

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I Should Like To Know"

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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WHOLE NUMBER 786

Proper Attitude Toward False Religions

First let us consider some . . .

By ROY MASON
Tampa, Florida

ing these groups are hopelessly corrupt.

A Further Wrong Attitude

This attitude is just the opposite of the one which we have discussed. It is one of easy-going, brainless tolerance. It rests on the idea that "one religion is just as good as another." So many are that way about churches. "One church is just as good as another—for we are all working for the same place." How can religions be equally good when they hold to teachings diametrically opposed to each other? To ask one to believe such stuff is to ask one to assassinate his own brain. Modernists send out missionaries, who

(Continued on page eight)

Wrong Attitudes

The attitude of complete intolerance. Some would by force prevent others from worshipping or carrying on, when they have a different religion. Communism is atheistic and intolerant. No Bibles are being printed in Russia or the satellite countries, and none are allowed to be shipped in. Churches by the hundreds have been destroyed, and congregations are allowed to worship, are under strict government supervision, and must not dare criticize the Soviet regime in any way. Should communism come to dominate the world, religions would be abolished.

Catholicism is a religion of intolerance. Where the Catholic church shows tolerance, it is because it has to. Where Catholicism is a monopoly, it is utterly intolerant. A good sample is Spain, where missionary work is throttled. Millions of martyrs, slaughtered by the Catholic church through the centuries, proves the intolerance of that church.

"Jehovah's (false) Witnesses" are intolerant. Their attitude toward other religious groups is one of hate. They spread the most vicious and untrue propaganda concerning other religious groups, and induce their followers to believe that all churches represent-

1. Is it right for a Baptist church to have a kitchen and serve lunches in any part of the church?

We do not think a Baptist church needs a kitchen in their meeting house. I Cor. 11:22. Social functions should be in the homes of the members. That was the way the Jerusalem church did it. Acts 2:46.

2. Is it right for a B. Y. P. U. to have socials, play games and serve lunches in any part of the church?

No. God said His house should be a house of prayer, not a play-house.

3. Is it Scriptural for women to lead in prayer in mixed assemblies?

No. Paul plainly says in I Tim. 2:8 that the men (Greek the males) should lead in public prayer.

4. Is the servant in the parable of the pounds, who buried his pound, a child of God?

We doubt it. The Master calls him "a wicked servant." He was probably a professor, but not a possessor.

5. Please explain Heb. 10:26.

Wilful sin is sin committed by a child of God who knows his Lord's will and does it not. Noth-

ing but punishment can follow wilful sin. "He shall be beaten with many stripes." Moses committed wilful sin and it kept him out of Canaan. David committed wilful sin and "the sword never departed from his house" thereafter. Later on he committed wilful sin and a three days' pestilence was the sore judgment therefor in which many thousands died. The church at Corinth committed wilful sin and many of their members were "weak and sickly and many slept." Ananias and Sapphira committed wilful sin and died for their disobedience. The context shows clearly that Paul is speaking, as contrasted with sins of weakness and of ignorance. Many Baptists have committed wilful sin by not paying their pledges and sore have been the judgments of God visited upon them. Other Baptists have committed wilful sin in refusing to tithe after they knew it was their duty and God's chastisements have been very sore on them and their families. We have seen numbers of such.

6. When deacons are not in fellowship with members in their own church should they pass the Lord's Supper?

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Taking God At His Word Makes Saving Faith A Reality

The story is told of Napoleon Bonaparte that at one time, riding up and down reviewing his troops, his horse became unmanageable. It seemed for a few moments Napoleon would be thrown to the ground and injured, when suddenly a soldier stepped out of the ranks and taking the horse by the bridle and almost at the cost of his life, brought the horse under complete control.

Napoleon was pleased at the man's skill and bravery and was grateful for the soldier saving his life, and said to the soldier who was only a private, "Thank you, Captain." The man, quick to see that for his general to call him captain made him one, answered,

(Continued on page five)

ISHMAELITES OR ISAACS?

Those who come into the church by the way of the Cross are Isaacs. They who come by way of the supper-room or movie are Ishmaelites. The Ishmaelites mock the Isaacs.

The Ishmaelites would rather have a supper-room than an upper room. They want preachers who do the kind of preaching that they can understand. Cf. I Cor. 2:14. They would rather organize than to agonize. They want system for a worldly viewpoint. They know nothing of carrying on the Lord's work by faith. They are of the earth earthly. Their mind is carnal. Cf. Rom. 8:7.

The Sarai preachers are more interested in quantity than they are in quality. So, our churches are filled with Ishmaelites.

"Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Ps. 37:34.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55:8.

"And Sarai said unto Abraham, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abraham hearkened to the voice of Sarai."

It is easier to organize than to agonize. It was easier for Sarai to organize than it was for her to agonize.

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The Democracy Of Churches As Seen In Every Phase Of Church Activity

Practically all impartial students of the New Testament will admit that some definite and determined form of church government is set forth within its pages. All Christians are agreed that there were New Testament churches, and the very fact that there were New Testament churches is conclusive evidence of a New Testament form of church government, since there can be no church without some form of church government.

Whether it be a logical sequence, or a remarkable coincidence, the fact remains that only churches with a democratic form of government hold in faith and polity, to the doctrine of salvation by grace. Presbyterians may appear to present an exception to this rule, but their contention for the doctrines of grace are negated by the practice of infant baptism. Congregational societies, which are democracies in theory, but not in practice, and do not believe in salvation by grace, and if they did, would vitiate their claim by their practices of infant baptism. So far as our information extends, Baptist churches are the only pure democracies and the only ones that believe in and practice the doctrine of salvation by grace.

ate their claim by their practices of infant baptism. So far as our information extends, Baptist churches are the only pure democracies and the only ones that believe in and practice the doctrine of salvation by grace.



OUR WEEKLY RADIO PROGRAMS

KFFK — 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 First Baptist Pulpit

"An Exposition Of Ezekiel"

Read Ezekiel 5.

In the latter part of the third chapter of Ezekiel, God sealed the mouth of the prophet so that he couldn't speak and he became dumb for a season. The message we found in the fourth chapter and also the message of the fifth chapter was a message acted out by Ezekiel, rather than being spoken. In other words, we have a pantomime, a play without words in the fourth and fifth chapters of the Book of Ezekiel.

For example, in that fourth chapter which we studied last Sunday, though Ezekiel didn't speak one word, he preached three powerful sermons by way

of illustrations. There was the illustration wherein he took a tile and drew a map on that tile, or brick, showing the siege that was to come to the city of Jerusalem. Then there was the illustration when he lay on his left side for 390 days and then turned over and lay on his right side for 40 days. Not a word did he speak. Not a word did he say, when he acted out a message which the people of Israel well understood. Then he prepared polluted food in the presence of all the people. He never said a word but what he did, spoke louder than if he had spoken words.

So it is, beloved, when we come

to this fifth chapter today. It's another pantomime, a play without words, and Ezekiel is the chief actor. And the thing that Ezekiel did in his dumbness was what all the priests in Israel were forbidden to do. He took a sharp knife, a barber's razor and shaved his head and his beard. There are two passages in Leviticus that show us that this act was definitely forbidden by the priests of God in Israel.

"Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."—Lev. 19:27.

"They shall not make baldness (Continued on page two)

Salvation Only Comes By The Preaching Of The Gospel Of Jesus

At Pikeville, Ky., years ago, they had a big union meeting where they had 371 professions and only one joined the Baptist Church. We think it is a mercy from the Lord that only one of that kind of professions joined the Baptists. That kind of converts would be a dead weight and soon kill any Baptist church. The more of them you get the worse off your church is. Poor deluded dupes. Such evangelists are blind leaders of the blind and all will land in the ditch. That reminds us of a big meeting in west Kentucky several years ago, where some thirty or forty people professed, mostly grown-ups. The preacher is quoted as saying that

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SHOULD THE CHURCH RESORT TO PLAYS?

A few reasons as to why I object to plays being given in connection with the work of the church.

1. It is not the mission of the church to provide plays of any kind for unconverted people. The mission of the church is the winning of lost souls to Christ, and the development of Christian life and character.

2. The providing of such plays is contrary to the spirit of teaching of the New Testament. The Christian should do everything to the glory of God, and God is not glorified in the play.

3. Such plays tend to worldliness in the church, and worldliness is the greatest enemy to the cause of Christ. Worldliness and spirituality never go together.

4. Such plays tend to develop a desire for the theatre and other places of questionable amusement, especially among your young people.

5. Such plays have been given in other churches and have proven highly detrimental to the spiritual side of the work.

6. Such plays leave us exposed to the criticisms of unconverted people, who profess to see little or no difference between the church and the world, when such plays are provided by the church.

7. Such plays are strongly condemned by those ministers and evangelists who have been most highly honored of God in the great work of winning souls to

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"An Exposition Of Ezekiel"

(Continued from page one)

upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.—Lev. 21:25.

Now from these two passages in Leviticus, if you'll study them closely, you'll see that they were spoken relative to the priests of God. Ezekiel himself was a priest. Thus the fact that Ezekiel, a priest of God, did just exactly what God commanded that he not do in the Book of Leviticus in itself was enough to cause the people to be startled and wonder at what was taking place. And, in a very interesting way, he defiled himself in the presence of all the people.

If you wish to know how great a defilement it was for a Jew to have his beard cut or to have his hair shaved from his head, then go back to II Sam. 10 and read the story of how David's ambassadors were treated whom he sent to comfort the king of Tyre when his father had died.

Most everybody does things that are not understood. Sometimes you do things someone will misunderstand the motive back of. Well, if there ever were a case of that, it was when David sent ambassadors to the King of Tyre, when his father had died. David sent ambassadors only to bring consolation unto the King of Tyre. However, David was misunderstood. The king's brain trust thought David was spying on their country and that he was hoping to procure all their possessions. The result was that the King of Tyre had David's ambassadors shamefully abused. He cut off their skirts at their hips, and shaved their heads, and cut off half of their beards and sent them home in a defiled manner. So much did they consider it a defilement that David, the King, told them to remain in the wilderness near the Jordan River until their beards might grow again. You'll find that in II Sam. 10:4, 5.

Not only was it wrong for a priest to defile himself with the cutting of his beard, and the cutting of his hair, but brethren, it was actually a disgrace unto him. Now God tells his man to do the very things that might be considered a disgrace, in order that he might teach the people a lesson. So Ezekiel takes this razor and cuts from his head and his face, his hair and his beard and then takes a pair of balances and weighs and parcels out the hair and the beard. He tells us that one-third was to be burned, one-third was to be smitten, and one-third was to be scattered to the wind. Now, of course, when Ezekiel did all this the people stood off and they looked and they wondered, and I'm satisfied the majority of them understood. They realized first of all that that sharp knife that Ezekiel used for the shaving of his head—that that knife meant the King of Babylon who was the dominant figure so far as history was concerned. They knew that that hair which Ezekiel shaved from his head and which Ezekiel cut from



his face—they knew that that hair represented the people. They knew that that hair which was burned represented the seige in which one-third of the people were going to die. When one-third of that hair was smitten with a knife, they knew that that meant that one-third of the inhabitants of the city of Jerusalem were going to fall by the sword. When one-third of that hair was scattered to the wind, they knew that that meant that one-third of the Jews were going to be scattered among the nations. They understood well the message of Ezekiel.

I

Well, I wonder this morning if you and I can take this simple message that Ezekiel preached without uttering a word—I wonder if we can learn as much or maybe just a little more than they did, when Ezekiel preached in pantomime so long ago. I wonder if you and I can see in this that **divine judgment is just as keen as a razor.** I wonder if we can see today that God hates sin just as much as He hated it in the day of Ezekiel and that God will bring divine judgment upon us just as He did upon Ezekiel—judgment that's just as keen as a razor, whenever we do contrary to the things of God. Oh, let me insist today as we face a new year—let me insist this morning that my God does not change.

"Jesus Christ the same yesterday, and today, and for ever."—Heb. 13:8.

Brethren, if divine judgment upon the Jews in the days of Ezekiel, 500 or 600 hundred years before the Son of God was born—if God's judgment were as keen as a razor, and since God does not change, then divine judgment is just as keen as a razor today.

Brother, sister, you listen to me this morning. God is a God of judgment. God judges sin. Go back to the days when we find the people sinning in the time of Noah. God judged that antediluvian civilization, to the extent that all the people were wiped out except one family of eight individuals. Look upon the civilization in Lot's time when all the people were so immoral and depraved and debauched, that God sent a plague of fire upon that portion of the world to the extent that He burned away the cities of Sodom and Gomorrah and the other cities in the plain. God is a God of judgment when it comes to sin. The same was true in the days of the Lord Jesus Christ for, brethren, He prophesied that the city of Jerusalem would be destroyed and scarce 40 years had gone by, after He went back to Heaven, when a Roman king marched in and burned the whole city of Jerusalem and scattered the Jews into other nations, and carried approximately 100,000 to the slave markets in Egypt until the mar-

kets became so glutted that when they would put a Jewish slave upon the auction block to sell him, that no one would bid. Why? God's judgment on sin. I tell you today, my brother, you and I can learn from this experience. Ezekiel spoke not a word, but he acted out a message that the people could grasp. You and I this morning ought to grasp the same message. God's judgment is just as keen as a razor today.

II

I think you can learn another lesson from it. Those hairs of Ezekiel's head which were cut off and were weighed scrupulously and carefully in the balances, and then were parceled out for destruction in a threefold manner, those were the hairs our Lord Jesus spoke about when He was here in the days of His flesh.

"But the very hairs of your head are all numbered."—Mt. 10:30.

I'm satisfied today that you do not know how many hairs there are in your head. But I know one thing, even if you don't know how many there are, **my God knows about everyone of them.** When Ezekiel cut his hair off, his head and shaved his beard from his face, he may have known the weight thereof for he divided it by a pair of balances into three parts, but he didn't know how many there were thereof. While Ezekiel didn't know how many there were of them, the God that told him to do it knew exactly how many hairs there were in his head.

I don't know whether this is a blessing to you or not, but I know that it's a blessing to me as I face a new year, that the God of Glory knows so much about me that He even knows how many hairs I have in my head. I'm glad that as we face a new year with all the difficulties and all the rough spots—I'm glad to know that any problem I come upon that my God knows more about that problem than you or I could ever know. Brethren, He's interested in us. He's interested in us to the very extent that He knows even the very hairs of your head. Brethren, if He's that much interested in us that He can tell the hairs of our heads, then my God's vitally interested in the little things that come in your life. There won't be one thing come in your life this year that God won't know about, that God won't understand about, and that God won't see you through.

III

Notice the third and fourth verses. He says,

"Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel."

After that Ezekiel had burned a third of his hair, smitten a third of it with his knife, and gave a third of it to the wind, he took a few of them and bound them to his skirts. This was to tell us that in the midst of judgment, **God will not forget mercy,**—that God is going to have a remnant, and that a remnant of the Jews shall live. You can find it everywhere in the Bible that there was going to be remnant left. Isaiah was given a commission to preach and he was told to preach in such a way that it would be a fruitless mission, that practically none would be saved. Instead, his message would have the effect that it would make their ears heavy, and it would shut their eyes, so that they could not hear with their ears nor see with their eyes, still God told Isaiah that there would be a remnant.

"But yet in it shall be a tenth, and it shall return, and shall be eaten."—Is. 6:13.

Notice, beloved, there's going to be a tenth part—there's going to be a remnant to return.

Notice again:

"For though thy people Israel be as the sand of the sea, yet a remnant of them shall return."—Is. 10:22.

Notice the same message in Jeremiah:

"And I will gather the remnant of my flock out of all countries whither I have driven them."—Jer. 23:3.

Notice again:

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."—Zech. 13:8, 9.

Brethren, God isn't going to turn the Jew loose forever. A remnant of them is to be preserved. Hear Malachi:

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3:16, 17.

Brethren, listen, God said that those Jews were going to be virtually wiped out, but at the same time, a remnant was going to be spared. I want to remind you this morning that God has never at any time wiped out the world entirely without a remnant left. Consider the days of Noah. There was a man and his wife—Noah and his wife, their three sons and their three wives. God had a remnant back there. And, brethren, in the days of Lot, the remnant was mighty scarce and mighty small. It looked like a remnant of four people were going to get out of the city of Sodom, but three adopted the morals of that country, and God placed a curse upon them and their posterity for generations to come. But God had a remnant, one man by the name of Lot, whom the New Testament has called "just Lot," meaning he was a justified man. Brother, God will always have a remnant.

Some people believe that there will be a day when the world will look upon the Bible as outdated as we today look upon the witchcraft of Salem, Massachusetts, 200 hundred years ago. Brethren, I'm not worried one particle about it. There'll never be a time when God won't have a remnant. There'll never be a time when God won't have a church in the world, for God says:

"I'll build my church and the gates of hell shall not prevail against it."

There'll never be a time when the Bible will go out of date. Jesus said:

"Heaven and earth shall pass away, but my Word shall not pass away."—Mt. 25:31.

Brother, I tell you there'll always be a remnant to stand up for the things of God. There won't be many to stand up for the Word of God just like there was not many to stand for it back there, but there will always be a remnant. There may not be many now who are concerned about the outgrowth and outcome of His church, but, brethren, I know one thing, there's going to be some—there's going to be a remnant until Jesus comes.

IV

I wish you'd notice the 5th and 6th verses:

"Thus said the Lord God: This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgment."—Ezekiel 5:5, 6.

Old Testament Professor Denies Prophetic Import Of Old Testament

Professor—in his own book—claims David was giving his own experiences rather than prophesying Jesus Christ.

Peter claims David was prophesying Jesus Christ.

Southern Baptists permit their children and young people to be instructed from such agnostic texts and by such an enemy of the Holy Word of the Living God.

Southern Baptists are paying the salary of such a man.

Right now, hard-working, slaving Dads and Mothers in the South are affording this professor a year's vacation with pay!

SURELY THE EYES OF THE PEOPLE ARE BLINDED!

**AWAKEN SOUTHERN BAPTISTS—
READ THE BOOK, AND BE WISE.**

THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY

By **RAYMOND A. WAUGH** (former student)

— Order From Author —

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LOCKLAND BAPTISTS REPLY TO CIVIL COURT JUDGMENT

(The following article is the reply of Lockland Baptist Church, Cincinnati, Ohio, to the judgment of a Cincinnati civil court ordering that the church restore to fellowship a member who had been, by an overwhelming majority vote, excluded from the fellowship of the church because she consistently and stubbornly opposed the church's policies. The church has appealed the court's judgment to the Supreme Court of Ohio. The pastor is Bro. John W. Rawlings, who is also president of the Baptist Bible Fellowship. The article appeared as a quarter-page ad in the Cincinnati Post.)

The Honorable Judge John Renner says, "In my opinion, Mrs. Randolph had not been given a fair and impartial hearing or trial and for that reason, am ordering her restored to membership in the church." Jesus Christ says, "Ye ought to obey God rather than man." (Acts 5:29).

1. The Lockland Baptist Church believes in the separation of church and state as stated in the Constitution of the United States. Quote: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

2. We believe the honorable Judge John Renner, by issuing a court order that an expelled member be reinstated to membership has destroyed that freedom which has been the foundation for development of western civilization, quote: "In my opinion Mrs. Randolph had not been given a fair and impartial hearing or trial and for that reason, am ordering her restored to membership in the church," after the church had by majority vote withdrawn the hand of fellowship.

3. We believe that Judge John Renner's assumed authority has nullified any clear-cut interpretation the church had upon the Word of God and has substituted his opinion, quote: "In my opinion, Mrs. Randolph had not been given a fair and impartial hearing or trial and for that reason, am ordering her restored to membership in the church."

4. The Lockland Baptist Church would like to ask Judge Renner since he has qualified himself to interpret the Scriptures for the church, what Matthew 18:17 means? "Tell it unto the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." "... tell it unto the church..." Does his position qualify him to say, "Tell it to Judge Renner" instead of "tell it to the church?"

5. II Thessalonians 3:6. Paul says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." By Judge Renner's court order, we understand him to say, "If a brother walketh disorderly, tell it to the court, not to the church." As we understand the court order,

it is Judge Renner's opinion substituted for the command of the Lord that we withdraw ourselves from every member that walketh disorderly.

6. I Corinthians 5:11. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not eat." The apostle says, "I have written unto you" — the church at Corinth. We understand the court order forced upon Lockland Baptist Church to say, "Tell it to the Honorable Judge Renner." Quote: "In my opinion, Mrs. Randolph had not been given a fair and impartial hearing or trial and for that reason, am ordering her restored to membership in the church."

7. Judge John Renner who is not a member of Lockland Baptist Church has, by a court decision, decreed against the will of the Lockland Baptist Church whose resident membership totals 4000 people, as to who should interpret the Bible and who should qualify for membership.

8. We believe Judge Renner has by his decision assumed the prerogative and power to tell every church in the United States that the civil court has sole authority to determine who shall qualify for membership, that the Constitution of the United States does not mean what it says concerning religious freedom. Quote: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

9. We believe Judge John Renner has usurped the authority from every minister and church to interpret the Bible as they understand it and if this order is upheld, we maintain that Lockland Baptist Church will not have any authority outside the civil court to adjudicate in spiritual and civil matters.

10. Further, if this order stands, Lockland Baptist Church will have no further choice of who shall qualify for membership, who shall qualify to act in busi-

ness matters, who shall qualify as a communicant for the sacraments or the Lord's Supper, who shall qualify as a candidate for baptism, who shall qualify as an administrator, who shall qualify as representatives in the church for missionary work, who shall qualify to go out and organize churches, or who shall qualify to disburse funds to pay bills.

11. The Lockland Baptist Church is no longer an autonomous, democratic body. One expelled member and one civil court has taken that God-given freedom from us.

12. The Constitution of our church, Article 10, Section II, "No member shall be excluded from the membership of the church without the privilege of a fair and impartial investigation and hearing. Such investigation shall be conducted by the Board of Deacons and Pastor, and reported to the church," is nullified; namely, a majority vote of the membership is final. The court says that is not true.

13. I Corinthians 1:11. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." The court says this testimony will not stand. "The court held further that the evidence failed to prove that her acts under either the old or new church constitutional articles on discipline substantiated an act of 'sufficient evidence of gross sin and failure to repent' or of 'conduct unbecoming a Christian.'"

14. The Lockland Baptist Church covenant is nullified. "We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations." The court now says our church covenant is without authority.

Democracy

(Continued from page one) Baptist churches. In New Testament terminology the churches are always referred to as individual and independent bodies. We are told that, "Then, had the churches rest throughout all Judea and Galilee and Samaria? The churches of Asia salute you," "Which are neither robbers of churches," "John to the seven churches which are in Asia."

As democratic bodies, these

churches were, under God, sovereign, and from their decisions there was no appeal. They were executive democracies, with no power to make, but only to execute laws given them. Christ instituted them and specifically defined their sphere, faith and polity. When any church, therefore, attempts to make any law, it goes beyond its mission and the Great Commission.

The New Testament churches exercised and evidenced their democracy in the reception of members.

Note the following Scriptures: "Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14:1. Note this was directed, not to the pastor, but to "ye," and the "ye," to "To all that be at Rome, beloved of God, called to be saints." Clearly it was directed to the church at Rome, which had the undisputed right to receive, or reject members.

This same principle of democracy was practiced by the saints when Peter commended to them the household of Cornelius as suitable subjects for baptism: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47. Peter obtained the unanimous consent of those present, that the household of Cornelius be received for baptism.

When Paul wished to join the First Baptist Church of Jerusalem there was objection upon the part of some, and it was only after Barnabas vouched for him, that he was received.

It is reasonably sure that in New Testament times, members were received and excluded by a show of the hands. This is clearly indicated by the word "cheir-tones," which is a combination of "cheir," meaning hand, and "teino," to extend—the extended hand. In other words they were "elected" as translated by Tyn-dale, also in the French, Belgic, Swiss and Italian versions. This was changed in the King James version, to meet the demands of the Episcopacy.

A brother of the Campbellian school of thought recently twitted us on the Baptist practice of voting members in the churches. Our reply was that the only difference in this respect between his denomination and ours was that the members of Baptist churches voted members into the fellowship of the church, while his denomination permitted the pastor to vote them in. To this he demurred. We then asked him if a candidate for baptism should come forward and make the "good confession," and at the same time curse him, would he receive and baptize such a candidate. He promptly replied, "NO." We further asked him who it was that prevented his reception and baptism? He admitted that the responsibility would be upon him. It necessarily follows that in the exercise of his autocratic power, he received, or rejected applicants for membership. Surely this is autocracy in its most aggravated form.

The churches of the New Testament exercised their right to exclude members.

That it was the province of the church to exercise discipline is seen from the following Scripture:

"And if he shall neglect to hear them, tell it to the church, but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."—Matt. 18:7.

The church at Corinth had in its membership a man who had married his father's wife. Paul did not claim the authority to exclude the offending brother, but said: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be

saved in the day of the Lord Jesus... purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened... For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person!" Here the Church at Corinth is specifically urged to exclude the "wicked person." Language can make no plainer the democracy of the church in the right and duty of discipline. The church is positively commanded to exercise discipline—"Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."—2 Thess. 3:5.

The church, and not a session, or board of stewards, or deacons had the right to restore an excluded member.

Paul's exhortation to the Corinthian church is quite clear in this regard: "Sufficient to such a man is this punishment, which was inflicted of many." That is, he had been dealt with, and punishment inflicted by the majority of the church. "So that contrawise ye ought rather to forgive him, and comfort him lest perhaps such an one should be swallowed up with overmuch of sorrow." Paul did not attempt to usurp authority over the churches, but says: "I beseech you." In using this phrase Paul bows to the divine and deathless democracy of New Testament churches.

New Testament churches asserted their sovereign right in the selection of officers.

The selection of deacons was as follows: "Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business."

It will be noted that "the multitude" of the disciples were "called together," and that it was the "brethren" that was to look out among them seven men. They were elected by the church, and for the purpose of serving the church. It may be well to add that they were in no sense a ruling body, and had no authority over the church. And just here lies a danger in some of our churches, where the deacons seem obsessed with the idea that they are to determine matters for the church. We are acquainted with churches where no case for discipline can be brought before the church without first being referred to the board of deacons. If in the judgment of the deacons, the offending member should be disciplined, they so recommend to the church, otherwise the matter is dismissed without being reported to the church.

The question of discipline does not belong to the deacons. Any deacon has the same right as any other member to prefer charges against a member, but the deacons, as a body, has no such right. There is one Lord over all, and there should be no overlords over any.

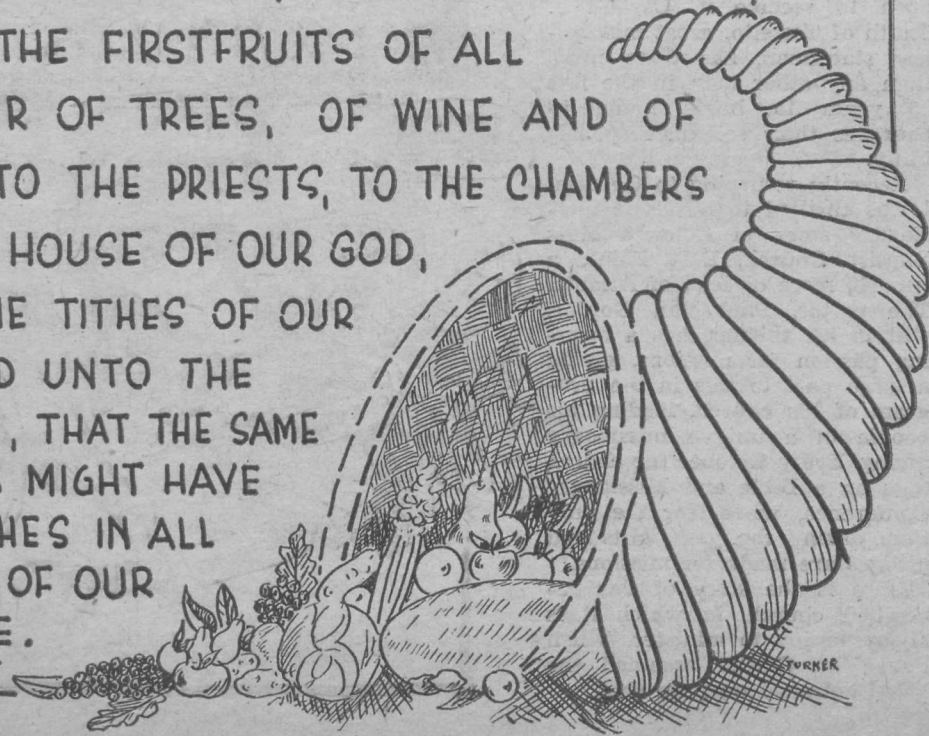
The church selected an apostle to take the place from which Judas by transgression fell.

The manner of selecting Matthias is clearly set forth: "And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles."—Acts 1:26. There can be no semblance of doubt that he was elected by a majority vote. Those who did the voting are de-

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AND THAT WE SHOULD BRING THE FIRSTFRUITS OF OUR DOUGH, AND OUR OFFERINGS, AND THE FIRSTFRUITS OF ALL MANNER OF TREES, OF WINE AND OF OIL, UNTO THE PRIESTS, TO THE CHAMBERS OF THE HOUSE OF OUR GOD, AND THE TITHES OF OUR GROUND UNTO THE LEVITES, THAT THE SAME LEVITES MIGHT HAVE THE TITHES IN ALL CITIES OF OUR TILLAGE.

NEH 10:37



The Man Who Believes In To Hold Revival "Salvation By Character" In Louisiana Has Never Yet Been Saved

By T. T. MARTIN

The power of Satan to blind learned men is a constant source of amazement to me. When God's Word speaks of those in "the snare of the Devil, who are taken captive by him at his will," we think it means only silly, shallow, bob-haired girls who are led astray by the devil, or slick, shallow-headed young men, or the poor and ignorant. We do not realize the power of Satan to take in his snare and lead captive, that he reaches the learned, the highly educated, the powerful. Woe to the man who chooses to be "without God" in the world! He is a fool who thus goes out to measure arms, to measure intellect, with the devil, whether he be moral or debauched, whether he be ignorant or learned. Witness the great multitude who chose to turn their backs on God who are now led captive by the devil with faith-destroying, Christ-denying, soul-damning evolution.

One of the ways in which the devil has taken in leading captive at his will many of the highly educated, the learned and great, is with "Salvation by Character."

In the first place, there is only one character that can ever enter Heaven, and that is the character that has absolutely no sin, not one sin, charged against it. "The man that doeth them (the ten commandments) shall live in them." But no one has ever kept the commandments. Where is the man? Where is the woman?

In the second place, these men who talk about "Salvation by Character," from Chicago University on down, do not know what character is, do not know how character is formed. They, in line with their evolution, believe and teach that character is formed, is evolved; day-by-day, by deeds, by infinitesimal increment, our deeds doing the work.

The last one of these learned, mighty men who talk and write and preach about "Salvation by Character," believe and teach that character comes from deeds. A ten-year-old boy, if not in "the snare of the devil, who are taken captive by him at his will," if he will only think, will know that character does not come from deeds, that deeds do not form character. Proof:—

First, a little boy, playing with a loaded gun, happens to touch the trigger and the gun goes off and kills his little sister. Is he a murderer? Why, the child is as innocent as an angel! His older brother is angered by some one and seizes his shotgun and blows the man's head off. He is a murderer; his little brother killed a human being too, but he is no murderer. Then deeds do not form character.

Second, three young men are courting the same young woman, the only daughter of a multi-millionaire, and they are equally in earnest in their attentions. They meet together and agree to tell each other why they are courting the girl.

One says: "Fellows, I am not courting the girl because I love her; but I am going to give you fellows a run for your money; I am going to marry her if I can."

Another asks, "Why, then, are you courting her and are going to marry her if you can, if it is not because you love her?"

He replies, "Well, fellows, I've been examined by my physician, and he tells me I have heart-disease, and must not work any more. I have nothing to live on, and I dread to go to the poor-house or to starve to death. Her old dad is worth millions and she is the only child; if I can only marry that girl, her old dad would not let his son-in-law starve." His

deeds in courting are then similar to the deeds in courting of the other young men; but isn't his character as a suitor contemptible and rotten? And God looking down from behind the stars, sees multitudes joining the church, from fear of Hell; following Christ in baptism, from fear of Hell; getting the second blessing, from fear of Hell; trying to live holy lives, from fear of Hell; and there is your fear-of-Hell character that is being formed.

The second young man says: "Well, fellows, I am not courting the girl because I love her, either, but I am going to give you fellows a run for your money; I am going to marry her if I can."

"Why so?" asks another, "if you don't love her?"

"Well, fellows, ever since I was a boy I have wanted to be worth a million dollars. I know I cannot make it, but her father is worth many millions, and she is the only child. If I can marry that girl, I'll be worth more than a million dollars some day. I'll tell you, fellows, I've got my eye on the old man's long pocketbook."

The deeds in courting are there; but isn't his character as a suitor just as rotten, just as contemptible as the character of the other? And God, looking down from behind the stars, sees multitudes joining the church to get to Heaven by it—they've got their eyes on God's long pocketbook; following Christ in baptism to get to Heaven—they've got their eyes on God's long pocketbook; getting the second blessing to get to Heaven by it—they've got their eyes on God's long pocketbook; trying to live high and moral lives to get to Heaven—salvation by character, they've got their eyes on God's long pocketbook. And God has a contempt for the whole crowd.

The third young man says, "Well, fellows, you are going to call me a little sissy. I can't say what you fellows say. I am not courting the girl because I am afraid I'll starve, or go to the poorhouse; I am not courting her because of her father's money. Let him lose every dime tonight and I'll marry her tomorrow if she will have me. I am courting her because I love her. I love her enough to die for her ten thousand times over, if need be, and I could do it." And God looking down from behind the stars sees that there are some who are joining the church and being baptized and are trying to live holy lives, not from fear of Hell; not because they have their eyes on God's long pocketbook, salvation by character, hoping to gain Heaven thereby, but from pure love to Christ for dying for their sins and redeeming them from all iniquity.

Character does not come from deeds, but from the motive power that prompts the deed.

Listen to the Apostle Paul: "Though I give my body to be burned and all my goods to feed the poor, and have not love (not 'charity'), it profiteth me nothing." Not the love of feeling, but the love from principle. "A certain creditor had two debtors; one owed five hundred pence and the other fifty, and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?"

Now, the only thing that can produce the motive of love which is the only motive that produces the right character is believing that Christ died for our sins and resting on that for salvation.

But that would still leave the motive of fear of Hell, or the motive of getting to Heaven, if Christ died only for our past sins, and the motive of love would not be the molding motive of character. Hence, Christ died for our future sins as well as the past. "Our Saviour Jesus Christ who gave Himself for us that He might redeem us from all iniquity"—now



ELD. WOODROW BRUMFIELD

Beginning Sunday, February 28, and continuing for one week, Eld. Woodrow Brumfield of Russell, Kentucky, will be with the Kitchen's Creek Baptist Church, located about ten miles north of Alexandria, Louisiana, on Highway 165, for a revival.

Bro. Brumfield is one of the soundest and best Baptist preachers known to this editor, and it is a joy to commend him to the people of Louisiana who love the truth. He and his wife will be making the trip by car, and since we have many readers in Louisiana, we urge all those living within going distance to attend these services.

We are sure Bro. Brumfield's ministry will be a blessing to all who hear him, and we urge our friends to be sure to make his acquaintance.

note the result, "And purify to Himself a peculiar people, zealous of good works." Hence, "We love Him because He first loved us."

The Saviour redeeming us from all iniquity produces, every time, the motive of love, and that is the only motive that produces worthy character in the sight of God. "Salvation by Character" people have no worthy character in the sight of God, and not one of them will ever be saved.

What Happens When Missions Are Rightly Emphasized

By HERBERT LOCKYER

Any church giving missionary work preeminence in its program experiences the benediction of God. While many churches push missions into a corner and subscribe little for the salvation of those in heathen darkness, here and there one comes across a church with a flaming passion to bear the Gospel to lands still open to receive it. Oswald J. Smith of Toronto, great missionary statesman, has done more than any other man in the last 25 years to bring home to churches their solemn responsibility.

Recently returning to Georgia, I was thrilled to hear the missionary story of Colonial Hills Baptist Church, East Point, a suburb, more or less, of Atlanta. The pastor, Paul Van Gorder, still in his thirties, has a burning passion for missions, giving a large part to this in the program of his church, leading his people in a unique missionary giving. Every October the church puts on a Bible and Missionary Conference, when, for the only time during the year, gifts and pledges are made for missions.

Here is the story of this renowned church, in which it is always a joy to minister. When Paul Van Gorder assumed the

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From An Old Manuscript God's Man Shows Us That Regeneration Is Before Faith

By ANDREW FULLER

The great question between us is this: Whether the Holy Spirit of God is the proper and efficient cause of a sinner believing in Christ; or whether it be owing to His holy influence and that alone that one sinner believes in Christ rather than another. If the first beginning of God's work upon the mind is by the word, let it be granted that it is by the agency of the Holy Spirit causing that word to be embraced by one person as it is not by another, and so as to become effectual, and we are satisfied. If this is but granted it will amount to the same thing as that which we mean by regeneration preceding our coming to Christ, since the cause always precedes the effect.

But if I rightly understand P., he leaves out the agency of the Holy Spirit in the act itself of believing, maintaining that the Spirit is not given till we have believed (p. 22). If there is any Divine agency in the matter, it can be only a sort of grace which is given to men in command, and this can be no reason why one man believes rather than another. It is the man himself, after all, who is the proper cause of his own believing. It is owing to himself it seems that the good work is begun; and then God promises to carry it on to the day of Jesus Christ.

I cannot but think this sentiment is highly derogatory to the honor of the Holy Spirit, and contrary to the tenor of the Sacred Scriptures. In proof of this let the following observations be duly considered:

I. The Scriptures not only represent salvation as being "through faith," but they ascribe faith itself to the operation of the Spirit of God. Those who come to Christ are described as having first "heard and learned" of the Father and as being drawn by Him, nor can any man come to Him except it be given him of the Father. Nor can this learning be applied to the mere outward ministry of the word; for all who are thus taught of God do not come to Christ. Faith as well as love, joy, peace, long-suffering, gentleness and goodness is a fruit of the Spirit. "We believe according to the working of His mighty power," a power equal to that which raised our Lord from the dead. Faith is expressly said to be "of the operation of God." We are not only saved "by grace through faith," but even that is not of our-

selves, "it is the gift of God."

If regeneration be brought about by any exertion of ours, it is not only contrary to all ideas of generation (to which undoubtedly it alludes) but also to the express testimony of Scripture which declares that "we are born not of the will of the flesh, nor of the will of man, but of God." John 6:44,45,65.

II. The Scriptures represent "all the great instances of conversion as effects of some peculiar outpourings of the Spirit of God. We may instance two periods; the time of the great conversion in the Apostolic days, and the time of latter day glory yet to come. Of the former of these periods it was promised, "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power." And again, "In that day will I pour out upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication and they shall mourn." "In that day there shall be a fountain opened," etc. These promises were gloriously accomplished soon after Christ's ascension, when thousands of those who had voted for the crucifixion of the Messiah became captive to all-conquering grace.

The prayers of the Apostles and primitive ministers show that their hope of success did not arise from the pliability of men's tempers or the suitableness of the Gospel to their dispositions, but from the power of Almighty God attending their ministrations. "The weapons of their warfare," however fitted for their purpose, "were mighty THROUGH GOD TO THE pulling down of strongholds."

But if the Spirit of God is not the cause why one sinner believes in Christ rather than another, then He is not the cause why there are more believers at one period of time than at another. And if so to what purpose are the before-cited prayers and promises? As to the former, however strongly they speak of latter-day glory and of God's taking to Him His great power and reigning, they are after all mere predictions of what will be rather than promises of what shall be. The same may be said of the promises concerning the success of the Gospel after Christ's ascension.

As to the latter, what purpose was it to pray for what they already had? They had a gospel

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Regeneration

(Continued from page four)

adapted to the condition of lost sinners; and as to Divine grace, if anything of that be necessary to a reception of it, their hearers are supposed to have had a sufficiency of that already bestowed upon them, otherwise it would have been a mockery to address them. Now if things are so, might not the Apostles have expected some such an answer to their prayers as was given to Dives: "They had Moses and the prophets?" Yea Christ and the Apostles—"let them hear them." I have given them grace sufficient already; I shall give them nothing more in order to their conversion, nothing at all till they have believed.

III. The Scriptures represent God as having a determinate design in His goings forth in a way of grace—a design which shall never be frustrated. "My counsel," saith the Lord, "shall stand and I shall do all my pleasure." "I will work and who shall let?" In the sending forth of His Gospel particularly He speaks on this wise: "For as the rain cometh down and the snow from heaven and returneth not thither and watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

To say that God designed to save believers and therefore His design is not frustrated, is to say true but not sufficient. For how if there had been no believers to save? And there might have been none at all according to this scheme; and so instead of the serpent's head being bruised by the seed of the woman, Satan might at last have come off triumphant; and the Creator, the Redeemer, and the Sanctifier of men might have been baffled in all the work of their hands.

IV. The character of the converted during their carnal state is frequently such as proves that their conversion is to be ascribed to sovereign discriminating and efficacious grace. It is not owing to any excellency in the objects either natural or moral that they are converted rather than others. The Apostle appeals to the Corinthians in respect of the former kind of excellencies: "For ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish—the weak, and the base things of this world to confound the wise, the mighty," etc., etc. And all this is said to be that no flesh should glory in his presence. "But of him" continues the Apostle, "are ye in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption, that he that glorieth may glory in the Lord."

God bestows converting grace

without any respect to moral qualities. The chief of sinners is frequently brought to believe in Christ before others who are far behind them in iniquity. Numberless examples might be produced of this. I shall only instance the case of those two famous or rather infamous cities Jerusalem and Corinth. The one had been guilty of shedding the Redeemer's blood, and the other was a sink of abominations. And yet there were more believers in these cities than in almost any others. How can this be accounted for, but upon the supposition of sovereign and invincible grace, is difficult to say. For, whether the depravity of man is sufficient to overcome any grace that is not invincible or not, it will be allowed surely to have a tendency that way. And if so, one should think the greater depravity of any man is, the more improbable must be his conversion. The worst of sinners therefore, believing before others appears to be altogether inexplicable on the scheme here opposed; but to sovereign and omnipotent grace every mountain becomes a plain; and to this the conversions in both these cities are attributed in Scripture. Of the one it was promised, "Thy people shall be willing in the day of thy power." As to the others, they were reminded that, though they had been of the worst of characters, yet, now they were "washed—they were sanctified by the Spirit of God." And, before their conversion the Apostle was encouraged in preaching by this testimony: "I have much people in this city."

V. The Scriptures represent the grace given by the Holy Spirit as being effectual or as producing certain and abiding effects. One great difference between the covenant made with the whole nation of Israel at Sinai and that which God promised to make His elect under the Gospel, appears to consist in this: that the former only propounded things by way of moral suasion, but the latter not only admits of this but provides for its becoming effectual; "Behold the days come saith the Lord that I will make a new covenant with the house of Israel and with the house of Judah not according to the covenant that I make with their fathers, which covenant they broke. But this shall be the covenant I shall make with the house of Israel. After these days saith the Lord I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people." This seems to constitute one essential difference between the Law and the Gospel, on account of which one is called the letter, and the other the spirit. The one is a mere inefficient rule of right and wrong, the other makes provision for the bestowment of the Holy Spirit. It is observable also that these promises which respect the first beginning of real good in the soul, are in every respect absolute. When promises are made of things which follow after our be-

lieving, they are generally if not always connected with something good in the subject. Thus it is promised that the righteous shall hold on his way, and that they that endure to the end shall be saved. But nothing of the kind is mentioned here.

VI. The Apostle Peter styles those to whom he wrote, "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience." Obedience, it should seem, in all its parts, according to this passage, is that of which election and the sanctification of the Spirit are the proper causes. By the former they are chosen to it, through the latter they are fitted for it. Now P. must admit that faith in Christ is not only the root of evangelical obedience, but that itself being a duty, is a part of obedience. Hence it is that believing in Christ is called obeying Him. (Rom. 10:16; 7:17; 1:5; Heb. 5:9). And the contrary is represented as disobeying Him (II Thess. 1:8,9; I Pet. 4:7). It follows then if election and the sanctification of the Spirit are the causes of our believing, and consequently must precede it, since the cause always precedes the effect. "God be thanked," says the grateful Apostle, "that ye have obeyed from the heart that form of doctrine which was delivered you."

VII. Whatever difference there is between us and others, we are taught in the Scriptures to ascribe it all to God and not to boast as if it were of ourselves. "Are we better than they? No, in no wise." "By the grace of God I am what I am." "Who maketh thee to differ? And what hast thou that thou didst not receive? Now if thou didst receive it why dost thou glory as if thou hadst not received it?"

That there is a difference between believers and unbelievers all will allow; but if the question be asked, Who maketh thee to differ? what must be the answer? If the scheme of P. be true, I think it must be a person's own self and not God. If he reply, "No, I do not maintain that man of himself can do anything spiritually good, it is all by the grace of God,"—be it so: this grace is supposed to be given indiscriminately to mankind in general. This therefore does not in the least alter the case. However the grace of God may be a remote cause of the good that is in me, yet it is easy to see that, upon this supposition, it is no cause whatever of the difference between me and another. My unbelieving neighbor had; or might have had, as much grace given him as I, but either he did not ask it or did not improve the grace imparted to him, which I did. He resisted the Holy Spirit, but I am of a pliable temper and yielded to His persuasion. I have therefore, by a good improvement of the grace given, or offered to me in common with my neighbor to all intents and purposes made myself to differ. But who am I personating? Philanthropists? No surely. It is the language of his creed, not of him. No, no, whatever may escape from the lip or the pen, his heart must unite with ours. "Not unto us, Oh Lord. Not unto us but to Thy name give glory."

Saving Faith

(Continued from page one)
"Of what company, sir," Napoleon was pleased at the way the man took him at his word and replied, "Of my bodyguard."

Whoever will believe God as this soldier believed Napoleon will have eternal life. John 3:15: "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John 6:47: "And these things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life and that ye may believe on the Son of God." (I John 5:13: "If we receive the witness of men, the witness of God is greater, for this is the witness of God, which he hath testified of his Son.")

Billy And His Pa-- Was With You In Spirit

By F. C. FLOWERS

Last Sunday Pa did not go to church. He went to the farm, looked over the prospects for a crop, then drove out to a neighbor's home in the afternoon. That night, he said he was tired, and did not go to church.

But you ought to have seen Pa the next day when he met the pastor on the street. Pa was as friendly and sociable as any man you ever saw. He couldn't be nice enough to the pastor. After talking awhile the pastor said: "Brother, we missed you greatly yesterday at the services. I trust none of you were sick at home."

"Well we are not exactly well," said Pa. "We all have colds, but I reckon we might be worse."

"I missed you at Sunday School, and in the preaching service, and I was a bit uneasy about you," said the Pastor.

"I was disappointed in not being able to be with you, but I assure you that I was with you in spirit," said Pa in his most cordial way.

The Pastor again expressed his regrets, and they parted.

When we were at home, Pa noticed that I had not split enough

wood Saturday to do several days and he got after me.

"Son, didn't I ask you to split enough wood Saturday to last this week. And I see you have not done it. How often shall I have to correct you for leaving off your tasks before they are done? You will never amount to much if you are so neglectful in your duties."

I guess it was mean in me, and I know I didn't mean to be saucy to Pa, but I couldn't help saying it: "Pa, I am sorry I did not finish the job you gave me, but I assure you my heart was in the matter, and I was on the job at heart."

I wish you could have seen the look Pa gave me! "What absolute non-sense are you giving me, son? You talk like a crazy boy. I didn't care a rap about your heart, I wanted stovewood cut—stovewood, is that plain? Here you come with some of your unbearable nonsense about your heart being in the work of cutting stovewood. But your mother can't cook with your heart, and if she could, it wouldn't burn if it is as green as your mind. Son, such tom-foolery has got to stop here at my house. When I tell you to do a thing, that thing must be done. It takes a good active body to split wood and only when you are putting your muscles to work on a woodpile, can you be said to have your heart in it. If I ever hear you make such a foolish remark again, I shall have to punish you very severely. But what I can't understand is how you ever got the idea of your heart being in a thing when you were off fooling around. Would you mind telling me how such an idea ever managed to percolate into the spot in your cranium where brains are supposed to be?"

Pa was getting awfully in earnest, and I knew I must be very nice. I said, "Pa, I am really sorry I did not do the work. I'll try to do better next time."

"That is not the question; how did you ever get the idea of your heart being in the work, when you were somewhere else playing? I feel that as a father I have a right to know where that fool idea came from."

"Pa, I see my mistake, and won't ever say such a thing again."

"That is not enough, son. I demanded an answer to my question: 'Where did you ever get the idea that you could be at work with your heart, and doing something else at the same time. Now, come right out with the answer.'"

Well, I saw I was in for bad anyway, so I had to make a clean breast of it with Pa. So I said, "Pa, I guess I got the idea from what you told our Pastor this morning."

"You know you never got any such an idea from me, Billy. I am a man of average sense, and you know well and good, I never said anything that would have suggested such a thing."

"Pa, I heard you tell the Pastor that you didn't go to church yesterday but that you were with him in spirit, and I didn't see but what cutting stovewood in spirit was about the same as going to church in spirit."

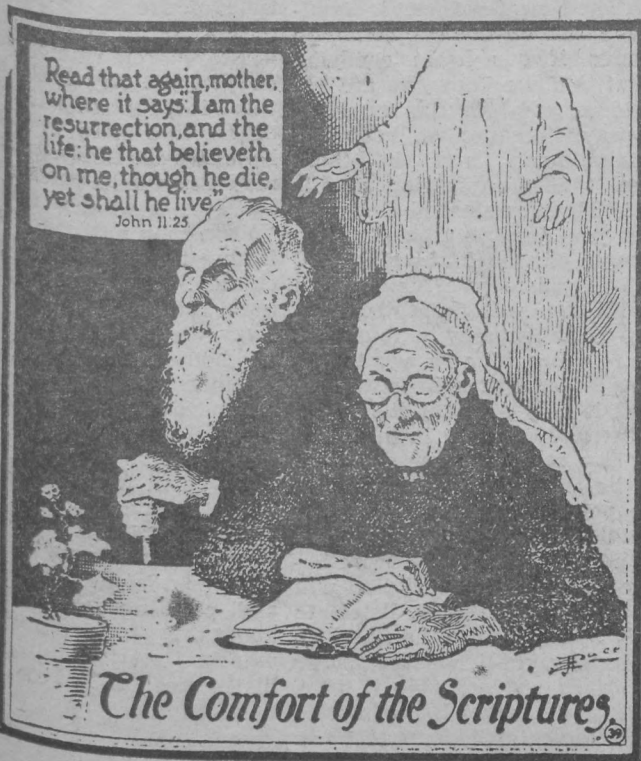
Later: The wood has been cut and there were other performances in the woodshed. I am still feeling a bit sore in certain parts of the body, and Ma says she can't see I was wrong in the way I thought, but that I was not right tactful in presenting my arguments.

There is an old saying that the dog that is in pursuit will not feel slighted if you neglect to speak to him. It is equally true that the Christian that is dead in earnest is not the one that feels that he is slighted by the preacher in particular, and everyone in general.

THE BAPTIST EXAMINER

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Democracy

(Continued from page three)
scribed in the first chapter of Acts:

"And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about an hundred and twenty) men and brethren." Here as elsewhere in the New Testament, the affairs of the assembly were determined by a majority vote. The Scriptural form of church government is one, of the saints, for the saints, and by the saints.

The churches likewise selected and ordained their elders, or pastors. "And when they had ordained them elders in every church, and had prayed with fasting they commended them to the Lord, on whom they believed."—Acts 14:23. Certainly those who are to listen to, and pay the preacher should have a voice in his selection. Appropo of a similar situation—"Taxation without representation is tyranny, and resistance to tyrants is obedience to God." Obviously a church, unless composed of incompetents, is in a better position to know their needs, and the character of minister to meet their needs, than a Bishop, Conference or Presbytery. The appointment of a preacher, by any authority other than the church, subordinates the church, and is a species of unpardonable autocracy.

The point is sometimes made in this connection, that under a democratic form of church government, it is impossible to get rid of a preacher, as long as there is a bare majority for him. This is true, but it should be remembered that under any other form of government, it is impossible for the church to get, or get rid of a preacher. As long as the church is composed of men and women, there will be exceptional cases where a hardship may be worked under even a New Testament form of government, but this does not militate against a Scriptural form of church government.

Just here it should be said, that a New Testament form of church government presupposes a regenerate membership. Certainly, it

is to be hoped that a majority, at least of the members of our churches are Christians. The government of a spiritual body demands and implies, for its successful administration, a spiritually-minded membership. Bolshevism is unregenerate democracy run mad, and the unregenerate are liable at any time to go mad.

The churches of New Testament times selected a clerk to write their communications to other churches.

"And they wrote letters by them after this manner, the apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia."—Acts 15:23.

The New Testament churches chose their own messengers to send to other churches.

"Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barnabas, and Silas chief men among brethren."—Acts 15:22. Note it was the "whole church" that "chose" these men.

The churches of the New Testament selected and sent out missionaries.

"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."—Acts 11:22.

The Church at Antioch sends relief to Jerusalem.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which they also did, and sent it to the elders by the hands of Barnabas and Saul."—Acts 11:29, 30.

It was the church of Antioch that sent these contributions.

To the churches were committed the ordinances of baptism and the Lord's Supper.

It is commonly conceded that these two ordinances were committed to the churches. Baptism was enjoined in the Commission, and the Commission was given to the disciples. Both of these ordinances were under the control of the churches, and administered by the authority of the churches. Unless the ordinances are given to the churches, then they were given to Christians, and if given to Christians, Christians, collectively, or individually, may ob-

serve them at any time. These ordinances were to be kept blameless, and this was impossible unless the churches exercise their divine and democratic rights.

Whenever a candidate is accepted for baptism by the church; or the Lord's Supper observed, the church exemplifies the inherent rights of a divine democracy.

The democracy of the churches was further evidenced by the equality of the members.

They were "brethren" with equal rights and privileges, and no one had the right to lord it over God's heritage. They were regarded as equal participants in a blood-bought democracy. They were addressed as "saints," "disciples," with no intimation of superior rank or distinction. There was no such thing as the "clergy" and "laity," nor was any part of the membership referred to as "laymen." It might be well to correct our terminology in this regard. The word "laymen" smacks of an ecclesiasticism that is not in keeping with the spirit of Him who made of "one blood"; or of the Head of the churches, who redeemed us with one blood. The disciples were one through a brotherhood of blood, and the democracy of death. Distinctions, or different orders in the ministry, such as pope, cardinal, or Bishop, were unknown in New Testament times. Bishops and elders were synonymous terms, without distinction, or difference, and identical with pastors. The House of Bishops has no more connection with New Testament polity than the house that Jack built. A "College of Cardinals" to make laws for the churches and lord it over God's heritage is absolutely abhorrent to the letter and spirit of the New Testament.

We are not unmindful of the claim that Peter was the first pope, and that he lived at Rome. Suffice it to say that it is impossible to prove that Peter was ever in Rome; or a pope at Rome, or anywhere else. To the contrary he refers to himself as an "elder."

"The elders which are among you I exhort, whom am also an elder."

—1 Pet. 5:1. We further know that he was married.—"But Simon's wife's mother lay sick of a fever, and anon they tell him of her."—Acts 1:30. We know, too, that some of the church at Jerusalem called Peter to account for preaching to the Gentiles.—"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

saying thou wentest in to men uncircumcised and did eat with them."—Acts 11:2, 3. Thus it became necessary for Peter to vindicate his ministry to the Gentiles. Imagine, if you can, a church calling a pope to account. We may be quite sure that he was not infallible, as he not only denied the Lord, but swore when charged with being His disciple.

Just here it is well to remind Baptists that while twitting others, they are making distinctions in their own ministry. The truth is, and Baptists will do well to heed it, that such a thing as a Doctor of Divinity (D.D.) is antithetic to the genius of the New Testament. Upon what meat doth our Caesars feed that they have grown so great? Had many of us less pride and more religion, like Spurgeon, we would never have allowed ourselves to be "doctored." Certainly the whole D.D. business is a step in the wrong direction, and just as surely a step in the direction of Rome. When Baptists countenance an ecclesiastical aristocracy, and commit themselves to an autocratic government, they are automatically arranging for their own funeral. Whenever and wherever Baptists have departed from the democracy of New Testament churches, let them speedily return to the faith and polity of their spiritual progenitors.

Historians generally concede the fact that New Testament churches were self-governing bodies.

Mosheim, one of the most accurate historians of the early churches, says: "The people were undoubtedly the first in authority, for the apostles showed by their own example that nothing of moment was to be carried, or determined without the consent of the whole assembly."

Philip Schaff, Kurtz and others concur in this opinion. Indeed the consensus of opinion of the historians of the early churches, is that they were strictly democratic bodies.

It is worthy of note that the Constitution of the United States is modeled after the government of a Baptist Church.

Thomas Jefferson attended a Saturday meeting at a Baptist Church in Albermarle County, Va. He was an interested spectator at the business meeting of the church, and being asked by Bro. Tribble, the pastor of the church, what he thought of their way of doing business, replied:

"I consider it the only form of pure democracy that now exists in the world, and have concluded that it will be the best form of government for the American Colonies."

Thus we see that our government is patterned after the government of a Baptist Church, which is a continuation of a Testament democracy. The preservation of a scriptural form of church government by Baptists resulted in nothing more than giving to the grandest nation in the world's greatest government, and is worth all their struggles and tears.

The mighty principle of democracy, of which they have been custodians, has not only resulted in larger liberty to Christians in all denominations, but in a measure has permeated the governments of all the earth. The imperishable spirit of democracy will go on conquering and conquering until the kingdoms of this world shall be transformed into pure and powerful democracies, and His Kingdom into sovereign churches. The time will come when the God of the many might tell and classes hasten its end, when there will not be a Phoenician potentate in all the world to lord it over State or Church.

That the democracy of churches is imperiled will be doubted by any observer.

This is due, perhaps, in measure to the current organization. Over-organization naturally tends to centralization and centralization of power is contrary to the genius of democracy. During the Seventy-five Campaign, for the first time in their history, Baptists had a great central organization, the task of directing the financial affairs of the denomination would have been little less miraculous, had there not been here and there, encroachment upon the rights of the churches. That these encroachments are not more frequent and flagrant is a matter, alike, of surprise and congratulation. In such a case, and wonderful effort to elicit the churches, it was only that now and then the "petty" and financial difficulties would be in evidence. In few instances the churches

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ARE YOU ON PRAYING GROUNDS?

If I regard iniquity in my heart, the Lord will not hear. Ps. 66:18.

"Therefore it is come to pass, that as He (the Spirit) cried and they would not hear; so they cried and I would not hear, said the Lord of hosts."—Zech. 7:13.

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."—1 John 3:22.

When I was a boy one of the favorite expressions of men, who prayed and got things, was to thank God that they were still "on praying grounds and pleading terms" with the Almighty. I fear lots of us are not on praying grounds with our Heavenly Father or on pleading terms either. If we are harboring sin in our hearts, if we are covering up sin or apologizing for or excusing sin or if we want the preacher to put on the soft pedal, when he talks about certain sins, we are not on praying grounds with Jehovah. God has plainly declared that He will not hear a man like that pray. God's Word in Zechariah above is very plain on that. If you do not listen to God and do what His Spirit tells you to do in all things, then He will see to it that there will come a time, when you will cry unto Him and He will not hear you in your hour of need.

What a privilege it is to be "on praying grounds and pleading terms" with our Father God! Yet how few of us really are! How many of the dire calamities and sore trials of life we might have gotten immediate relief from, if we had only been "on praying grounds and pleading terms" with God. The New Testament is equally emphatic on this subject. John declares if our heart condemn us not that we know we are going to get what we ask for when we pray, "because we keep His commandments and do those things that are pleasing in His sight." Have you asked God how much you ought to give? Are you trying to please Him by giving all He tells you to give? Or are you like Eli displeasing and dishonoring God by listening to your boys and refusing to give what God wants, because your boys want to spend it now or want it laid up for them? If you are in that kind of a box, some of these days you will be crying unto the Lord to save you from your boys or to save them from wreck and ruin and hell or to save you from being ruined by them and God will not hear you. Better listen to God's Spirit, my brother, and do all He tells you to do. He knows how much you are able to give. Faith accepts what He tells us to do and grace enables us to do it.

Abel's gift pleased God, Paul's Yours will too, if you obey still, small voice of God's Spirit to the amount that you ought to give.

We are just starting into crop season. What kind of crop do you want this year? Do you pray about them? If you pray time of drought or for favor, seasons or for God to keep you from ruin, you are not praying. Do you get any answer? If there is a reason. With thousands of Baptists here is the reason. Note it well. Get your Bibles and read the whole passage in Deut. 26. Here is what is said in Deut. 26. "When thou hast made an increase . . . then thou shalt tithe all the tithes of thine increase unto the Lord, I have brought away the hallowed things out of my house . . . according to the commandment which Thou hast commanded; I have not grieved Thy commandments: neither have I forgotten Thy law. Look down from Thy holy habitation, from heaven, and bless people Israel and the land, which Thou hast given us."

No man is on "praying grounds and pleading terms" with God about this year's crop or business who has not faithfully tithed his increase of last year.

"An Exposition Of Ezekiel"

(Continued from page two)

only for (Continued from page two)
that now this into wickedness more than
have conc nations, and my statutes more
the best plan the countries that are round
the Amher: for they have refused
judgments and my statutes,
at our gory have not walked in them."
after the God said that He had set Jeru-
aptist -em in the midst of the nations.
ation of a the south of Jerusalem and
acy. Hadestine, in Ezekiel's day, were
scriptural ancient countries of Ethiopia
ent by Bed Egypt, countries of civiliza-
more than and culture of the past. On
lest nation east and the north were the
governme ntries of Babylon and China
struggles India with their ancient
civilization — civilizations much
iple of dder than the civilization of the
have be ws. God put the Jews right in
only res midst of the nations, north
Christian south, east and west—God
out in the Jews in the midst of the
ated the ions, to bear a witness unto
ne earth. nations. They traded with
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nsformed first people to have traded
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all the e Phoenicians the true story of
e or Ch Word of God. They, in turn,
racy of traders with the world, might
d will ave carried that message world-
ny obs le. Listen to me, beloved,
estine was put into the midst
the nations, but she missed
aps, in mission. Why God says they
ent crim and even did more wick-
-organ ness than the nations round
centrali out them. They were put in
of pow midst of the nations to be a
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ning to to the world. Instead of doing
-five M to the world. Instead of doing
st time air wickedness was worse than
ists ha nations round about them, to
ation, c extent that God says, "I'm
financ I'm wondering today if this is
mination a good warning for us. God
tle less a put us in the center so far
e not trade is concerned, so far as
macroch industry is concerned, so far as
re chur business is concerned, so far as
and fla is concerned. God has set
surpris the United States as the center so
ch a giv the United Nations is con-
to effi it. Brethren, when I think
activit ad: I turn to God's Word to
only h "Righteousness exalteth a na-
ne "peti on: but sin is a reproach to any
e. In p people."—Prov. 14:34.
urges eight This people, the Jews, had
ge eight the privileges. Set in the midst
of the nations were they to bear
witness, to give a testimony
to them, yet they failed. "Oh,
individuals probe our souls and
the spiritual inventory this first
Sunday of the new year that we
might see if we are in our place
to carry out the mission that God
has given to us to proclaim His
Word unto the nations of
the world to the best of our
ability.

V

Notice the 7th and 8th verses:
"Therefore thus saith the Lord
God; Because ye multiplied more
than the nations that are round
about you, and have not walked
in my statutes, neither have kept
my commandments, neither have done
according to the judgments of the
nations that are round about you;
therefore thus saith the Lord
God;

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
this colored paper, because
of the value of it, I am making
use of it until the supply is
exhausted.

God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations."

Notice God says, "I'm against you." Opposed by God. I was thinking this past week what it means to be opposed by God. I know what it is, beloved, to be opposed by man. I've had plenty of that kind of opposition. I know what it is to be hated, to be spoken evil of, to be lied upon. I know what it is, beloved, to be opposed to man, and I don't think there's any opposition that man might offer today that might be new to me. My brother, to be opposed to man is absolutely nothing to the man who has God as his leader, but when God says, "I'm against you," and when God says, "I'm opposed to you," you had better watch out. What difference does it make, beloved, if man be opposed to you? God's on your side. That doesn't mean a thing. Rom. 8:31 says:

"If God be for us, who can be against us?"

In John 15:5 it says:

"Without me ye can do nothing."

And in Phil. 4:13, Paul writing to the church at Phillipi says, "I can do all things through Christ which strengtheneth me."

Now, brethren, in the light of these verses, suppose man is against you, suppose man is opposed to you, what difference does it make, my brother, if God is on your side? Many a child of God has pillowed his head on God's Word when his enemies and adversaries have risen mountain high around him. "If God be for us, who can be against us?" What child of God hasn't had the experience when it looked like all the world was rising up against him? You can fall back on that verse of Scripture and know that God meant what He said and that He said everything that He meant to say. What child of God hasn't found comfort therein?

My brother, here's something else. As I said, it doesn't amount to anything to be opposed by man if God's on your side. But, brother, here's something entirely different. The Jew found God entirely against him. The Jew found God opposing him. The Jew found God saying, "I, even I, am against thee." Why? Because of the sins of the Jews. Their sin was so obnoxious to God. He had put them in the midst of the nations of the world to bear a testimony unto the world, but instead of doing that, they had done worse. They lived more ungodly and unrighteously than the nations round about them. God was so displeased with them that He said, "I, even I, am against thee." You and I need to learn this lesson today. We need to learn that God is against us when we sin, just the same as God was against these Jews when they sinned. Turn to Psalm 89 and read it, and when you read it, tremble. When you tremble, pray, and when you pray, repent, and when you repent, turn to God and leave this house of God this morning closer to Him. Listen:

"If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes."—Psalm 89:30-32.

Brother, if God were against the Jew to the extent that judgment was bound to fall, how much of a warning is this to you and to me this morning as His own children today lest punishment shall fall upon us as a result of our ungodliness and sin and rebellion against Him?

VI

Notice the 9th and 10th verses: "And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall

WHEN ALL ELSE FAILS

"COMFORT ONE ANOTHER WITH THESE WORDS"
I THESS. 4:18



eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds."

Here's a unique event. God said that He was going to do what He had never done and what He would never do again. This was going to be a unique event. You know, beloved, there are many things that can happen but once. They appear but once. There is just one Niagara. There is just one Shakespeare. There is just one Iliad and Odessey. Innocence can be lost only once. There can be just one new birth. Brethren, there is only one way of salvation.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

Brethren, listen, I say there are certain things that can only happen but once, they can appear only one time, they are in themselves unique, for example, Christ just dies once.

"So Christ was once offered to bear the sins of many."—Heb. 9:28.

This morning, in every Catholic church in America at the hours when they appear for their services, they will go through a ritual, and in that ritual they will give to the world what they call a mass, which means a sacrifice of Christ. I passed a Catholic church this morning and I noticed a sign which read: Masses: 6-8-11. I thought to myself, the Lord Jesus Christ is going to be sacrificed three times in that church this morning. And in every Catholic church, the Lord Jesus Christ was sacrificed not just once but many times today. Yet, my brother, in Heb. 9:28, it says,

"Christ was offered once for our sins."

It is a unique event. I say, brethren, there are lots of things that are unique, in that they happen but once and cannot happen again. They appear just one time and can never appear again.

God says to these Jews, I'm going to do something that I never have done and never will

do again. It will be so unusual. It will be such a unique thing that it never can take place again. And what was it? He said, "The fathers are going to eat their sons and the sons are going to eat their fathers." You say, did that ever take place before? Once, in a sense. II Kings 6:24-29 tells that at the siege of Samaria two women made a covenant. The covenant was to eat their own offspring. One woman took her baby and boiled it. They ate it. The next day, when it came time for the other woman to do likewise with her child, she hid him, and refused to do it. The two women came up before the king of the city, that the matter might be settled. Now, brethren, that's a case where a parent ate her own child. That had already happened in Samaria about 200 years prior to the time of Ezekiel. But God says, "I'm going to do something now that never has happened, and never will happen again." He said, "I'm going to make the fathers lose all love for their sons and the sons lose all love for their fathers to the extent that they eat one another."

Now, brethren, is there anything we can learn from this? Ah, yes, a mighty lesson. In every respect, beloved, this was literally fulfilled. If it were not so near your meal time, I could turn your stomachs with a recitation of what took place just a few years later. This tells me, brother, God will never say anything without doing what He says. He will fulfill every word He has ever spoken. I imagine the majority of people which gathered around Ezekiel to see this miracle poked their tongues in their cheeks and they laughed and they thought it was too far fetched. Let me tell you something this morning. God said in the Book of Revelation that the old whore and her harlot daughters representing the Catholics and the Protestants that came out of Rome, are going to be destroyed and every time I read this to you, I think there is a look of incredulity on the faces of a part of you. I imagine some of you think that this was spoken so

long ago that God surely isn't going to do that. There are so many good people among the Catholics and the Protestants. Surely God is not going to do it. Listen to me, my brother, that same God who said that he was going to do a unique thing in Ezekiel's day, did it. Brother, He is going to fulfill every word in this Bible He has ever spoken. When God says every sinner who dies without Jesus Christ as his Saviour is going to Hell, you can be certain of one thing, that he is going to Hell. Just mark it down this morning, God does not say something without keeping His Word.

VII

Notice the 11th verse:

"Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things and with all thine abominations, therefore, I will also diminish thee; neither shall mine eyes spare, neither will I have any pity."

The Jews had not only failed to witness to the nations round about, but had sinned worse than the nations themselves, and had gone further than that, they had actually defiled God's sanctuary. I'll not tell you about the defilements this morning, but brethren, by the time we get through the 8th and 9th chapters of the Book of Ezekiel, you'll see just how badly the Jews had defiled that sanctuary of the Lord. God said, "Because you have done it, I will diminish thee." Oh, what a word—Diminish. God did it. He diminished their population. He diminished Israel's glory. He diminished Israel's power. He diminished Israel's joy. He diminished Israel's vision of the truth. I tell you this morning, the population of the Jews is scattered. They have no power. Whenever you see a Jew, you see a

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TRAPPED



"Moreover he must have a good report of them which are with-out; lest he fall into reproach and the snare of the devil."

—I Tim. 3:7

"For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men."

—Jer. 5:26

"I Should Like To Know"

(Continued from page one)

No. For any man to pass these emblems, which shew forth the greatest exhibition of love and grace in all history, when his own heart is full of enmity against a brother is the basest hypocrisy and most sacrilegious of sins.

7. Should deacons or church trustees get their own names on church committees?

It would be a great deal better for them to obey Paul's injunction, "in honor preferring one another." But we are all too much like the twelve apostles, wanting the chief seats by the Master's side.

8. When a pastor knows his deacons defend questionable things should they be called on to pray or take the lead in any church work?

No. Deacons ought to be "men of honest report." If they are not they ought to resign or be asked to resign.

9. Would God hold a lawyer deacon guilty for defending such cases?

We do not believe Christian lawyers ought to help to clear guilty men for big fees and turn them loose on society. But if the deacon lawyer does not resort to questionable methods in his defense of even guilty men, that should not be a bar to his remaining in the deaconship.

10. Does Eph. 4:5 mean water baptism?

Yes. Baptism in the New Testament always means water baptism, unless it is said otherwise in the passage. When God means a baptism of suffering or baptism in the Holy Spirit He always says so. All other cases are water baptism. The only baptism commanded in the New Testament is water baptism.

11. Was Achan a saved man?

There is no way of positively knowing; but I do not think so.

12. Please explain I Sam. 24:21-22.

Saul simply asked David to swear that when he was made king he would not completely

wipe out his (Saul's) posterity and David gladly swore that he wouldn't for Jonathan's sake, if for no other reason.

13. Why did God allow Saul to have 3000 chosen men of Israel while seeking David's life?

Why did God permit the devil to tempt Eve? Answer one and you answer 1000 other questions. God does not explain WHY He does things. If you could understand all that God does, you'd be just as big as God.

14. Where did Samuel tell Saul he would be in I Sam. 28:19?

Dead.

15. Was Saul a saved man?

No. II Sam. 7:14-15. God contrasts how He would deal with Solomon as a son, and says He would not deal with Saul that way.

16. Was Jereboam a saved man?

I do not think so.

17. Has God ever spoken to anyone in an audible voice since Jesus ascended?

God the Son spoke to Saul of Tarsus in an audible voice.

18. Is I Cor. 7:25-40 inspired?

Yes.

19. Of whom did Peter speak in II Pet. 2:12-22?

The first verse in the chapter tells about whom the whole chapter is speaking, namely, false teachers.

20. Please give me two or three Scriptures that emphatically show Christ will come to the earth and reign in person as king of the Jews.

Acts 1:11; Luke 19:11-27; Psa. 2; Zech. 14; Rev. 20.

21. Explain II Thess 2:7.

The "he" there spoken of is the Holy Spirit. The passage is a difficult one.

22. Does water in John 3:5 refer to baptism or the word?

Neither, it refers to the natural birth. Nicodemus was confused as to the natural birth and the spiritual birth. Jesus was showing him the two in contrast.

23. If Abraham had only historical faith when he left Ur where did he get it?

He believed God's promise spoken to him by God and recorded in Gen. 12:1-3 about making him a great nation. That was seven years before he believed God's promise of the Messiah,

which was "counted unto him for righteousness" in Gen. 15:6, and at which time he was saved.

24. Is it right for a woman to teach a Sunday School class?

Not if there are men in it. Paul said: "I suffer not a woman to teach . . . the man." It is not only right but their duty to teach children and young women, married and unmarried. Paul also said: "That they (aged women) may teach the younger women to be sober (prudent), to love their husbands, to love their children, to be discreet, chaste (not unchaste in dress and manners), keepers at home, good, obedient, to their husbands, that the Word of God be not blasphemed." The most neglected teaching on earth today is the teaching of young women by old women to be what they ought to be.



Plays

(Continued from page one)

Christ. 8. Such plays are conscientiously opposed by many of the Lord's children, and we are not to place a stumbling-block in our brother's way.

9. We are not merely to ask ourselves the question, "What harm can such plays do?" but rather, "What good can they do in the building up of Christ's earthly kingdom?"

10. Our young people should be trained to find pleasures in the service of God, not in the service of the world.



"An Exposition Of Ezekiel"

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man that's joyless because he knows not the source of joy, the Lord Jesus Christ. Their vision of the truth is just as though a blindfold were tied across their eyes. They can't see nor understand because they've stumbled at the stumblingstone of the Lord Jesus Christ. What did God say? Because you've done this, I'm going to diminish you. Brother, He kept His Word.

I wonder this morning, as we face this new year, just how a new year affects you. I might hope this morning that I will be a better man in 1954 than I've ever been. I might hope to be a more faithful preacher. I might hope for those things, and I'm wondering how you face this new year. Do you know this morning the pathway to spiritual, material, financial, physical success is not the pathway that was followed by the Jews, but it is the pathway of obedience to the Lord Jesus Christ. Listen:

"If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."—Is. 1:19, 20.

What verse of Scripture could tie in with this passage in Ezekiel any better than that? We're facing a new year. We as a church are facing a brand new year and are turning the first page this morning of the new book. Some of you are here this morning for the first time in the services for a good while. Maybe you made a New Year's resolution that you were going to come to the house of God regularly. Well, do you want to know the pathway to victory, the pathway to success, the pathway to happiness, the pathway that will bring to you satisfaction and joy this year? Don't follow after the Jews' example, but rather heed the words of the Lord to Isaiah.

Do I speak to some man this morning who is here who knows not Jesus Christ as a Saviour? Then, if so, let me remind you as I bring this message to a close, that the same God that dealt with the Jews of long ago, that same God deals with Christians today, and the same God is going to deal with you. The only way that you can escape falling into the hands of God, the only way you can

escape the judgment of God is to find Jesus Christ as your Saviour, and become a child of the living God. Oh, might you look up to Calvary this first Sunday of the new year and might I say as John the Baptist of old, "Behold, the Lamb of God which taketh away the sin of the world." May you trust Him this morning and be saved and cast your lot with God's people, to walk with God's people for the Lord in this new year.

May God bless you!



Ishmaelites

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Hager bare Abraham a son; but it wasn't Isaac. Sarai bare Isaac. Hager bare Ishmael. Ishmael mocked Isaac. en. 21:9.

So it goes with the church today. Let's get organized. If we can't get members the right way, we'll get them another. Like Sarai we don't care how we get them . . . just so we get them.

Someone said, "We had more than one hundred additions to our church this year. We have a supper-room at our church. People come to supper who never come before. Some people come to our movies that never came to just plain teaching."—Tatum.



The Gospel

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The Gospel does not have to be preached for men to be saved. If that is the kind of stuff he preached we would not give a punched pewter nickel for all his converts. None of them will last for they got nothing to start with but hot air and a false profession. No convert is genuine who is not converted by the preaching of the Gospel of the grace of God. For that very reason no Holy Roller converts are saved; for they do not preach the Gospel. Many Baptists argue with us that some Holy Roller converts are saved. We ask them what saves them. Can they be saved by believing a lie? Do Holy Rollers preach the Gospel? Can men be saved without the Gospel is preached? Answer these questions with an open Bible and you will end your argument about Holy Roller converts being saved. Rom. 1:16 is final in this respect.



False Religions

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do not even oppose idolatrous systems of religion. Modernists in this country would bring all of the various religious groups into one hodge-podge organization, despite the fact that they are agreed on practically nothing. Groups holding entirely different ways of salvation would be brought into the same conglomerate organization. Such would be union without unity.

The Right Attitude

1. We should recognize the right of every individual and every group to worship as they please. Complete religious freedom is the right of every individual. Whether we agree with others or not, we should insist on their right to believe as they please. To God they are responsible—not to us.

2. We should recognize that all religions are not equal and that one church is not "as good as another." Religions with false gods and false bibles are false religions. Religions that deny the Word of God are false religions. Religions that deceive and send people to hell are not good and it is a lie to say so. We should make no compromise with false faiths, and it is our duty to combat them with the truth. They have the right to propagate their beliefs, legally, but we have the right, and it is our duty to show their falsity.

3. We should discriminate between religious groups who hold wrong views concerning salvation, and others who are wrong on

non-vital matters. There are certain Fundamentalist groups who hold to the doctrines vital to salvation and eternal life, but who are in error concerning other important matters. We can have more fellowship with them than we can with those who like the Campbellites are wrong in the very way of salvation.

4. We should discriminate between the individual and the wrong religious group which is led to associate with. No use being in a fight with your neighbor or kin folk because you disagree with them religiously. You will never win them that way. You can be a good neighbor and a good friend and still not agree with them religiously.

5. We should seek to win people to the truth in the most earnest, tactful way possible. We can't do this by bitter argument. It must be done through patient, good-natured teaching in which you show others the right way. Above all, your own life must be right, and must exemplify things that you seek to teach.



Democracy

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arbitrarily assessed, or to use more euphonious phrase, "apportioned." This apportionment, some instances, was allowed to stand, regardless of the protest of the pastors and churches. To sure the motive that prompted the apportionments was suspicion, but just as surely was an unwarranted interference with the inalienable rights of the churches. A concrete example of official imagination may be seen in the following: In one of the Southern states (not Kentucky) a State secretary visited a church that had not assumed its quota. In replying to questions concerning the situation, the pastor informed the secretary that the church would do its own apportioning and designating. To the secretary replied, "We will give you that right." After First of all it was a right that could neither give nor take away a right inherent and inalienable of the churches. In the second place who was the "we" that bore the superlative authority to grant financial indulgence? It should be said that this secretary is a Christian gentleman, but obviously obsessed with an exaggerated idea of his own authority and a diminutive conception of the rights of the churches.

Certainly we need to have care lest we discount our contention of the centuries. If we fail here, great will be the failure. Not even for mission money can we dare forfeit the fundamental of a Christ-commanded democracy.

The trend of our times is in the direction of democracy.

Debauched dynasties are dying, ancient thrones are crumbling, and the sovereign voice of the people is being heard around the world. Undoubtedly it is a day of democracy, and the call comes loud and clear to the Baptists, they will only hear and heed the call. Our age-long contention is at last being realized, and we have the opportunity of the ages of coming into our own. We can only do this by preserving inviolate the government given us by the founder of our faith and polity. As the rightful "heirs of the ages," let us zealously contend for the faith, polity and practice of New Testament churches, until every form of ecclesiastical slavery has passed forever from the face of the earth. Onward, ye untamed hosts of a blood-bought democracy till the whole world shall stand fast in the liberty wherewith Christ has made us free; till liberty and love shall cover the world, as the water cover the deep: To this end, let us watch; let us work; let us pray.



Our ability to stay with God in the prayer closet, is the measure of our ability to stay with God when we are outside of it.