pleasant task. Ezekiel isn't going to have any pleasant job. He's going to be given a commission, a commission to preach to a rebellious people, a people who are just as bad as if they were guilty of witchcraft and idolatry.

IV

Now, notice, beloved, God not only calls a preacher but God gives unto that preacher a field of labor. I believe with all my heart that God never calls a preacher but what He calls that preacher to a certain task, and to a specific field of labor. I was talking to a Methodist preacher sometime ago, who said, "I think the Methodists have the best system. Our churches always have pastors, and our pastors always have churches." He said, "There is never a time when a church is without a pastor and there is never a time when a pastor is without a church." I said, brother, it may be the greatest system in the world, but God has got a greater one. When God calls a preacher, He always gives him a particular field. God puts him there, and the Presiding Elder never has a thing in this world to do with it. When God called Ezekiel, He called him for a specific task, for a particular field, and was given that task from the mouth of the Lord. I'd much rather, a thousand times rather, have the feeling that I had a call from God, and that God

(Continued on page seven)

McCall Dishonors The Founders Of The Southern Baptist Theological Seminary

Founders of the Seminary believed the Bible was God's Book.

Honored lecturer and now resident professor claims "There is a divine element in Scripture."

Honored textbook author equates the Scriptures with the writings of the Stoics and Zoroaster.

Honored professor claims, "There are things here which make it difficult for me to believe that the stories in the Bible happened as they are given."

Thus the present President of the Southern Baptist Seminary dishonors the founders of the Seminary by commending to this generation of young people Neo-orthodox devils who despise everything that the founders stood for.

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THE BAPTIST EXAMINER

PAGE TWO

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CAMPBELLISM AND MODERNISM ARE SPIRITLESS TWINS

Yes, Money Talks, And We Ought To Be Mighty Careful How We Use Our Funds

Campbellism and Modernism are twins. They both deny that a miracle is wrought in conversion. They both deny the direct, immediate work of the Holy Spirit in conversion. They both are deniers that conversion is a supernatural work of grace. They both teach that man is only body and soul. They both deny the Bible teaching that man was made in the image of God and is a tri-unity. The Bible plainly says that man is body, soul and spirit. 1 Thess. 5:23. The Gospel Advocate editorially denies the work of the Holy Spirit in the following blasphemous, sacrilegious words: "The popular idea of conversion is that of a direct, miraculous operation of the Holy Spirit; but that would be using a physical power to accomplish a 'moral process,' for the simple reason that all such power exerted by the Holy Spirit is physical in its nature."

In that statement there are eight falsehoods. We use falsehood in the sense of perversion of the truth.

1. The statement that the "popular idea of conversion is that of a direct, miraculous operation of the Holy Spirit" is a falsehood. The popular idea of conversion is that it is a "moral process," "hitting the trail," quitting your meanness and joining the church or reformation of life. Every popular, hot-air evangelist in this country preaches that. So do the Campbellites. There is no conversion in any "moral process." Conversion means the sinner is given a "new heart." Only God can do that. In doing that the Spirit used the Word of the truth as well as working directly upon the dead spirit of the sinner.

2. The second falsehood in the Advocate's statement is that the Spirit "uses physical power" in conversion. Campbellites say you can't be saved without submitting to a bodily or physical act. They say baptism is the converting act. That shows conclusively there is no such thing as conversion in their whole system of theology. They substitute a "moral process" and a "physical act" for Bible conversion. But what saith the Scriptures? The Bible says in Eph. 1:19-20: "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power."

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

Are Campbellites such rank materialists that they will say that the resurrection body of Jesus was "physical?" Paul said the resurrection body of Jesus is "spiritual." 1 Cor. 15:42-50. That was seen in His passing through doors without opening them. Now Paul equally plainly says the work of the Holy Spirit in conversion is just as mighty, just as real, just as spiritual as it was in the resurrection of Christ. In Christ's resurrection the Spirit gave Him a spiritual body; in conversion the Holy Spirit, with the Word, imparts to sinners a new spiritual nature, which the Scripture calls "a new spirit." Ez. 36:25-26; 2 Cor. 5:17.

3. The third falsehood in the words quoted from the Advocate is the denial by the Advocate that conversion is a miracle. Take the dry bones in Ezek. 37:1-14. Wasn't that a miracle? The Holy Spirit put breath in them. Take the resurrection of Jesus. Wasn't that a miracle? The Holy Spirit quickened Him; and Paul says so we believe through the working of His mighty power. Take the birth of Issac. Wasn't that a miracle? Paul plainly says in Gal. 4:28 that we like Isaac are "children of promise." Campbellites and Modernists are twins, when it comes to their infidelity about the miraculous.

4. The fourth falsehood of the Advocate is in denying the "direct operation of the Holy Spirit"

in conversion. Their rank infidelity and unvarnished materialism is clearly seen in that they say a bodily act can convert the soul or an outside washing can impart a new nature. But what saith the Scriptures? The Scripture says in 2 Cor. 3:3:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

The Scriptures could not put it more clearly. Just as truly and as clearly as ink comes in contact with the paper on which the writing is done, so the Holy Spirit comes in direct, immediate contact with the heart of man in conversion. The Scripture says so and that settles it for all who believe the Scriptures.

5. The fifth falsehood of The Advocate is in saying that the "power exerted by the Holy Spirit" in working miracles is physical. When Jesus cast out demons by the Spirit, was that physical? Matt. 12:28. In Matt. 8:16 Jesus cast out evil spirits by His Word. Was His Word physical? When the Holy Spirit came on Jesus was that "physical power?" When the Holy Spirit was given to the disciples was that physical power? Luke 11:13. When Jesus said: "That which is born of the Spirit is spirit," was that a physical birth? The Advocate knows as little about the new birth as Nicodemus, who thought the new birth was a second physical birth out of his mother's womb. Jesus said: "It is the Spirit that quickeneth." Is that physical? Campbellites know less about the Holy Spirit than they do about the gospel of grace or the righteousness of God. Stupendous, appalling ignorance is that!

6. The sixth falsehood of the Advocate is in saying that only "physical" power can work a miracle. The Word is not a "physical power." Many of the miracles of both Old Testament and New Testament were wrought by God the Father or God the Son simply speaking. Is the Word "physical in its nature?"

7. The seventh falsehood of The Advocate is in making prayer "physical in its nature" or denying in toto the efficacy of prayer. Lazarus came back to life in answer to the prayer of Jesus. Was Jesus' prayer "physical in its nature?" Fire fell from heaven in answer to Elijah's prayer on Carmel. Was Elijah's prayer "physical in its nature?"

8. The Advocate's contention about the "power exerted by the Holy Spirit is physical in its nature" is not only false both as to conversion and miracles; but it is the worst form of materialistic infidelity. Not only is conversion a spiritual miracle; but back of every miracle is spirit, not physical power. There may be and often is physical power seen in the outward manifestation of a miracle; but the faith, the prayer, the Holy Spirit, the Word of God (and there never was a miracle without one or more of these being present) are the real power back of and in the miracle and they are all spiritual, not "physical in their nature."

STEWARDS

When your editor purchased the rotary press a few weeks ago, there came with it the supply of newsprint that we have been using since then. In this were two rolls of pink and two rolls of green—worth in all at least \$200.00. I can't say that I like the color we are using this week, but feeling that as a steward under God of all that I have that I should use this colored paper, because of the value of it, I am making use of it until the supply is exhausted.

Yes, money talks; it tells tales; it answers questions; it reveals heart secrets. No wonder that—as careful investigators have declared—our Lord Jesus said more—directly or indirectly—upon the general subject, "The Right Use of Money," than upon any other one theme in all the Scriptures.

It is because, then, of the high importance of this theme, that we ask the reader to give prayerful consideration to the following propositions:

I. Not to give largely and regularly to God, is to evoke His curse, and even to make questionable our own Salvation.

No covetous man has any part in the Kingdom of God; and yet covetousness is the most conspicuous of all the sins of this evil day, when men generally are lovers of self, proud, unthankful and high-minded;—having a form of godliness, but denying its power. Covetousness is idolatry; and all idolaters have their part along with those who are lovers and makers of lies.

II. The Scriptures clearly teach that God is absolute Owner of all resources in our hands.

We are but stewards to whom He has said, "Occupy until I come," and when King Jesus shall shortly return from the "Far country," He will exactly "Reckon" with every steward. Happy then will be those who shall be found "Faithful," who, having never "Hid" their Lord's talents, have used them diligently in His fear, and only for the promotion of His glory; and are ready therefore to render a joyful accounting. Only such persons will hear those thrilling words, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

But how different and how awful will be His word to those, who, having despised their stewardship, have presumed to act as owners!

III. So patent and universal is this holy obligation upon every child of God, that Paul assures the Corinthians that to write further to them on this subject would be superfluous.

Did they not thoroughly understand that God loves a cheerful (Greek—hilarious) giver? and is not every ransomed one, in the largest sense "A debtor?" To him whose mind is moved by a compassion like that of the Lord Jesus, does not the world's need loom large? and is not the

call of God loud in ears anointed by the Spirit?

So that dollars sent by saints to other saints in the Saviour's name, are not simply so many dollars; but they are rather an exhibition and a proof of love and of heart-interest, toward God and man. For indeed, money talks! and often its voice is louder and clearer than any words of the mouth.

IV. To obey God in the matter of casting our bread upon the waters, for the glory of our God and Saviour, and for the necessities of our fellow believers—is found to be the very highest and truest wisdom.

COMPLETE IN HIM

He bore the sin!
Alone He bore the load;
For us He drank the cup—
Jesus, the Son of God.
He bore the sin!

He paid the debt;
He paid it with His blood;
Each claim He satisfied—
All that we owe to God.
He paid the debt!

He made the peace!
He silences each fear;
He is Himself the peace
By blood He brings us near.
He made the peace!

He did the work!
The law He magnified;
Our lifetime's failure He
Hath gloriously supplied.
He did the work!

The foe He fought!
Our foe and His He slew;
He leads us in the war,
Almighty to subdue.
The foe He fought!

He won the life!
Life by His death He won;
That life He giveth ns,
The glory and the crown.
He won the life!

The generous giver finds that it is possible to "Scatter" and yet "Increase." Many have testified that even in abundant giving they cannot keep up with God. He always appears to be a step ahead, causing His grace to abound more and more freely, in proportion as our love and faith have led to advanced steps in giving. So that many a servant of God has been constrained

to say over and over again, "Wonderful, O Wonderful!" as he "Looks on," while the Mighty One doeth wondrously.

"Go, and sell, and give," is therefore the best of good counsel to him whose ears may yet hear these precious words of the Master. Life is more than meat, and the body is more than raiment. He who bestowed life can easily provide meat; and He who made the body will surely bestow raiment.

Hesitate not then, dear trusting and believing saint, to "Prove" your faithful God. Even if for special reasons directly contributory to His own glory, He should permit you for a season to "Hunger"; yet such would be the measure of His all-sufficient grace, that your own heart would be satisfied with His perfect way.

V. Bringing of costly gifts to the Lord Jesus is not only one mark of the True Disciple, but it is His high privilege and commands His absorbing interest, constituting a vital element in his Christian experience.

He loves to give; and ever seeks opportunity to dispense and bestow in Jesus' name. He is in the largest sense "Willing to communicate," because in this he follows his Lord, who gave Himself, and became poor, and he is also led by the Spirit of God, who animates and directs the doings of the saints.

VI. The time for Christian Giving is—while we may. Our opportunity to invest in heaven's "Bonds" will soon have passed. The hands which now obey our wills are likely to be folded by another before long.

Hasten then! you who are wise and willing—bring your richest treasures and place them joyfully at the feet of your Lord, and mark His name in large letters upon them, "While you may"—a treasure in heaven that faileth not.

For, harken to these solemn words: "The night cometh, when no man can work." Ho then! everyone that is wise and endowed with knowledge, where will you place your Treasure? How much will you invest in the Bank of Heaven?

YOUR EDUCATIONAL STANDING?

There is something wrong with your knowledge of:

Botany—if you have never discovered the True Vine—John 15:1.

Geology—if you are still ignorant of the Rock of Ages.—Deut. 32:4.

Chemistry—if you are unacquainted with the great Catalixer—2 Pet. 3:7.

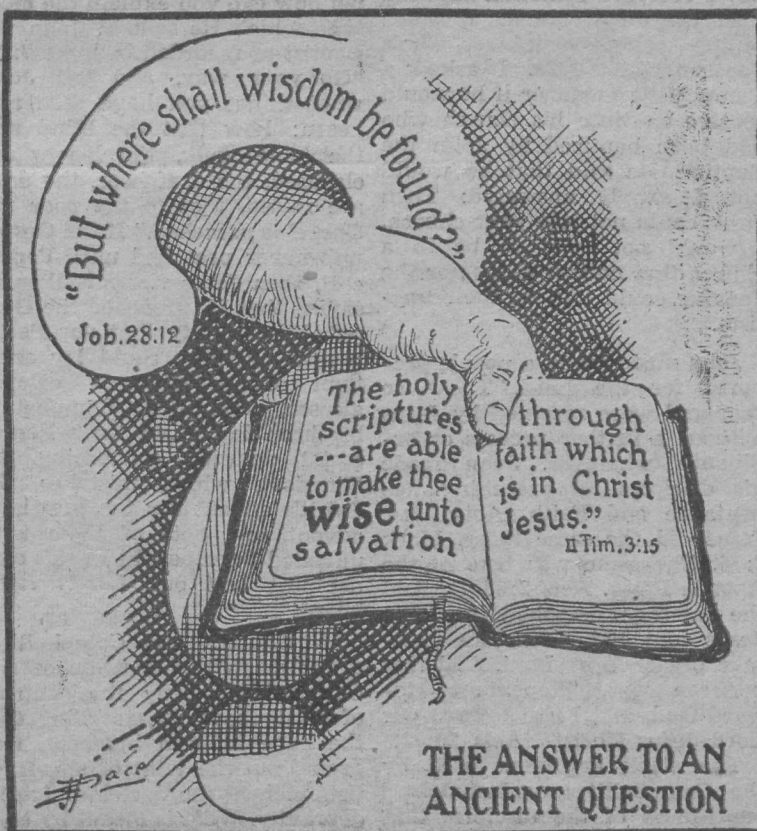
Mathematics—if you have not calculated the breadth and length and depth and height of the love of Jesus Christ our Lord.—Eph. 3:18-19.

Biology—unless you can trace life back to its primal cause, "In the beginning, God."—Gen. 1:1; John 1:1-4.

Physics—until you have an experimental knowledge of the operation of the Spirit of the Risen Christ.—Eph. 3:7, 16, 20.

Sociology—if you seek any other cure for sin than that which God has provided through the blood of Jesus Christ His Son.—1 John 1:9; John 1:29.

Astronomy—unless you are prepared to witness the rising of the Bright and Morning Star.—Rev. 22:16.



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The Campbellites And The People Called Baptists

(From an old manuscript)

In 1909 the Campbellites met in Pittsburgh, Pa., to celebrate their hundredth anniversary. While 1827 marked the real beginning of their movement, yet it was in 1809 that Thomas Campbell, and his illustrious son, Alexander, arrived in America.

The Campbellites have never been able to agree upon any particular name. In some communities they are known as The Christian Church, in others as The Church of Christ. They are known in government reports as Disciples of Christ. They have been called Stonites, Sectites, Newlights. In some places they are called the organ Campbellites, and in other places, the anti-organ, depending upon their use of musical instruments. By referring to this group as Campbellites, everyone knows of whom we speak.

What are some of the distinctive differences between the Campbellites and Baptists?

1. The Origin of the Church and the beginning of the Gospel. Campbellites take the position that the church was established on the day of Pentecost, and that the first Gospel sermon was preached on that day by the Apostle Peter. Peter was the first to set forth the full and complete terms of pardon. Campbellites make no distinction whatever between the church and the Kingdom.

The Baptist position is that Jesus built His Church in the days of His flesh, and that on the day of Pentecost the Church was accredited, or given her divine credentials, by the miraculous outpouring of the Holy Spirit.

In Matthew 16:18, Jesus says, "Upon this rock I will build my Church." Jesus does not say a church or some church, but My church—not leave the building of it to any man, or set of men. Any church originated or built by man is not Christ's Church, for He said, "I will build my church." In Mt. 18:17, Jesus says, "tell it to the church." How could a question of discipline be brought before the church if the church were not in existence? How meaningless these words if the church were not established until Pentecost. Just before the ascension from Mt. Olivet, Jesus gave the great commission to the church. Paul tells us that over 500 brethren were present on that occasion. I Cor. 15:6. But our Campbellite friends contend that the commission was given to the Apostles. Where were the Apostles? In I Cor. 12:28, Paul says, "And God hath set some in the church, first apostles." The apostles were in the church. If the commission were given to the apostles, then the doctrine of apostolic succession must be proven in order to make the commission binding today. If the commission to make and baptize disciples were given to the apostles, then Paul is in conflict with the Master. Paul says in I Cor. 11:2, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." If Jesus committed the ordinances to the apostles, then Paul was certainly wrong in committing them to the church at Corinth.

And before the day of Pentecost we find the church, in the first chapter of Acts, choosing a successor to Judas Iscariot. But the Campbellites tell us that God did not approve of the choice of Matthias, that, later, the Apostle Paul was called to take the place of Judas. Paul was not an apostle to the Jews. In no sense was he one of the twelve, but he was chosen especially as the apostle

to the Gentiles. Matthias, from this time on is numbered with the apostles. In Acts 6:2, we read when the twelve called the multitude of the disciples unto them, Matthias was one of the twelve. With the others, he received the baptism of the Holy Spirit on the day of Pentecost; with the others he participated in all of the general actions of the apostles, throughout the book of Acts; and reference is continually made to the whole number of apostles, including Matthias.

On the day of Pentecost, when the three thousand believed and were baptized, we are told that they were added to them. Unless the church was in existence how could the three thousand have been added to it? B. H. Carroll in a debate with a Campbellite preacher asked the following questions:

"How many keys did God give to Peter?" Answer, "Two." "When did Peter use the keys?" Answer, "On the day of Pentecost when he opened the door to the Jews, and in the household of Cornelius, when the door was opened to the Gentiles." "On the day of Pentecost, did Peter open the door from the inside or the outside?" "If from the inside when did Peter himself get in, and if from the outside, how did Peter himself get in?" That question has not been answered to this good hour, for either answer is death to the Campbellite position.

Now as to the beginning of the Gospel.

The Campbellites' position is that John the Baptist stood in a nondescript dispensation. That he did not preach the Gospel in its essential elements. That his baptism was not Christian baptism. With the Campbellites the New Testament begins with the book of Acts, and not with the book of Matthew. Matthew, Mark, Luke and John are not a part of the New Testament at all. The Gospel was never preached until on the day of Pentecost, and on that day Christian baptism was administered for the first time.

What Saith The Word?

Mark tells us that the beginning of John's ministry marked the beginning of the Gospel of Jesus Christ, the Son of God. Mark 1:1. Take the testimony of Jesus Himself, "And from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John." Matt. 11:12-13. Jesus told the Pharisees and lawyers that in rejecting John's baptism they had rejected the counsel of God. Luke 7:30. If John's baptism was not Christian baptism, then Jesus Himself never received Christian baptism. And the only baptism received by the twelve apostles was John's baptism. Acts 1:22. I asked a Campbellite preacher if he would receive one into his church who had been baptized by John the Baptist? He said that he would not. I simply answered: Then Jesus could not join your church. I would not want to be in a church that neither Jesus nor the apostles could join on their baptism.

John made ready a people prepared for the Lord. Those so prepared were received by Jesus without a further process or ordinance whatever. John made his disciples by preaching Repentance and Faith. Acts 19:4. Jesus did the same thing. Mark 1:15. The same was true of the Apostle Peter. Acts 2:38-41. And the message preached by John, Jesus and Peter was the message preached by Paul. And that message was, "Repentance toward God, and Faith toward our Lord Jesus Christ." Acts 20:21.

The stock argument used by the Campbellites against John's baptism is of the disciples that Paul found at Ephesus. Acts 19:1-7. These disciples had not been

baptized by John for the simple reason that John had been dead more than twenty years. Whoever administered baptism to these disciples did it without the proper authority. They were also improper subjects for baptism. They answered: they had not so much as heard as whether there be any Holy Spirit. John would not baptize anyone unless he brought forth fruits meet for Repentance. And the same is true of Baptists today. There are four things essential to scriptural baptism. 1. A proper act—Immersion. 2. A proper subject—saved person. 3. Proper administrator—a preacher authorized by a New Testament church. 4. Proper design—declaration of salvation. So, instead of Acts 19:1-7 disproving John's baptism to be Christian, it is an unanswerable argument against alien immersion.

The Disciples say that Christian baptism was administered for the first time on the day of Pentecost. And yet they say that "born of water" in John 3:35 means baptism, and they use this Scripture as one of their main arguments to prove baptism to be essential to salvation. If "born of water" in John 3:5 is baptism, whose baptism is it? If they say, John's then John's baptism was Christian. They cannot say it was Christ's baptism, for according to their own position Christ's or Christian baptism was never administered until Pentecost. It is very conspicuous that the legs of the lame are not equal.

If the Gospel was not preached until Pentecost, then Jesus Himself never preached the Gospel. If Jesus never preached the Gospel how can you explain the message which He sent to John the Baptist as recorded in Luke 7:22, "Go your way, and tell John what things you have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, that to the poor the Gospel is preached." If the Gospel was never preached until Pentecost, then Jesus was mistaken in saying that He preached the Gospel. What a pity that our Pedobaptist brethren could lay aside their Old Testament colored glasses, and our Campbellite brethren lay aside their Pentecostal delusion concerning the Kingdom, which mistakes the Spirit's advent for the Messiah's advent, and both of them with unveiled faces behold Mark's corner-post and our Lord's sign-board!

II. Baptists and Campbellites differ as to the doctrine of sin. Campbellites deny the doctrine of total depravity, teaching that the babe is born innocent, free even from the taint of sin. Baptists believe the doctrine of total depravity. What is meant by total depravity? It does not mean that one is as bad as he can be. But

WHAT SPIRITUAL IGNORANCE REALLY IS



total means all—that all of man's powers are affected by sin. Depraved means "vitiating, corrupted." What part of man is not "vitiating," or "corrupted"? The flesh is corrupt. It is called by Paul "sinful flesh." He said that in his flesh dwelt no good thing. The heart is affected. "God saw that the wickedness of man was great and the thoughts of his heart were only evil continually." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The mind is affected. "There is none that understandeth," says Paul. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." What about the conscience? "Even their mind and conscience is defiled," says Paul. Read Ephesians 2:3, "And were by nature the children of wrath, even as others." Not by practice, not by example, not by education, but by nature, says the Holy Spirit; and the man who says it is not by nature, gives the lie to the Holy Spirit. "Man is a transgressor from the womb." "The wicked are estranged from the womb." Isa. 48:8. Paul says that in Adam all fell, not all partly fell. Adam fell from spiritual life into spiritual death, and he begat children in his own likeness. "As in Adam all die, so in Christ shall all be made alive."

The Campbellites teach that the natural man can please God. The issue is between the Campbellites and Paul. Paul says the natural man cannot please God. And because man is thus dead in trespasses and sins (Eph., 2nd chap.), nothing less than the Holy Spirit can change his condition. Both repentance and faith are gifts of the Holy Spirit. "Jesus was exalted a Prince to grant repentance unto both Jew and Gentile." Acts 5:31; Acts 11:18; 2 Tim. 2:25. "According as God hath dealt to every man the measure of faith." Romans 13:3. Also see I Cor. 12:11; Eph. 6:23, "As many as received Him to them gave He power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12.

You will never understand the Campbellites until you understand their position with regard to sin. Their doctrine of salvation by works grows out of their doctrine of sin. This accounts for their reversal of the Gospel order of repentance and faith. Campbellites teach that faith comes before repentance. Every instance in the New Testament where repentance and faith are used together repentance is always placed first. Jesus says in Matt. 21:32, that it is impossible to believe until you first re-

pent. Read Acts 19:4; Mark 1:15; Acts 2:38-41; Acts 20:21; Heb. 6:1, 2; 2 Tim. 2:25. Repentance is the killing which precedes the making alive by faith. Repentance looks backward and forsakes. Faith looks forward and takes. Repentance is a change of mind. Hence, from enmity against God, repentance is a change of mind toward God. Our exercise of both repentance and faith is but the underside, whose upper or divine side is called regeneration. This fact explains how repentance is a grace. Hence the Scripture, "Jesus Christ was exalted a Prince and Saviour to give Repentance to Jew and Gentile," and "God hath granted to the Gentiles repentance unto life." So the testimony given by Baptists today is the same testimony that was given by John the Baptist, by Jesus, by Peter, by Paul, "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

III. Campbellites and Baptists differ as to the conditions of Salvation. Campbellites make baptism an equal condition of salvation with faith and repentance. They teach that faith changes the heart, repentance changes the will, and baptism changes the state. In many places, Campbellites attempt to deny the doctrine of baptismal remission. The Baptists have done their work so well that the Campbellites are getting ashamed of the old Romish doctrine of the Gospel in water. But deep down in their hearts this doctrine is just as dear to them as ever. And there has never been a time in their history when they were emphasizing their doctrines more than today.

There are two ways of ascertaining the Campbellites' position with regard to baptism. First, from their writings. Alexander Campbell called baptism the Gospel in water, and that regeneration and baptism were one and the same thing. Christian System, page 202. Read carefully the following words from the founder of the Campbellites' Movement: "The Holy Spirit made the literal body of Jesus by its influences, and afterward filled it, but it was not until He was born again in the Jordan, that the Holy Spirit in the form of a dove, descended upon Him, and ever after abode in Him." Christianity Restored, page 373. J. W. McGarvey, their greatest teacher since Alexander Campbell, says, "that sins are forgiven in passing into Christ, and a part of the process by which one passes into Christ is the act of baptism; and it follows that as he is not in Christ until he is baptized, until he is baptized, he is not forgiven." Commentary on Acts, page 250. But we are told that the Disciples have changed since the death of McGarvey. (Continued on page five)

The Campbellites

Likeness

A Study In The Faith Of Noah May Possibly Strengthen Your Faith

(Continued from page four)

The following quotations are taken from two of their greatest modern representatives. W. H. Book, pastor of one of their greatest churches, Columbus, Ind., in *Columbus Tabernacle Sermons*, page 231, speaks as follows: "The sinner has soul leprosy. Christ, the Great Physician, has left the prescription in the Bible. The preacher is the nurse. First, the patient must take a spoonful of faith, mixed with love. This purifies the heart. Second, a spoonful of repentance. This acts on his lips. Third, a spoonful of confession. He has rheumatism of the neck—is stiff-necked. This works on his pride. Fourth, a dose of baptism. This acts on the state. But when he believes, repents and confesses, he feels good and decides he does not need baptism. If he is lost, who is to blame." It is the dose or spoonful of baptism that brings the patient out of a state of sickness into a state of health. The last quotation that I shall give is taken from a book of sermons, "The Deity of Christ," by Jessie R. Kellems, their greatest evangelist. On page 120, we find the following words: "Before we were baptized, then, we were not in Christ and consequently knew nothing experimentally of the blessings that Christ can confer. It is only when we are in Him that we can know these blessings. Since He came to save and since the shedding of His blood was for that glorious purpose, then we cannot know what salvation means until we are in Him. And Paul tells us we are baptized into Him. Gal. 3:27. It must be, therefore, at this moment of obedience when we are baptized with Him, that the cleansing blood is applied to our hearts." According to Jessie Kellems, and he certainly understands the present teaching of his people; the sinner comes in touch with the blood in the water. That is the same Gospel in water that was preached by Mr. Campbell.

(Continued on page six)

(Continued from page one)

the movies, etc. John Wesley would have none of that in his ministers in his day. They were clean men. Methodists got their episcopacy from the Catholic Church. The Catholics invented episcopacy.

Methodists got their infant baptism from the Catholic Church. The Catholics started that, too. Methodists got their sprinkling and pouring from the Catholic Church. Catholics started them, too. Wesley refused the communion in Georgia to those who had not been immersed.

Methodists got their ritualism from the Catholic Church.

Methodists got their Easter programs from the Catholic Church.

Methodists got their teaching of sacramental grace conferred in baptism and communion from the Catholics.

Methodists got their doctrine of apostasy from the Catholics.

Methodists got their teaching of the universal church from the Catholics.

Methodists got their teaching about "the holy Catholic Church" from the Catholic Church.

Methodists got their Bishops sending out preachers from the Catholic Church.

Methodists got their practice of the preacher transferring members from one church to another without the consent of the one transferred, from the Catholics.

Methodists got their one-man reception of members from the Catholic priests.

Methodists got their worldly conformity from the Catholics. Wesley was a strict disciplinarian.

Methodists got their baptism from the Catholic Church. The only baptism they have is Catholic baptism.

The Methodists got their baptism of sinners, seekers and probationers, who will take their church vows, from the Catholic Church. Catholics started that.

Methodists got their doctrine that getting a man into the church will help save him, from the Catholics. Methodists and Campbellites both got their teaching of church salvation from the Catholic Church.

Methodists do not relish being told they are as much like their grandmother because the Old Lady is in very bad repute these days in many quarters.

But the likenesses of the Meth-

Some marks of Noah's faith—

1. He believed God. Gen. 5:29. He believed what God said about a flood when none of his neighbors believed it. All the evidence he had was God's Word. It's no little faith to believe in and rest on God's bare word of promise when you stand alone. The severest tests we ever have are the tests that come to us when we are called on to believe God's Word without any visible evidences to support it. Many a sinner hangs up for years about stepping out on God's bare word of promise for salvation without being able to see or feel some evidence that God's Word is so.

Most of us want a prop to our faith.

2. He obeyed God. Gen. 6:22; 6:9, 7:5.

3. His faith worked. The work was an evidence that his faith was a living faith. Jas. 2:20;

odist Church to her grandmother, the Catholic Church, are very striking and she gets more like her every day.

Presbyterians

(Continued from page one)

children become God's children by faith, not by transmission, nor by inheritance. The Scripture says so. John 1:12-13 plainly says no one is born God's child. When the Scripture says it is "not by blood," it means not by the natural birth nor by inheritance nor by transmission.

5. Baptism is not the seal of our inheritance or of anything else. The Holy Spirit is the seal. Eph. 1:13, 4:30. No one receives this seal until after he has believed. Eph. 1:13.

6. Baptism is not a sign of anything to infants. It is neither a sign nor a seal unless it be to eternal damnation for all who are depending on it for sealing and security.

7. His church salvation is the worst form of heresy.

8. Think of the eternal danger of both parents and children, who come to years of accountability, who look to infant baptism as the "guarantee of eternal life."

We did not know Presbyterians did teach so much heresy.

Heb. 11:7.

4. Noah's faith made him witness to God's truth when he saw no results for many, many years. Isa. 6:8-13. I Peter 3:18-19. He testified to two things: (1) God's curse on sin; (2) the ark, the only remedy of escape.

5. Faith saved not only him, but his whole family. Josh. 24:15; Gen. 18:19. I doubt seriously if any man's children are ever lost who puts God's Word and God's will first in his life.

6. Noah lived an unworldly life. He was an eccentric, cranky preacher who wouldn't live like his neighbors and kept telling them what God was going to do to them if they didn't repent. Gen. 6:12; Rom. 12:2.

7. Noah was saved by grace. Gen. 6:8. The elect remnant in his day got mighty small. Rom. 11:4-5.

8. Noah moved by Godly fear. Heb. 11:7.

9. I Pet. 3:19-21. Noah's salvation is given by Peter as a type of or parallel to our salvation. Note the parallelism between the two.

(1) Noah was saved by grace. Gen. 6:9. We are saved by grace. Eph. 2:8.

(2) Noah was saved through faith. Heb. 11:7. We are saved through faith. Eph. 2:8.

(3) Noah was saved in the ark. Gen. 7:1. We are saved in Christ. Col. 3:3-4.

(4) Noah was saved, safe and shut up in the ark before ever a drop of water fell. Gen. 7:16. So we are saved, safe and shut up in Christ before we get baptism. Co. 3:3-4.

(5) The Bible says that the salvation of Noah was a like figure of our salvation. The water had nothing to do with saving Noah, for he was saved, safe and shut up in the ark before a drop of water fell. The water declared Noah's salvation by bearing upon its bosom the ark by which and in which he was saved. So baptism is a figure or a likeness of our salvation in that it declares our death to sin and resurrection to walk in the newness of life.

10. God wrought with Noah by bringing all animals into ark and then shutting up Noah and his family therein. Gen. 7:7-9; 7:16.

11. Noah walked with God Gen. 6:6. This walk with God in-

cluded four things:

- (1) Fellowship with God.
- (2) Obedience to God's commands.

FRET NOT THYSELF By AMY CARMICHAEL

Far in the future
Lieth a fear,
Like a long, low mist of grey,
Gathering to fall in dreary rain,
Thus doth thy heart within thee
complain;
And even now thou art afraid, for
round thy dwelling
The flying winds are ever telling
Of the fear that lieth grey,
Like a gloom of brooding mist
upon the way.

But the Lord is always kind,
Be not blind,
To the shining of His face,
To the comforts of His grace.
Hath He ever failed thee yet?
Never, never: wherefore fret?
O fret not thyself, nor let
Thy heart be troubled.
Neither let it be afraid.

(3) Working at the job that God gave him to do. That job included two things: (a) *Building* and (b) *Preaching*. Many women are nowadays dabbling in politics and clubs and lodges and other things so much that they don't have time to do what God commanded them, namely: be homebodies, reverence their husbands and train their children. Titus 2:3-5. All such women cause God's Word to be blasphemed and fail at the biggest job God gave them to do, namely: making a home for their husbands and children. The most neglected work in the world is woman's work. It's a fine thing for both men and women to do like Noah—work at the job God gives them.

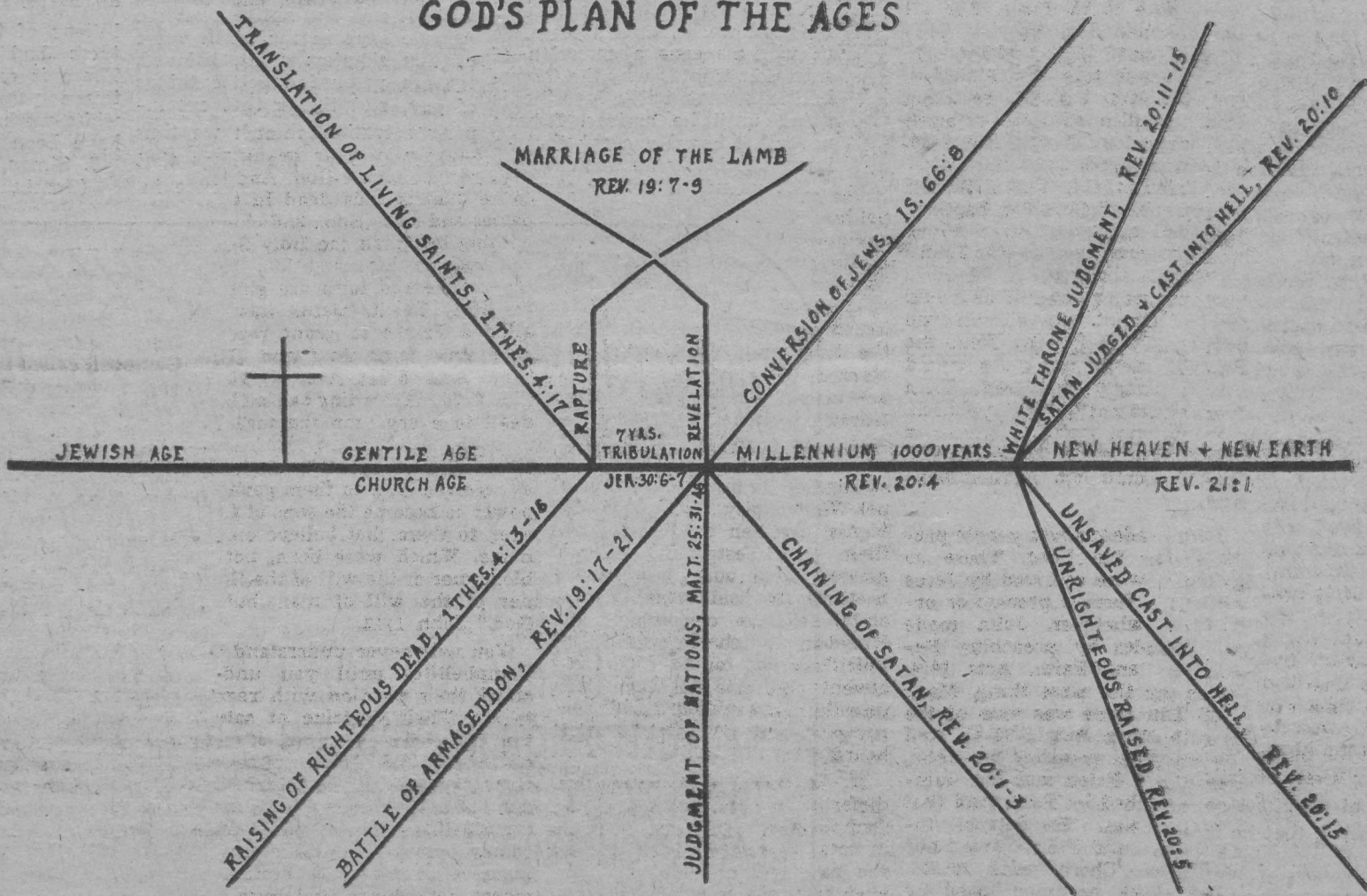
(4) Noah faithfully testified for God; both by lip and life. Heb. 11:7.

THE BAPTIST EXAMINER

PAGE FIVE

FEBRUARY 6, 1954

GOD'S PLAN OF THE AGES



MARY JO BALL

YOUR EDITOR IS A PREMILLENNIALIST

POST-MILLENNIALISM AND A-MILLENNIALISM ARE HUSKS

The Campbellites

(Continued from page five) get into the death of Christ?" they answer, "We are baptized into the death of Christ." There can certainly be no salvation out of Christ, and if the only way into Christ is by baptism, then there can be no salvation without baptism. Paul tells us in Romans 5:1 how we get into Christ. "By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Faith is the Baptist's method of induction into Christ. And this is exactly what Paul teaches in Galatians 3:26, 27. "For ye are all the children of God by faith in Christ Jesus." How do we become God's children? By faith in Christ Jesus. And all who have become God's children by faith in Christ Jesus put Him on in baptism. How? Symbolically. Baptism does not really put us into Christ; it is only figurative of it. In baptism we put on Christ, as an enlisted soldier puts on the uniform which is the external emblem, or symbol, of his enlistment. One is made a soldier in his heart, and not by putting on the uniform. "By faith we enter into this grace wherein we stand," and not by baptism. By faith we become God's children and not by baptism. The Campbellites say that we are literally baptized into His death; the Baptists' position is that we are symbolically baptized into His death. Campbellites say you came to the Blood in the water. Baptists say Blood before water. It is the difference between salvation by grace and salvation by works. That baptism is a work of righteousness is settled once and forever by the Master's words in Matthew 3:15. If salvation is of works, it cannot be of grace, and if of grace, it cannot be of works. "If by grace, then it is no more of works; otherwise grace is no more grace. But if it is of works, then it is no more grace: otherwise work is no more work." Rom. 11:6. "What a man works for he merits: what grace bestows upon man is unmerited favor towards the ill-deserving." From the very nature of the two, they will not mix. If any part of your salvation depends upon your own works, then there is that much of human merit in it. Since grace excludes all merit in man as a ground of having God's favor, all works of man, past, present, or future, are excluded in his past, present or future salvation. Read Romans 4:5-6; 6:23.

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

ing upon his own deadly doing to help to save him; and elsewhere adds that as many as are of the works of law are under the curse. Hebrews is God's final answer to all ritualists. In Hebrews 10:12-18: Paul shows clearly that Christ's one offering for sin settles eternally the standing of every sinner with God, who relies upon Christ to save him, without any works or merit of his own to plus the value of the blood of Christ. Since the blood of Christ is the only and all-sufficient ground of every man's acceptance with God, who will ever enter Heaven, and since the blood never loses its efficacy or power, Paul makes the astounding statement in Heb. 10, that every one that has been sanctified by the blood of Christ is "perfected forever" with God. God never sees him except in Christ and deals with him always as "accepted in the beloved."

If baptism is essential to salvation, then Paul was mistaken when he says in Eph. 2:8, "For by grace are ye saved through faith." He also gave the jailer the wrong answer in Acts 16:31, when he told him to, "Believe on the Lord Jesus Christ and thou shalt be saved." If baptism is essential to salvation the Apostle John was mistaken as to the purpose of his Gospel. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." John 20:31. John's Gospel is God's final word as to Christ's saving lost sinners eternally without baptism or church membership, or a good life or any other acts of obedience, except the act of simple reliance or dependence upon Christ and Him alone to save without any help from man. "He that believeth on the Son hath everlasting life." If baptism is essential to salvation what did Paul mean when he said, "I thank God that I baptized none of you; God sent me not to baptize, but to preach the Gospel." I Cor. 1:14-17. If baptism were one of the terms of salvation, Paul was thanking God that he had refused to perform one of the things essential to salvation.

Why was it that the blood of bullocks and goats could not take away sins in Old Testament times? Because there was no intrinsic merit in the blood of bulls and goats. And the reason that baptism in water cannot take away sin is because there is no intrinsic merit in water. "The Blood of Jesus Christ, His Son, cleanseth us from all sin." If the blood cleanses from all sin, then from what sin can water cleanse? The blood does the cleansing, and baptism is the symbol of that cleansing. As Peter says (I Pet. 3:21), not the putting away of the filth of the flesh, but the answer of a good conscience toward God. Paul tells us in Hebrews 9:14, that the blood of Christ gives us a good conscience, and according to Peter, baptism answers, or declares to the world, that the conscience has been purged, made pure, by the blood of Christ.

IV. Campbellites and Baptists differ as to what is the scriptural baptism. They differ as to subjects for, and design of baptism. Campbellites teach that one is not saved until he is baptized. Baptists teach that one must be saved before he can be baptized. To the Campbellite baptism procures salvation; to the Baptist it proclaims or declares salvation. This is why Baptists cannot accept Campbellites baptism. Every time Campbellites accept Baptist baptism they repudiate their own position on baptism. And the same is true of Baptists in accepting the baptism of the Campbellites.

V. They differ with regard to the position and the observance of the Lord's Supper. Campbellites make baptism a pre-requisite to the Lord's Supper. But in practice they let down all the bars. They make baptism essential to church fellowship, but in observing the Lord's Supper, a church ordinance, they ignore their essential requirement for

church fellowship. The Methodist who has been sprinkled cannot enjoy church membership with them, but that same Methodist is invited to participate with them in their church ordinance. They say that the Table is the Lord's, and not their own; so is baptism the Lord's. Why let the bars down at the Table and keep them up at baptism?

The New Testament lays down three pre-requisites to the Lord's Supper and to these all denominations are agreed except in practice. Baptists differ from others in that they practice what they believe. 1. A credible profession of faith. How could anyone but a believer, "Do this in memory of Him?" "They that gladly received the word were baptized and after being received into the church continued steadfastly in the apostles' teaching, in fellowship, in the breaking of bread and prayers." Every argument in favor of believers' baptism applies equally in favor of believers' communion. This order is set forth in the Great Commission. 1. Make Disciples. 2. Baptize Disciples. 3. Teach to do all things that have been commanded. The observance of the Lord's Supper is certainly one of the things commanded.

2. Baptism is a pre-requisite to participation in the Lord's Supper. You cannot find an instance in the New Testament where one partook of the Lord's Supper who had not been baptized. And upon this the scholarship of the world is agreed. Instead of close communion it is close baptism. The offense is not in our restricted communion, but in our restricted baptism—in the fact that we restrict baptism to saved people, and that it must be authorized by a New Testament Church.

3. An orderly church membership. The Lord's Supper cannot be observed where there are divisions. Baptist communion is just as close as the New Testament. Other churches can invite Baptists because they accept our baptism, but Baptists cannot invite other churches because we cannot accept their baptism. Baptists are anxious for unity, but that unity must come before we get to the Table. Read carefully the following references: I Cor. 10:17; 11:18-20. Paul declares plainly that there can be no real observance of the Lord's Supper where there is division, and where there is "Open Communion" there is always division.

VI. Campbellites and Baptists differ with regard to the power and perpetuity of Grace. Apostasy is a necessary corollary of salvation by works. If we are saved by good works, then a cessation of works means a cessation of salvation. That is why the Campbellite cannot tell where he is going until he arrives. I have never yet heard one say that he knew absolutely he was saved.

Let us notice briefly some of

the Scriptures used by the Campbellites to prove the doctrine of Apostasy. 1. The fall of the angels, 2 Pet. 2:4; Jude 6, and the fall of man after he had been created in the image of his Maker. The angels fell from Heaven, and if that proves anything in favor of the doctrine of Apostasy, it proves that the child of God may fall after he gets to Heaven, which none of the advocates of Apostasy claim. Adam did not sustain the same relationship to God as the sinner saved by Grace. Adam was under the law; it was do and live. God was the first party to the covenant and Adam was the second party. God kept His part, but Adam failed; now in the covenant of man's redemption, God the Father is the first party, and God the Son is the second party, and before the child of God can be lost, God the Father, and God the Son, must break this solemn covenant, a thing which can never occur, as we serve a covenant-keeping God. Heb. 6:18. God will chastise His disobedient children, but He will never cast them off. Heb. 12:5-11; Psa. 89:27-34. While God's people backslide, yet, God has said, "Turn, O backsliding children, saith the Lord; for I am married unto you." Jer. 3:14. Read Deut. 32:27.

2. Heb. 6:4-6 is used to prove the doctrine of Apostasy. If this passage proves that a child of God may fall away from God's love and favor, after he has been regenerated, it certainly proves that he is gone forever, world without end. But notice what the Apostle says in the ninth verse of this chapter: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." One of the things that

THE LOWLY TASKS

By EMMA THARP HALE

Shun not the lowly tasks of every day,
Nor wait for something great and wise to do;
Whate'er your work, do it without delay,
With purpose firm, and spirit brave and true.

'Tis nobler far to work at little tasks,
Nor fret because no greater work is ours
Than, scorning these, for greater things to ask,
And deem these are worthy of our powers.

Great deeds and high are not for every day,
The chance for them comes rarely to mankind;
They are for him who has gone on his way
With busy hands, and active heart and mind.

And he who shuns the daily sweat and grind,
Who idly sits and longs for something high,
Will at the last arouse himself to find
That greatness has forever passed him by.

grace, always in grace. So instead of this chapter proving the doctrine of Apostasy, it is an answerable argument for the everlasting security of the believer. God's children are not of the world who draw back unto perdition but of them that believe to the saving of the soul. Heb. 10:39.

3. Saul, the first King of Israel is mentioned as an example of Apostasy. While it is true that Saul is called the Lord's anointed, "For we are saved by his blood," and that he prophesied, and that God gave him another heart, but it is now his heart, that God gave him a new heart. God's children have a new heart. See Ezek. 36:26-27. Also 2 Cor. 5:17. So taking the facts into consideration, we are driven to the conclusion that Saul was never a saved man, a wicked, jealous-hearted man. God said to Israel (Hosea 13:7), "I gave thee a King in mine anger, and took him away in mine wrath."

4. Judas Iscariot is cited as another example of apostasy. Peter said that Judas fell from an office, and not from grace. Jesus calls Judas a devil, a son of perdition. John 12:6-7; John 12:5-6; John 17:12. It has had the same result.

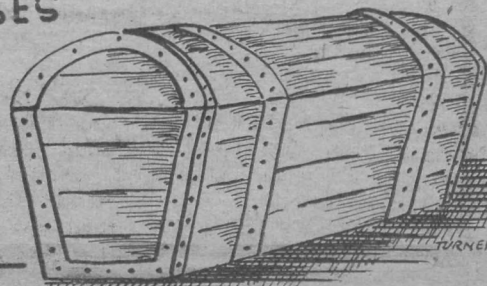
5. The case of the five foolish virgins is given as an example of Apostasy. The subject isn't of salvation, but the second coming of Christ. And God never calls His children fools.

6. II Peter 2:20-21 is used by the advocates of Apostasy. The twenty-second verse explains why they went back to the perdition of the world. Their virtues had not been changed. There is quite a difference between people who have been white-washed and those who have been washed white.

7. Simon, the sorcerer, in (Continued on page eight)

THEY MADE A CHEST,
AND SET IT WITHOUT AT THE
GATE OF THE HOUSE OF THE LORD.
AND THEY MADE A PROCLAMATION
THROUGH JUDAH & JERUSALEM,
TO BRING IN TO THE LORD
THE COLLECTION THAT MOSES
THE SERVANT OF GOD
LAID UPON ISRAEL IN
THE WILDERNESS.

II Chron. 24:8-9



"An Exposition Of Ezekiel"

(Continued from page two)
I put me where I was than to have the feeling that some earth-human being had established a field of service.

V

God tells Ezekiel what to expect. Here's a man who knows that to expect before he goes to preach. "And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall they now that there hath been a prophet among them." God said, Ezekiel, I'm sending you to reach for one purpose, that the people whom I'm sending you to reach to, will know there's been a prophet among them. Now, it's not a question whether they hear or don't hear—that doesn't make any difference. God's purpose was that they shall know that there had been a prophet among them. Brethren, I hope that this will be as much a blessing to you as it is to me. Whether they hear or don't hear, that's not the question. Ezekiel was being sent to the people who there had been a prophet among them.

Now, brethren, as I preach, it's not my business to see if there's anybody who makes a profession. It is not my business to see if there is somebody who is added to the church. Listen, brother, the Bible tells us what the preacher's business is, and what reaction may be expected. Listen: II Cor. 2:15, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life." When I stand here to preach, the man may receive the Word of God, the sweetest thing he ever heard, and may rejoice in salvation, while another man may reject and spurn it and turn away from the house of God in his rejection. To the one, my message has been a savour of life unto life, and to the other, my message has been a savour of death unto death. In it all, beloved, God is glorified—in the one just as much as in the other, because God's man has spoken His Word, and it has had God's appointed effect.

What does it say here? Whether they will hear or whether they will forbear, yet shall they know that there's been a prophet among them." I tell you, beloved, it isn't a question of results, it's a question of witness. It isn't a question whether or not you and I get results that are acceptable in the eyes of the world. It isn't the question whether or not that we can reach great numbers that have professed faith in Jesus. There is a world to witness to, and when we witness to them, the world will know that there's been a prophet among them. Oh, what a blessing that ought to be to a Sunday School teacher—what a blessing that ought to be to every child of God—what a blessing that ought to be to a preacher, beloved! What a blessing that ought to be to all of God's people everywhere.

VI

Now, notice what a commission the prophet had. "And thou, son of man, be not afraid of them, though briers and thorns be among thee, and thou dost dwell among scorpions: be not dismayed of their words, nor be afraid of their looks, though they be a rebellious house." A long time ago, I wrote in the margin of my Bible, as a comment, by the verse of Scripture, "a prophetic inferno." Here it is: "briers, thorns, scorpions." Ezekiel, here's the same as walking through briers and thorns and picking one's way through scorpions that might be striking at your feet. Through this figurative expression, God was saying, "Ezekiel,

don't be dismayed at their looks and don't be afraid of their words, though they be a rebellious house. Sometimes, people can look awfully mean. Sometimes people by their looks can hurt me, even though they don't say a word. Sometimes they can crush the very soul out of the preacher. And then sometimes, beloved, people's words are very harsh. Oh, I think this morning of what God said to Ezekiel, that even though he had to tread through briers and thorns, he was not to be afraid of them. Here was Ezekiel's encouragement: Go, you have a commission! Don't be afraid!

Well, brethren, Ezekiel wasn't afraid for God led him. I have an impression that all down through the ages that God is going to speak to His preachers, just like He spoke to Ezekiel back there. I have a definite conviction that God calls His preachers and sends them out into the world with the same kind of commission. When they go out, they have the same kind of experience to confront them today. Yet if God leads, we don't have to be afraid.

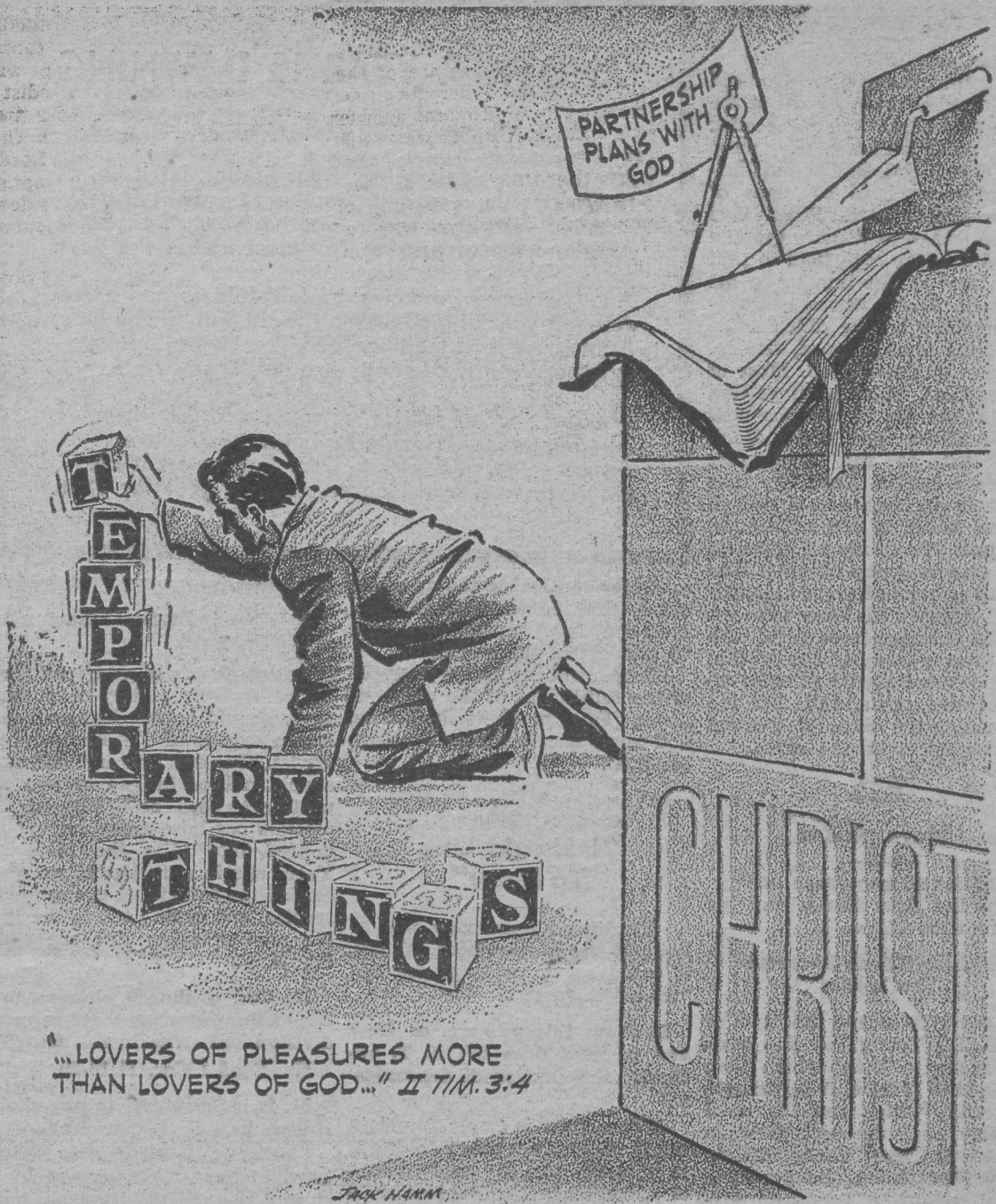
I got a letter yesterday, from a friend in North Carolina. The pastor of a church with twelve hundred members, came to a conviction that the Southern Baptist Convention was more wrong, than it was right. I believe any man will come to that conviction if he will only open his eyes and allow God to direct him. Now listen, the only reason any man will stand true to the Southern Baptist Convention today, is a blind loyalty. Any man, beloved, who reads the Bible and observes the Convention in what it does, will have to make a choice of loyalty to it or the Convention. The only way he can stand by the Convention is with a blind loyalty. Well, this pastor down in Rocky Mount, North Carolina, came to the conclusion that the Convention was wrong, and he wrote an article five columns long, the depth of the page, and ran it in the daily paper as a paid advertisement, showing why he could no longer fellowship with the Southern Baptist Convention. He cited the modernism and the liberalism of the Convention. He cited all the things the Convention is doing that is wrong that anybody knows is wrong. I can't support the modernism of the Southern Baptist Convention. I can't support the modernism of the Seminary. I shall not and will not ever give one penny into the coffers and channels of the Southern Baptist Convention. I will never let any of my funds go to support modernism or liberalism in any wise at all. This N. C. church voted to withdraw from the Convention. The letter I got yesterday was from one of the members and this dear soul was telling me of some of the hardships the pastor was having at the present time. I smiled to myself and thought how I had been along the way. I know something of those problems. I know something of those difficulties. I know, beloved, there is no greater joy in this world than to be the pastor of an independent church. There's nothing though that ever brings more sorrow in the beginning, than for a man to oppose the powers of the Convention.

God said to Ezekiel, "You are going to be opposed by my own people—rebellious people—people who are opposed to the Word of God." God was not sending Ezekiel to a heathen people. He was sending him as a witness to his own people. God said it would be just like walking among briers and thorns, with scorpions striking at your feet, and at the same time, they will know there's been a prophet among them. I tell you, beloved, I'd rather hear God say, "Don't be afraid," than to hear man say, "You've got to be a part of the convention."

VII

Well, now, what instrument did God give to Ezekiel to use? "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious." Ezekiel was to speak God's

BUILDING MATERIALS



Words. Brother, you'll never find anywhere in this Bible where God ever gave a commission to any man to do anything but to preach the Word of God. God never sent any man out with a commission to do anything else, but to preach His Word. Oh, brother, listen to this! "Speak my words." Ezekiel had nothing else to preach. Brethren, I haven't anything else to preach. Your pastor hasn't anything else to preach today except this old Book. That's all God gave Ezekiel. Ezekiel didn't have nearly as much as I have, because this Old Book wasn't nearly as big then as it is now. All Ezekiel had was the Books of the Law. The other books hadn't been written yet. Here I am, 2500 hundred years this side of Ezekiel, and this is all I have, just God's Word. That's all I have to defend myself with. That's all I have to preach. That's all I have to proclaim to this generation. But, brethren, what more could I ask for? It's a sword. It's a two-edged sword. It's a sharp sword. Turn to Eph. 6:17, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." That's all He gave Ezekiel. That's all He gave me. What does He say it is? The Sword of the Spirit.

Brother, it's a two-edged sword. You can cut a fellow to pieces, going or coming. It's gospel on the one side and law on the other. You better learn how to use it, too, brother. God gave that to the preacher. That's the preacher's only weapon, and a preacher had better learn how to use it. Listen: II Tim. 1:12,3, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word." What did He say to Ezekiel? "Preach my words."

Look at the similarity of conditions. In Ezekiel's day, they were rebellious. In Ezekiel's day, beloved, they didn't want to hear the Word of God. How about it when, Paul was writing? "Reprove rebuke, exhort with all longsuffering, for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to

themselves, teachers, having itching ears." Now, what does it say? We can expect the same conditions today that Ezekiel had. In Ezekiel's day the people wouldn't hear the Word of God. They were rebellious, yet, God said, "Give them My Word." Paul said that the time's going to come when they won't hear the Word of God, but instead they'll get a teacher that will scratch their itching ears—something that will make them feel good. Now, it feels mighty good to have somebody to scratch your back. I saw a fellow over in Ashland the other day, scratching his back on the street, and I had to stop and laugh. He was walking along the street, and evidently his back had gotten to itching, and he got up against a telephone pole and rubbed backwards and forwards. I had to stop my car and watch that fellow scratch his back. I imagine it felt awfully good. It always feels good to have somebody scratch your back. And I guess when it itches, it would feel better to have somebody else scratch it, than to scratch it yourself.

Paul said to Timothy, "The day is going to come when people will want just that kind of message preached to them—just something to please them. Not something that will cut them to pieces—not something that will condemn them and show them how wrong they are, but something to please them. That time's coming, but nevertheless, preach the word." That's what God said to Ezekiel. Brother, sister, I rejoice this morning, that though we have a similarity of times between Ezekiel's day and the day in which we live, I rejoice for this fact, that we have the same weapon, the same instrument that Ezekiel had, namely the Word of God.

Oh, it blesses my soul, beloved, to take up this Old Book and read it and study it and give it out to you on Sunday. But that's what God wants me to do. Don't tell me this morning, beloved, that God wants me to get up here and tell you a bunch of funny stories. You can go to a newsstand and buy a joke book, if that's what you want. Don't tell me that God wants me to amuse you. Listen to me brother, my business is

to give you God's Book. God's Book — God's message as laid down within His Book.

Now, listen: "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee." Oh, is it possible that God's man is going to be rebellious? No, God wants him to be faithful, even amid those who are faithless. Now, he says to Ezekiel, "Open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations and mourning, and woe." God commissioned him. God forewarned him. God told him what to preach. Now, God gives him something to strengthen him. God gave him something especially to help him along. It was a roll, and it had in it, lamentations, and mourning and woe, and Ezekiel ate it that he might be strengthened—that he might teach you and me a lesson that we need to learn so badly. What we need more than anything else every day is the Word of God. Beloved, more than anything else tomorrow, you need God Almighty's Word. You can't face the spiritual problems of tomorrow on the spiritual sustenance and strength you get today. You need God's Word. There are people who come to the House of God this morning who will not open the Bible until next Sunday morning. There are people who will come to the services today who will not read their Bible one time between now and next Sunday. Let me read to that individual a passage. Deut. 8:3, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Listen to me, brother, you don't live by what (Continued on page eight)

Poteat's Prayer

(Continued from page one)
and anoint his successor, God did not send him to any school of the prophets. There were three such schools in Elijah's day. They were located at Gilgal, Bethel and Jericho had more than 50 "sons of the prophets" in it. When God wanted a man of Elijah's type he sent him to the corn field to find Elisha and anoint him to be his successor. Elisha was a courageous preacher but he didn't come out of the seminaries of his day. He was taught of God. Most of the prophets, whose writings God has put into His Word, were men of the Elisha type. They didn't come out of the seminaries. There's a reason. Seminary men put their confidence as a rule in culture, training and efficiency. God puts His stamp of approval upon men who depend upon Him for power; men of rugged character, who speak His Word fearlessly; men of surrendered wills, who will listen to God and speak what He tells them. God will raise up men of that type and has not and will not leave Himself without such witnesses on the earth.

Mormonism

(Continued from page one)
and in the fight Smith and his brother were killed.

Brigham Young Becomes The Leader

In order to escape the laws of the U. S., Young led the Mormon group to Utah, which then belonged to Mexico. A big temple was built, which remains until this day, and the sect grew in number. Brigham Young died in 1877 at Salt Lake, the possessor of a huge fortune, seventeen wives and fifty-six children.

When Utah came into U. S. hands, a struggle arose with the Mormons over the question of polygamy, and finally the sect was forced to recognize the law and to abandon polygamy outwardly. However, it continues to be practiced on the quiet. Just recently newspapers and magazines have carried the story of a Mormon group entirely polygamous.

Their Shocking Doctrines

The doctrines which they put out before the public sound pretty good, but when one delves into the real teachings of the sect, the doctrines are revolting. Let us note just a few:

1. Their Teaching About God

"They make God to be an enlarged MAN. Joseph Smith declared, 'God himself was once as we are now, and is an exalted man.' Brigham Young identifies him with Adam, and says, 'Adam is God, the Supreme God, the Creator of the world.'"

2. Their Teaching About Salvation

They make baptism essential to salvation, and introduce the doctrine of BAPTISM FOR THE DEAD. If some person has died unbaptized, hence unsaved, they claim that some living person can take his place and be baptized in his place, and in that way it can be made all right.

3. They Teach The Doctrine Of "Sealing For Eternity"

That is, regardless of who your husband or wife may be, you can go through a certain rite and can be "sealed" to some other person for the life beyond. He or she becomes thus a sort of spiritual husband or wife. You can see how this often leads to complications between men and women here in the present.

4. They Teach The Perpetuation Of The Apostleship

Ignoring that no provision was

THE BAPTIST EXAMINER

PAGE EIGHT

FEBRUARY 6, 1954

ANOTHER YEAR IS DAWNING

By FRANCES R. HAVERGAL

Another year is dawning; Dear Father, let it be,
In working or in waiting, another year with Thee;
Another year of progress, another year of praise,
Another year of proving Thy presence all the days.

Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of Thy face;
Another year of leaning upon Thy loving breast,
Another year of trusting, of quiet, happy rest.

Another year of service, of witness for Thy love,
Another year of training for holier work above;
Another year is dawning, Dear Father, let it be,
On earth or else in Heaven, another year for Thee.

made for continuing the apostolic office, they continue it anyhow. Thus they have "apostles." Also a "president" of the church.

Mormonism is a living example of the fulfillment of the words of Jesus, "False prophets shall arise, and shall deceive many." (Matt. 24:11,24).

"I Should Like To Know"

(Continued from page one)
light of the verse which follows, it could mean nothing else but "wives" in verse 11.

6. From this passage, or from any passage, does the N. T. authorize the election of deaconesses?

A deaconess is never found in the N. T. Paul's whole teaching is in opposition to the modern idea of a deaconess. Deaconesses are a part of the feminist movement to get women out of their places in the Lord's work. If you want to find a deaconess in the Bible, you'll have to read it into the Scriptures, for such is not to be found in the Bible.

If Paul had had any such notion of deaconesses, he would have had the church at Philippi to elect some. There they had only bishops and deacons as officials in the church. The Holy Spirit did not have Peter to suggest any deaconesses for the church at Jerusalem. As the main business there was to look after the widows, if ever deaconesses were needed anywhere it would have been here.

Deaconesses and preacheresses were hatched out of the same kind of eggs. They were both born of the feminist movement which is distinctly anti-Biblical.

7. Can a few members of a Baptist Church meet and hold church conferences and exclude three or four members for disorderly conduct, without sending a committee to see them?

If a church has a regular church conference day, or a set time for business meetings, and the offenses were of the character mentioned in I Cor. 5:11-13, the answer is "Yes."

However, I'd recommend a better plan: I've never found in the Bible where it was Scriptural to have a set time for business meetings. In our church, we take up each matter as it arises, and as soon as possible afterwards. We do not have a set time for business meetings. I think this is according to God's Word. Business can then come up and be transacted at any service, and it is the duty of the members to be present at all services if they wish to participate in the affairs of the church.

Just a word about this erroneous idea of sending a committee to visit those who should be disciplined—it is wrong from beginning to end. The only time that a committee is ever to act, is in the case of personal differences between brethren, and then before the matter is brought before the church. See Matt. 18:15-17.

8. Is it Scriptural to use crackers for the Lord's Supper?

It couldn't be for Paul says,

"One loaf."

9. Is the individual communion set Scriptural?

Not as generally practiced. The Scriptures very plainly teach that there should be one loaf and one cup, symbolic of the one body of Christ. This one loaf and one cup should not be broken or poured until each has been blessed. It matters not how many cups it is poured into after the blessing. Years ago in our church, we discarded the individual communion service, and came back to the Bible plan of using just one cup. Mt. 26:27.

10. Can a church observe the Lord's Supper when there is open division and strife in the church?

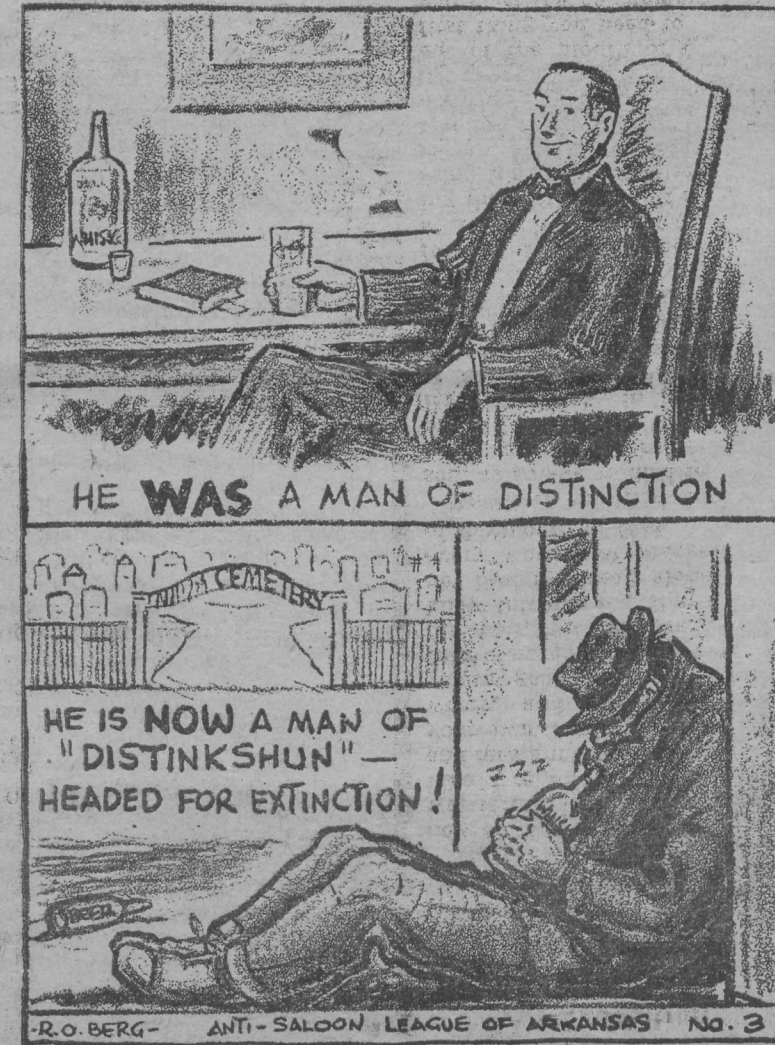
No. Read I Cor. 11:18-20.

11. Is it Scriptural to pay choir singers in a N. T. church?

I actually doubt if it is Scriptural to have choir singers in a church, though we have such in our church, and most churches do. All the people should worship God in song. I certainly don't believe in paying a choir. However, if a church should not have any member who could lead the singing, then the church ought to get a leader and pay him for his services.

Woman's Place

(Continued from page one)
ends in infidelity. Therefore let every lover of woman, every lover of home and helpless children, and every lover of God and native land rally to the defense of this ancient landmark.—R. C. Burleson, founder of Baylor University, in dedication sermon of Huntsville, Texas, Baptist Church, April 19, 1891.



"An Exposition Of Ezekiel"

(Continued from page seven)
you eat physically. God says man doth not live by bread alone.

You're worrying maybe about how to make ends meet. You are wondering how you're going to take five loaves and two fishes and feed a multitude, or even feed your own family. You worry, and worry, and worry about how you're going to keep the wolf from scratching the varnish off the door, but God wants you to know this morning that man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

Brethren, this has thrilled my soul as I have studied it this past week and as I have tried to preach it to you this morning. How many times in life every one of us are perplexed and we're cramped by the material things of this world! Doctor bills, hospital bills, drug bills, grocery bills, and all kinds of bills come up before us. If it isn't the high cost of living, it's the cost of high living that bothers us. If it isn't one thing, it's something else that worries us, but God would say to you and me this morning that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God." The first thing you need to do before you start the day tomorrow is to pause with the Word of God and just eat a good, big breakfast out of His Book. Before Ezekiel ever went out one time to preach to this rebellious crowd that he was being sent to by the Lord, he took some nourishment that God Almighty gave him out of His Word.

Oh, might it please God this morning that before we start any day, that we might get prepared to go out to battle in the name of the Lord Jesus Christ by the reading of His Word.

May God bless you.

The Campbellites

(Continued from page six)
eighth chapter of Acts is used as an outstanding example of Apostasy. Read carefully what Peter says of this man, and judge for yourselves as to whether or not he was saved. "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:21-23. If a man whose heart is not right toward God, and who is in the gall of bitterness and the bond of iniquity, is

a child of God, then Simon was saved.

8. John 15:2 is one of the strong arguments used against the security of the believer. It is not naturally in Christ, but grafted in. Suppose you should graft two branches into a vine and one of them should grow and bear grapes, and the other did neither, but withered away, what would you think about it? You would say that one was not connected with the vine so as to get its sap and support. So with the branch in Christ that bears no fruit; never had any connection with Christ.

We offer in conclusion only a few of the many passages that teach in unmistakable terms, the security of the saints. "And I will make an everlasting covenant with them, that I will not depart from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. 32:40. "The Lord loveth judgment, and forsaketh not his saints; they are preserved forever." Psalms 128. But you say, "preserves sometimes." But no so. Fruit sometimes sour for the want of preserving. "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

Dear reader, for one, I do not intend to dispute these plain statements of Jesus. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed the last time." God not only keeps the inheritance for us, but blessed be His holy name, keeps us for the inheritance.

Salvation is of grace and keeping is also of grace. Those saved are safe because salvation is the free gift of God. And the gifts and calling of God are without repentance. The saved are safe because the gift of God is eternal life. A life that one possesses today and loses tomorrow is not eternal. The believer's life is "hid with Christ in God." What marvelous security. Secure as long as Christ in God is secure. The believer's life is secured by the faithfulness of God. "They shall never perish—no man shall pluck them out of my Father's hand." "Kept by the power of God." "God is faithful to whom ye were called." The believer's life is sealed by the Holy Spirit. "In whom also, after ye believed, ye were sealed with that Holy Spirit of promise." And this sealing is, "until the Redemption of the purchased possession." It isn't a question of your ability to hold out, but God's ability to hold you. "Ye shall be held up, for God is able to make you stand." Your salvation is not your care, but His. It is the will of Christ that His own be with Him where He is. What power can annul Christ's will? If a man's soul is not safe, then the atonement was not a complete work wrought out for us. Can the child of God perish? Then the purpose of God to people Heaven can perish; then the names written in the Lamb's Book of Life can be blotted out. But a child of God cannot perish until God denies His oath, knocks His horn, and loses His character. "Ye let God be true, and every man a liar."

"Father 'twas Thy love that kept us,
Earth's foundations long before;
That same love to Jesus drew
By its sweet constraining power,
And will keep us
Safely now and evermore."